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A

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OUR TWENTY-SECOND VOLUME. — The present number of the *Review*, being the commencement of a new volume, will carry the editorial salutation to many fresh subscribers, to a large part of whom it is not a stranger, and will not need an introduction. The course pursued, with a fair degree of consistency, for twenty-one years, sufficiently defines our position, design and principles. The *Friends' Review* was intended to fill a place in religious literature not otherwise occupied, and the need for which is believed to be as great as when, in 1847, its prospectus was traced by the venerable Enoch Lewis. "It is designed," said he, "to defend and uphold the great principles, both in theory and in practice, which the Society of Friends, from their rise to the present time, have professed and maintained." * * * "Believing that the doctrines promulgated by our primitive Friends are the doctrines of the gospel, and that the great truths which they promulgated are fixed and immutable, no countenance will be given in this paper to anything which might have a tendency to unsettle them."

It has been deemed conducive to the Christian and kindly spirit which we desire to maintain and to promote, to decline opening our columns to "doubtful disputations;" and in reference to the commencement of another volume, (which we should rejoice to see a bond of union and brotherhood and a means of gathering to the fold,) we may be allowed to quote the words of William Penn:

"I desire to premise, and do with much sincerity declare, that I intend not the reproach of any person or party. I am weary of seeing so much of it in the world. It gains nothing that is worth keeping; but often hardens what it is our duty to endeavor to soften and win. But if, without offence, I may speak the truth, I shall, by God's help, deliver myself with the modesty, plainness and integrity that becomes a Christian, a Protestant, and an Englishman."

The *Review* is, primarily, a religious journal, conducted in the interests of the Society of Friends. Literary and scientific matter, always tending to edification, claim a secondary but important place. A summary of news is prepared weekly, and with great care and skilful condensation, by the Publisher.

A *Youth's* department is borne in mind, although it is frequently excluded by the press of other matter. We aim to give, with fidelity, information of the prosperity of Truth, and of all that concerns our religious organization. Friends are respectfully invited to send us prompt reports of the proceedings of Yearly Meetings as they occur,—and the testimony of "two or three witnesses" would be

conducive to that accuracy of statement which we are solicitous to observe.

Our former subscribers we desire and hope to retain. We regard them as old friends whose sympathy we value. New subscribers are respectfully solicited. Every reader is invited, for the cause' sake, to be a volunteer agent in asking others (whether Friends or not) to take the paper. Letters concerning the subscription list or relative to money matters should be addressed to the Publisher. Original communications, correspondence respecting the conducting of the *Review*, notices of marriages and deaths, are properly sent to the Editor, either at his residence in Burlington, N. J., or at this office.

Notices of marriages should state at what meeting they were solemnized, and must always be authenticated by a responsible signature. Obituaries should name the monthly meeting of which the deceased was a member. They should be written without an unprofitable multiplication of words, and are *always* subject to editorial correction and condensation. This is very often necessary, when the occasion for it may not be perceived by the writers.

Subscribers are advised to file the *Review*, as it is intended to make every volume worthy of a permanent place on the book-shelf.

ADDRESS TO PROTESTANTS.

BY THE AUTHOR OF "PENNS AND PENINGTONS," &C.

William Penn's address to Protestants came forth during a time of great consternation in England. It was after the year 1678, when Titus Oates had disclosed the pretended plot for another revolution, which, as he said, aimed at the murder of the king and all the leaders of Protestantism throughout the nation, and finally the re-establishment of Papal supremacy. Numerous were the victims sacrificed to the dread thus awakened in king and people. Yet still national apprehension was not thereby allayed. In 1679 the Parliament united in an earnest call for a public fast, with religious humiliation and prayer to Almighty God for protection. At that crisis William Penn published his address.

The work is divided into two parts. In the first part the author dwells on the most prominent immoralities of the age, including the extravagance, the recklessness, and the excessive love of pomp and display, which marked the general habits of the higher classes, as well as the debasing vices which prevailed in every rank of society. He appeals to the governing authorities; to those who socially occupy positions of influence; to the individual sinner; and also to persons whose proceedings tempt others into sin and vice. The second part, which is addressed to religious professors, is devoted to what the author regards as the prevalent ecclesiastical errors of that age, which had produced much evil fruit among Protestants.

The conviction that similar religious errors, similar unscriptural constructions, as those he combats, exist in our day, among many who are sincerely anxious to be conformed to the will of God, has induced me now to bring forward this portion of William Penn's address. At a time when distorted explanations from others than Friends, which very imperfectly display early Quaker principles, have been brought before the public, I trust this—which is in Penn's own words—will be received as unmistakable, so far as it goes; and I would especially ask attention to its full recognition of the divine authority of the Holy Scriptures as our divine legislative guide. Much more perfectly and authoritatively do their teachings appear to have been received by William Penn and the Friends of his day than by those who then strove, and those who now strive—whilst expressing in general terms great devotion to the Bible—to explain away the apparent simple meaning of the utterances of the Lord Jesus in relation to Christian morals.

The whole address went through many editions during the author's life-time; either eight or nine, I believe. To it William Penn in after years often invited the attention of inquirers, as embodying his religious and theological convictions; and to its pages he directed Dr. Tillotson (Archbishop of Canterbury), in 1686, when the latter, who had misunderstood him, became so perfectly reconciled to its author.

The entire work, if now republished, would occupy about 300 pages of an octavo volume. The writer's style being somewhat diffuse, and his treatment exhaustive, makes condensation all the more necessary. My desire has been closely to adhere to the original in the selections made, but to give no more than will clearly show Penn's convictions, and his religious principles, as enforced by Holy Scripture, on the points cited. Of necessity, however, I have omitted some points discussed, and much of illustration and of argument, that I would gladly have inserted, if I had not been restrained by the apprehension, that, to secure the attention of the general reader, brevity must be studied. Thus the Preface, which bears date 1679, commences:

"SOBER READER,—The present affairs of this kingdom are in strong and unusual motion. This makes it hard either to speak or write. Perhaps I shall be able to do neither without disadvantage to myself; but the clearing of an opprest, yet peaceable, conscience prevails more with me than the safety of silence. And yet I should have no reason to think there is an hazard in the case when the public fast secures the undertaking, and that I am sure I propose nothing for my end beside the glory of Almighty God, the good of mankind, and more especially the peace and happiness of my own country.

"Being therefore not discouraged in myself, and having a strong hope that Almighty God will favor this honest address with his blessing, I beseech the reader to peruse it with a serious mind, and with that meekness and charity which becomes a true Protestant and a Christian.

"Thine in sincerity for the public good,

"WILLIAM PENN."

He enters on the second Part thus:—

"Having finished the first part of my address, relating to the immorality of the times, I shall betake myself to the second part, which immediately concerns us as professed Christians and Protestants. But before I begin, I desire to premise that I intend not the reproach of any party. *I am weary with seeing so much of reproach in the world, for it gains nothing worth keeping, but hardens to desperateness what is our duty to endeavor to soften.* If without offence I may speak the truth, I shall, by God's help, deliver myself with the modesty and integrity which becomes a real Christian and a true Englishman."

"The capital sins and errors which relate to the ecclesiastical state of these kingdoms, and which are so inconsistent with the Christian religion and pure Protestancy, are,—

Firstly.—Making *opinions* articles of faith.

Secondly.—Mistaking the nature of *true faith.*

Thirdly.—Debasing the true value of *morality.*

Fourthly,—Preferring human authority above reason and truth.

Fifthly.—Striving to propagate faith and religion by worldly compulsion.

"These I take to be the church evils which have too much infected the reputedly reformed world. And though the Roman Church hath transcended all others in these errors, and may in a sense be said to be the mother of them, yet there hath not been that integrity to the nature of Christianity and the reason for reformation from Papacy in our own country as is our duty to conserve.

"That I may be understood in the signification in which I use the word *opinions*, I explain it thus:—Opinions are propositions or conclusions made by men, doctrines of faith, but which are not so expressly laid down in Scripture as to leave no doubt in the minds of them who sincerely and reverently believe the text.

"Let the several confessions of faith published by almost every party in England be perused, and you will find such propositions translated into doctrines of faith and articles of communion as are not only not expressed in Scripture, but perhaps not deducible from Scripture."

William Penn then recites the numerous creeds, and variations in creeds, on matters of opinion, which had been contended for with a bitterness that had led to direful persecutions among professed Protestants, who hated their brethren, and shed one another's blood for their opinions. He then proceeds thus:—

"How easily might all these confusions have been prevented if their faith about Christ had been delivered in the words of Scripture; since all sides profess to believe the text. And why should any man presume to be wiser than the Holy Ghost? 'Tis strange if God and Christ should be wanting in terms to express or discover their own mind! or that our frail capacities should be needed to make them more intelligible. Who can express any man's mind so fully as himself? and shall we claim that ourselves, and refuse it to God? 'The Scriptures came not in old time (said the apostle Peter) by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' And who can plainer express the mind of God than the Holy Ghost? The Scripture is the great record of Truth, that which all parties in controversy agree to be the declared mind and will of God. They unanimously say it ought to be believed as such. If this be true, in what language can we so safely declare our belief of the truths therein contained as in the very language of Scripture?

"I cannot see how those persons can be excused who make men heterodox for refusing to subscribe their articles of faith which are not in Scripture terms. Nor can I see how any man can be obliged to receive revealed truths in any other language than that of the revelation itself. If the Holy Ghost hath left doubts in Scripture (yet which is irreverent to believe) I see not how men can solve them; since men are so apt to err, the doubts had better be left in Scripture than by us.

"Suppose a father dying makes his last will and testament, and as he thinks so plain that there can be no mistake made by the executors. If they, instead of proving this will and acting according to the plain-

ness of it, turn commentators, make difficulties, perplex the whole matter to the children, and send them to the law, will we not esteem such executors ill men? (Now let us look how the case stands with the Divine Testament.) God hath at sundry times and in divers manners, by his Prophets, his beloved Son, and his Apostles, delivered to the world a declaration of his will and Testament. But some men have claimed and taken to themselves the keeping and explanation of it; so that those who choose to be guided by the letter and text of this Testament in its most important points, expose themselves to great prejudice thereby.

"I design not to give the least just occasion of displeasure to those that are in power: yet I must needs say that opinion on one side or the other hath been the cause of much of the discord which hath troubled this kingdom. It seems to have been the great stratagem of Satan to prevent the spreading of the glorious Gospel of salvation in the world, by taking men off from the serious pursuits of piety and charity, of humility and holy living, of peace and concord. Under pretence of more sublime knowledge of religion, it has put them upon introducing curious and doubtful questions that have given occasion for contention and persecution. This was no more uncondemned than unforeseen of the Apostle Paul, who exhorted his beloved son Timothy to avoid those who doted about questions. He tells us that hence cometh strife, railing, surmises, perverse disputings of men of corrupt minds. The Apostle expressly says that if any man consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, knowing nothing but doting about questions.

"To the Colossians he writes: Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' Truly, when we consider the smallness of the writings of the Evangelists, the shortness of Christ's sermons, the fewness of the Epistles writ by the Apostles, and the many great volumes of commentaries and critics, we may justly say—The text is almost lost in the comment; and truth hid rather than revealed in these fallible apprehensions.

"After Christians had declined from the simplicity of their own religion, loving God above all, their neighbor as themselves, and keeping the plain commandments of Christ, became but as ordinary things. It gave but little pleasure to speculative minds, and it seemed hard that men of inquisitive spirits should sit down with a lesson fit for rustics. The philosophers did not do so. It was not enough for them to know there was a God, and that He was just and good—the observer of their actions, and the rewarder of their deeds. But they must be distinctly informed of his nature and attributes—his purposes and decrees, and the suitableness of them all to the line and plummet of their understandings. Nor did it satisfy them that there was a Christ—that Christ was the Son of God—that God so loved mankind, that, beholding them in the way of destruction, He sent his Son to proclaim pardon upon repentance, and offered a general reconciliation to as many as received and embraced his testimony; and to this end Christ laid down his life a ransom, rose and ascended, and gave his good Spirit to lead his followers in the way of truth and holiness. But they must search into the secret of this relation, how and after what manner He is the Son of God? His nature, power, and person must be discussed. Next, whether He is the cause or the effect of God's love? What was the ransom He gave? and how He died for us? And whether God could or could not have saved man another way? If his mercy were offered to all, or but to some? and whether acceptance and repentance be with the consent of the creature, or by irresistible grace? What body He rose and ascended with? and what bodies we shall have in the resurrection in nature, stature, and proportion? Lastly, what this Spirit is that comes from Christ? If it comes from God also? Whether it be God? How it exists? If a person, in what relation or degree it stands to the Father and Son? with abundance more in this unreasonable strain, flowing from the ungoverned and restless minds of men. No man would be used by his servant as they serve God. These men would be wiser than God—more wary than the Holy Ghost.

"I wrong not this practice; I render it not more odious than it is. It is inexcusable presumption, which debases the external testimony of God, and draws men off from that which is eternal. It introduces the traditions of men, in the room of God's records, and maketh men's judgment the rule of Christian faith, and canons of Christ's Church. This is one of those things that made Rome so hateful, and her yoke intolerable to our predecessors—pretended deductions from Scripture, put in the room of Scripture, with a supersedeas to all dissent.

"I beseech you, Protestants, by the mercies of God, and love of Jesus Christ, ratified to you in his most precious blood, *fly Rome at home—Look to the enemies of your house—Lay not stress where God has laid none—neither use his royal stamp to authorize your apprehensions, in the name of his institutions.*"

The second ecclesiastical error which Wil-

liam Penn declared to be doing great injury in the Church was, misunderstanding and misrepresenting the nature of Gospel faith, which faith he describes as follows:—

"*True faith in God is, entirely believing and trusting in God, confiding in his goodness, resigning all up to his will.*

"This faith inclines man and gives him power to forsake all that displeaseth God. 'The just shall live by faith.' They have in all ages lived by this faith; that is, been supported and preserved, so that the devil within or the world without could never conquer them. They walked not by sight, but by faith; no visible things prevailed to make them depart from the invisible God, to quench their love, or slacken their obedience to Him, or the great testimony of faith in Him.

"'God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son.' 'For God so loved the world that He gave his only begotten Son into the world, that the world through Him might be saved.' Here two considerations present themselves. First, this person, who He was, and what his authority. Secondly, his message, his doctrine, what He taught.

(To be concluded.)

ALCOHOLIC INVIGORATION.

With regard to the daily drinking of wine and whisky by ladies and others, for mere debility, it is a delusion. In such cases wine is, in the most literal sense of the word, a mocker. It seems to nourish, but does not; it seems to warm, but does not; it seems to strengthen, but does not. It is an arrant cheat, and perpetuates the evils it is supposed to alleviate.—*Parton.*

For Friends' Review.

ON CREATURELY ACTIVITY.—WHAT IT IS, AND WHAT IT IS NOT.

We are told in Romans vi. 4, that "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now what is this *newness of life*, in which we are exhorted to walk? In 2 Cor. v. 17, the same apostle says, that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And in the 12th chapter of Romans, we are exhorted to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service; the apostle adding, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." And in the same chapter he proceeds to tell us that we should occupy the different gifts that are bestowed upon us; whether of the ministry, of teaching, exhortation, of giving, etc., etc.

The Christian life indicates walking, traveling, journeying. And the precepts above quoted all point to a *pressing forward;* not a word calculated to repress earnest efforts to glorify God.

It seems to me therefore that the humble-minded disciple of Jesus has no occasion to fear *creaturely activity;* but rather that he is bound to carry out in his daily walk the injunction of Solomon, in Eccles. ix. 1: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

"As many as are led by the Spirit of God, they are the sons of God." This Spirit is promised to the followers of the Saviour, not as a transient visiter, but as an *abiding guest;* and whatsoever is done by these with a single eye to the glory of God, cannot arise from creaturely activity, because such activity proceeds from the carnal mind, which is declared in holy writ to be at enmity against God; and is not subject to the law of God, neither indeed can be. And I would exhort all those who feel their hearts glow with love to Him who has died for them, and rose again, to be faithful to whatever the promptings of that love would lead them.

I do honestly believe that the fear of getting into creaturely activity has robbed God of glory, by repressing the service of sincere-hearted souls who would otherwise have been laborers in the vineyard. Be assured, my dear friends, that He who searches the heart will accept every honest desire to serve Him.

Let all then take courage and press forward in their journey to the heavenly Jerusalem, in all humility of soul, honestly endeavoring to carry out the injunction in our daily walk, "Whatsoever ye do, do all to the glory of God." F.

TESTS OF HEALTHFULNESS IN A CHURCH.

May it not be asserted that the true evidence of the healthiness and prosperity of any particular church is to be found in the self-denial, devotion and Christian conduct of its members, the spiritual qualifications and faithfulness of its ministers, the purity of its faith and the soundness of its discipline? in other words, in the pure doctrines professed, and in the good fruits borne, by the society or church, collectively and individually? Thus will it become a part of the true universal Church of Christ—which is the chief object ever to be kept in view.—*State Churches,* by JOHN ALLEN.

The truest end of life is to know the life that never ends.—*Wm. Penn.*

BLASTING AND MILDEW.

BY HUGH MACMILLAN.

"I smote you with blasting and with mildew and with hail in all the labors of your hands."—Haggai ii. 17.

Summer's viewless boundary is past. The warmer tints and softer outlines of the landscape; the brightening, through decay, of the sombre green night of the foliage, like a strange dawn upbreaking through the earth; the deepening calm of the blue skies, and the shortening beauty of the mellow eves,—all indicate that the year has reached its golden summit, and that henceforth its course must be down the western sunset slopes in bleakness and shadow. The air is filled with a tender sentiment of sadness, which makes the hectic beauty of all things more touching. Nature now empties her cornucopia of fruits, for the reign of the flowers is over. Only a few late autumn ones linger lovingly on the spots, where a fragile sisterhood of beauty marked the long summer hours by the opening and the closing of their petals. The blue-bells toll their "Angelus" on the wayside banks; the heather-blossoms blush at their own loveliness on the lonely moorlands; and all the upland pastures are strewn thick with myriads of the purple scabious, the earth's last efforts to remember the fair skies of June. A new class of objects is now ushered upon the scene. In the open glades of the woods, and in hidden nooks in the fields, the mushroom tribe begin to appear, first as solitary spies—the advanced guard of a large army of invaders, destined for a brief season to carry everything before them. True as the stork and the swallow to their appointed time, they come as harbingers of decay and prophets of desolation. Kept in check by the luxuriant growth and overflowing, energetic life of summer,—prevented from germinating by the dryness of the air, and the heat and light of the sun, they now take advantage of the feebler powers of vegetation, and the damper and milder atmosphere, to put forth their own claims to a share of the common earth. The conditions that bring decay and death to other plants are highly favorable to them; and while the flowers are fading and the leaves falling, under the operation of a new, inexplicable law, they are rejoicing in the possession of the fullest life and vigor. Where the shade is deepest, and the soil most impregnated with the products of corruption, they love, gipsy-like, to pitch their tents; and very picturesque they look when seen in the dim green light of these silent haunts. In every wood may be found a whole "Divina Commedia" of mushroom forms, more fantastic than the weird human forest which Dante saw in the invisible world. They are plants in masquerade. The functions of vegetable nature are reversed in these fungi. In their appearance and structure they resemble animals. Their substance is nitrogenous like flesh, and their pores inhale oxygen, and exhale carbonic gas like animals. They are in the vegetable kingdom what zoophytes are in the animal. As the sea-anemone reminds us of the wind-flower in the woods, so the mushroom reminds us of the jelly-fish in the sea; and these connecting links between the creatures of two different elements, prove the harmony of creation and the unity of the Creator. Although bred only from the decay of higher organisms, these mushrooms are not without their own beauty of shape and color. Their uncomely parts have frequently more abundant comeliness. In no class of plants are more vivid tints of orange and crimson, scarlet and purple, to be found; while the exquisite contour of their caps, and the delicate carvings of their ivory gills and stems, might form studies for any painter. The splendor of their coloring is in fine harmony with the solemn sunset of the year; and in the flames of crimson fungi, purple flowers, and brilliant autumn woods, Nature yields up her life as on a gorgeous funeral pyre.

Very useful and important are these fungi in the world's busy household. They are working at "chemical problems which have puzzled a Liebig and a Lavoisier," converting the noxious products of corruption into comely forms and nutritious substances, absorbing into living tissues effete matters, which are fast hastening downwards to join the dark night of chaos and death. Parasites, most of them, upon dead plants, they economize the gases which would otherwise escape into the atmosphere and pollute it; and conserve, for the use of nobler forms, the subtle forces of life which would otherwise pass unprofitably into the mineral kingdom. It is one of the strangest things in the world, when we think seriously of it, to see a vigorous life-full cluster of fungi springing, phœnix-like, from a dead tree, exhausted of all its juices, bleached by the sun and rain of many summers, and ready to crumble into dust at the slightest touch. Death is, indeed, here a new birth, and the grave a cradle. It is one of Nature's many analogies of the human resurrection. But the resemblance is superficial and incomplete. The common analogies of the corn-seed and the larva of the butterfly, imply a development from a lower to a higher form of life through the medium of death; but in the case before us it is a process of degradation that takes place. The higher organism decays, and rises again in the form of a lower organism. The majestic oak of centuries appears in the mushroom

that, like Jonah's gourd, springs up in a night, and perishes in a night. Not thus shall it be in the resurrection of the just. "It is sown in corruption; it is raised in incorruption." "It is sown a natural body, it is raised a spiritual body." From the precious ashes shall rise up, not a body of sin and death like this, but a glorious body fashioned like unto Christ's, without spot or wrinkle, or any such thing. There may, indeed, be some likeness, in the autumnal resurrection of plants in fungi, to the resurrection of the wicked—the *second death;* for in this case it will not be a transformation from dishonor to glory, but a ceaseless retrogression from corruption to a deeper corruption still; a dead life on earth, producing an everlasting death-life in the world beyond the grave.

Wisely have the fungi been provided, in the rapidity of their growth, the simplicity of their structure, the variety of their forms, and their amazing numbers, for their appointed task in the economy of nature. Not a leaf that falls from the bough, not a blade that withers on the lea, but is seized by the tiny fangs of some special fungus organized to prey upon it; not a spot of earth can we examine, where vegetable life is capable of growing, but we shall find a vegetable as well as an insect parasite, keeping its growth in check, hastening its decay, and preserving its remains from being wasted. Out of the eater, too, cometh forth meat. The fungi raise from the lower soil nitrogenous substances, which strewed on the surface by quick decay, form food for higher plants than themselves. The spawn of the mushrooms, which cause the mysterious fairy-rings in our meadows, both consume putrescent organized matter and manure the land. To the insect world, all the species yield an inexhaustible store of nourishment; and though some kinds are virulently poisonous, yet a large number are highly useful to man. In many places on the Continent, they constitute the staple article of food among the poorer classes, during the summer and autumn months. In this country, strange to say, they are sadly neglected; and while God is now showering this manna with lavish profusion around the dwellings of the poor, and offering it to them without money and without price, they leave it thanklessly to rot on the ground, or turn from it with loathing, longing for flesh-pots which the plague has placed beyond their reach.

In carrying out the wise and gracious purposes for which they have been designed, the fungi not unfrequently overstep the limits of usefulness, and commit wholesale destruction. Like the storm that is intended to purify the air, and in so doing incidentally destroys life and property, the fungi are intended to hasten decay, and limit the injurious influence of putrescent matters; but in so doing they are not unfrequently the occasion of blight and famine. They purify man's atmosphere, but they also destroy man's food. If their ravages could be confined to useless plants; if they were employed solely in reducing weeds to decay, they would be welcomed by man as among his greatest helps and blessings. But nature knows no straight, arbitrary line of demarcation, such as we draw, between what is useless and what is useful. To every natural good there is a recoil of evil. The fungi are indiscriminate in their attacks. They seize upon the corn which strengthens man's heart, as readily as upon the thorns and briars which cause him to eat his bread in the sweat of his brow. The law impressed upon them is to help in reducing all organic nature to its ultimate elements; and in obeying this law, they know no respect of persons or things, no will save that of Him "whose tender mercies are over all his works." In this aspect they may be numbered, along with thorns and briars, among the disorders of the original beauty of creation, the various impediments to the earth's bringing forth the needful sustenance for man. In this our fallen condition, we must always count upon the blasting and the mildew; upon the years to be eaten by the locust, the canker-worm, the caterpillar, and the palmer-worm, as surely as upon the covenant faithfulness of Him who promised that seed-time and harvest would never cease, and to whom we are encouraged to offer up the daily petition, "Give us this day our daily bread." Nature with reference to nature completely accomplishes her purposes; but nature with reference to man is not a perfect means to an end. There is a want of adjustment between him and his dwelling-place; he has to work within a machinery to which he is imperfectly adapted. Sin is the cause of this want of harmony. It has thrown everything out of gear, and subjected the creature to vanity. All the blights and storms from which man suffers, are but the echoes in the natural world of the mischiefs wrought by sin in the spiritual. Every phase of the evil within man finds some reflection in the evil without him; and everywhere we see a groaning and travailing world, full of labor and sorrow, because full of sin and guilt. This is the gracious purpose of the Creator, in order that man may be conformed to His will and moulded to His image by the discipline of suffering. Blasting and mildew, thorns and briers, had no place in the Divine ideal of a pure and holy world; they will have no place in the restored Eden from which sin,

and therefore its *shadows*, have been banished.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 29, 1868.

Quakerism Cropping out.—We transfer to our pages an editorial from an Episcopalian journal, (Evangelical), upon "*The Unity of the Church.*" With the exception of the brief reference to the rites miscalled *sacraments*, we read it with pleasure; showing, as it does, the recognition, by Christian disciples not of this fold, of those spiritual truths, which were too generally ignored when George Fox and his compeers exalted afresh the old standard of primitive Christianity. Herein we rejoice, yea and *will* rejoice. We give a glad recognition to Quakerism, even when we discern it partially obscured by trappings which are traceable to Judaism or Papacy. We do not much concern ourselves to inquire whether such evangelization is the result of the testimony of our people. It is enough to know that it belongs to the old *Evangel*, and that the Scriptures, and the Spirit which inspired and which opens them, are as much within the reach of the churchman of the 19th as of the Quaker of the 17th century. We do, however, find herein renewed argument for heeding the remarkable injunction of Paul: (*Gal.* v. 1.) "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

"Be not entangled,"—we repeat to those who, attracted by the trappings of ceremonial religion, are in some danger of forgetting that those who worship God *must* worship Him in spirit, and that prescribed forms do not constitute worship, and whilst they may be helps to those who suppose them to be commanded, they may to very many prove a hindrance, and a yoke of bondage. The admission of the *Churchman*, (though according to our simple habit of thinking it is merely a truism,) is much, as coming from one "under the yoke,"—that "an outward rite, outward ordination to the ministry, or a corporate ecclesiastical existence, *may* indicate neither a Christian, a Minister nor a Church." In other words, the prelate who arrogantly claims to be in the direct, unbroken succession from the Apostles, *may* perform official functions of no efficacy whatever.

Right Guidance.—Simplicity of dedication to the Lord's work is more to be approved and more likely to accomplish its mission, than when the attempted service is encumbered with needless pomp and circumstance. A beloved woman Friend recently found herself drawn to travel, in the love of the gospel, into two of the Western States which had been the scene of violence and bloodshed. Although the journey was 1700 miles, she thought it right to go with no companion save one of her own sex. It was soon found, when a concern was felt to appoint meetings among those who had been recently in a state of rebellion against the U. S., that if she had been accompanied by a Union man, it would have blocked up her way: as it was, opportunity was marvellously afforded for appointing meetings among those who would otherwise have spurned her and her mission, and also among the freed people. Her gospel message was gladly received, and she returned bringing with her sheaves of such peace as the world never bestows. Thus Wisdom is profitable to direct. No rule could be dictated whether a Friend so circumstanced should be accompanied by a man or a woman, or both; but a dutiful attention to the pointings of the Master's finger is always safe and wise. The brethren of the household of faith should help the messengers of the word forward on their journey "after a godly sort," but the *limitation* of the Spirit will often be found to apply to the number of companions, since everything that is redundant tends to unwieldiness, and the happiest results often follow, when one or two persons throw themselves, in simple confidence, upon the hospitality and the care of those to whom, as ambassadors for Christ, they are sent. We have no rule to advocate, nor anything further in view, than to commend the beautiful simplicity of purely Divine appointments.

Kansas.—A request is made that Monthly Meeting Clerks in Kansas will send to this office their names and address; the object is that persons contemplating removal may correspond.

Creaturely Activity.—This is a phrase of proper significance, though it is liable to be abused by the habitual and canting employment of it. There are functions for *the creature* to perform, and in these our correspondent F. rightly judges that it should be active. Thus the Psalmist enthusiastically exclaims: "Let every thing that hath breath praise the Lord!" It would be a pernicious application of the phrase that should encourage sluggishness, lukewarmness and spiritual listlessness. It is properly applied as a censure, when the creature assumes to move unbidden in the Lord's peculiar province. There are times when "the creature" should lie very low, waiting for the "all-moving Spirit." In public acts of preaching or vocal prayer, the term would apply to those who do not wait for the extension of the King's sceptre, but rush into action at the prompting of their own will, judgment or intellect. "I charge you," said the bride of Christ, "that ye stir not up, nor awake my Love *till He please.*" Let the creature be active in visiting the widows and the fatherless in their affliction, in deeds of mercy and love, in ministering to our divine Lord in the persons of his brethren who suffer need, even in the performance of social duties, seeking ever the Spirit's aid. In self-abnegation, perform life's work, actively, heartily, as unto Him, for ye serve the Lord Christ. But when He is realized to be in His holy temple, let all the earth keep silence before him. Let the listening, waiting creature be, not active, but in subjection. "Speak, Lord, for thy servant heareth!" When the soul betakes herself to her watch-tower to hear what the Lord will say unto her, then it becomes the creature to be reverently (not sluggishly) still. When the Wonderful Counsellor, through His Spirit in the heart, is moving the instrument to declare His word to the people, the creature is, in a sense, but a medium, and must not exalt itself. When the gospel minister preaches himself, or his own speculations or crotchets, or intellectual reasonings, this is, in an objectionable sense, *creaturely activity;* and he who finds in himself such tendency, has abundant cause to *fear* ("happy is the man that feareth always,") lest, "warming himself with sparks of his own kindling," his activity be as little acceptable as that of Uzza. Such phrases become distasteful by their too frequent use in a canting, conventional manner; but this particular one is significant in defining an evil which the well instructed Christian finds it needful to guard against.

Tobacco and the Fejees.—It is stated that the king and great nobles of these cannibals "keep preserves of men, like the game preserves of Great Britain." The life of shipwrecked mariners and other *civilized* men has, however, a new source of protection. Their whole flesh is apt to be so permeated with tobacco, as to be revolting to the delicate taste and offensive to the stomachs of the Fejeeans. Hence Americans and Englishmen, in a general way, are not sent to these preserves. If this contingent life-assurance be an argument for tobacco, let it go for what it is worth. The other side will claim attention next week.

The Student's Companion, a little Monthly, devoted to Education and Morality, and designed as a medium of communication between the Friends' Schools of N. Carolina and Tennessee. First number to be issued Ninth month 1st. Price 25 cts. in advance for the first six months. Address David Barlow, *Editor*, New Market, N. C.

A few copies of the present and the last preceding number of the *Review* are sent to Friends whose names are not upon our subscription list, as an invitation to place them there.

MARRIED,

On the 5th of Eighth month, 1868, at Gilead, Mo., Richard T., son of Jonathan and Susannah Ellis, to Judith J., daughter of Samuel B. and Deborah J. Lukens; all members of Gilead Monthly Meeting.

At Hartland Meeting of Friends, Marshall Co., Iowa, on the 30th of Seventh month, 1868, Dr. Reuben L. Roberts to Rebecca H. Jenks.

DIED.

KELLUM.—At her residence in Hendricks Co., Ind., on the 3d of Sixth month, 1868, Mary Kellum, wife of Asher Kellum, in the 37th year of her age; an upright member of Fairfield Monthly Meeting.

FOSTER.—At the residence of her son-in-law Asa C. Davis, Dunrieth, Ind., on the 23d of Tenth mo., 1867, Sarah Foster, in the 67th year of her age; a member of Spiceland Monthly Meeting. She often remarked, during her short illness, that she had no fear of death, that her work was all done; and while thus sweetly realizing the safety of her own condition, through being "joined unto the Lord," she earnestly desired that her children and friends might in like manner be found in Him, with their day's work all done in the daytime.

OSBORN.—In South Danvers, Mass., on the 24th of Eleventh month, 1867, Eliza P. Osborn, wife of Daniel Osborn, and daughter of the late Theophilus Breed; a member of Salem Monthly Meeting. Her exemplary life and peaceful death add one more to that great cloud of witnesses to the truth of our holy religion. In early life she was a bright example of meekness and dedication to her Christian duties, being called to the care of an aged father and mother, the latter being for many years blind. It was very touching to see her leading this aged mother to her seat in our religious meetings, and to know that the daughter devoted herself to the comfort of her old age and infirmities. In her married life she was equally careful to duty; and the gentleness of her affectionate spirit adorned and made her new home truly happy. Her last illness was painful, and she suffered much; but He who had been with her and sustained her through life was with her with his supporting arm, enabling her to testify to sympathizing friends around her dying bed that she was happy in the prospect before her; happy indeed, said she, in my dear Redeemer, and because He lives, I shall live also. And taking an affectionate leave of each one of her family and friends, as they came to her bedside, she departed, we trust, to be forever with her Lord.

THOMPSON.—On the 28th of First month, 1868, Owen Thompson, in the 58th year of his age.

Also on the 8th of Second month, 1866, Edith N. Thompson, daughter of Owen and Rachel Thompson, deceased, in the 18th year of her age; both members of Lick Creek Monthly Meeting.

PEACOCK.—On the 20th of Fifth month, John, son of Joseph and Caroline Peacock, in his 17th year; a member of Honey Creek Monthly Meeting, Ind. This dear youth was exemplary in attendance of our religious meetings and First-day schools, and his bereaved friends rejoice with a comforting hope.

PAIGE.—In Winthrop, Me., on the 3d of Twelfth month, 1866, James J., son of Daniel and Mary J. Paige, in his 24th year. His life was a bright example of youthful and filial piety; and although his change was sudden, (occurring alone at night,) it was evident, both from his Christian deportment, and from writings found after his decease, that, through the Redeemer's mercy and love, he had for a considerable time been under the Lord's preparing hand.

HOCKETT.—On the 29th of Sixth month, 1868, Matilda C., wife of Warner M. Hockett; a member of Springfield Monthly Meeting, Ind.

WEEDEN.—On the 12th of Eighth month, 1868, in Oxford, N. Y., at the residence of his brother-in-law, (where he had gone on a visit,) Samuel Weeden, aged nearly 73 years; an esteemed member of Butternuts Monthly Meeting, Otsego Co., N. Y.

SPECIAL NOTICE.

The Publisher has receivod a copy of No. 49, Vol. 21, *returned*, probably with the intention of discontinuing the paper, but as neither name nor postmark accompanied it, this cannot be done without further notice, and this should be given by letter.

RAISIN VALLEY SEMINARY.

The Fall Term, of 14 weeks, will open Ninth mo. 22d. For circulars, address the Principal, John Morgan, Box 687, Adrian Mich.

Wanted, a consistent and competent Friend to take charge of Union Quarterly Meeting High School, as principal Teacher. The Fall term to commence Ninth month 30th. Good references will be required. Address Seaborn M. Hoskins, or Nathan D. Baldwin, Westfield, Hamilton Co., Ind. 2t eow.

CORRESPONDENCE.

Letter from Eli Jones.

Liskeard, County of Cornwall, 8th mo. 4, 1868.

My dear friend, Wm. J. Allinson:—We came to this place 27th of Sixth month last, where we have found a delightful home at the house of Eliza Allen, relict of the late John Allen, well known to American Friends as one of the Anti-Slavery delegation to Indiana Yearly Meeting, and as the author of several well-written works. His memory is precious to survivors.

Having alluded to the delegation, I ought perhaps to say that our venerable friend Josiah Forster is the only survivor of that noble band; and I learn from late accounts that his health is increasingly feeble. His dear partner, Rachel Forster, is also suffering from the effects of a fall.

My heart is deeply affected in having to add that I have before me the "Memorial Card" of a Prince in Israel—a good man and eloquent—one who stood for the truth upright as a pillar. I refer to our *much loved* John Pease of Darlington, who died at his residence, Cleveland Lodge, on the 29th of Seventh month, 1868. The interment is intended to take place at Darlington at 3 o'clock this afternoon. I recur with great interest to his labors of love while in attendance at the late Yearly Meetings of Dublin and London, where, as a meek herald of the Truth, he spake boldly for his Lord.

A mother in Israel has within a few days been called to her great reward, as we trust—translated as in a moment; her close was gloriously triumphant. Isabella Harris, widow of Edward Harris, of Paradise Row, Stoke Newington, near London. We were her lodgers during the last week of our stay in that neighborhood. The remembrance of the tenderness of her spirit, the lively interest she manifested in all that relates to the Church's good, and (although filling the station of an Elder) her vocal prayers for her household and her visitors, will long be cherished by us as a rich legacy.

Having spent more than five weeks in this county—seen much of Friends, and mingled largely with the common people, who have heard us gladly,—I incline to send thee a few jottings of our travel and of things worthy of note.

Cornwall is bounded on the east by Devonshire, and sea-girt on all other sides. Her nature-loving poet, John Harris, in one of his happiest moods, has said,

> "Cornubia, joy to thee
> From bluest sea to sea,
> From famed Land's End to wild Tintagel's wall."

The great mass of her people are miners, fishermen and agricultural laborers; simple-hearted, honest-minded and remarkably in-

elligent, considering their opportunities for acquiring knowledge.

The history of the mining interest dates back to the day when Phenicia, in her glory, sent ships hither from Tyre, Sidon and Arvael for tin and copper in exchange for the merchandize of the East. From that time to the present, *generations* of miners have delved into Cornwall's rocky bosom in search of the precious metals, and have sunk many a shaft to wondrous depths. That which I visited at the Botallack Mine, on Cape Cornwall, and not far from Land's End, is worthy of notice. It extends one-third of a mile towards the earth's centre. To reach the extreme point to which the vein has been worked, you must descend by an inclined plane, in a carriage held in place by a wire rope, one-half mile or more, and nearly the entire distance beneath the ocean. It is said the roar of the waves overhead may be distinctly heard by those who have the courage to make the tour of the mine, as did the Prince and Princess of Wales sometime since. Prices at present are unfavorable to the miner, and hundreds have left the country in search of employment at other places.

The fishermen are a numerous class. At the little town of Mousehole, where we held two meetings, we were told that four hundred men and boys were absent from that place alone, in pursuit of their accustomed calling, upon the Irish and other coasts.

At White Sand Bay we held a precious meeting with the fishermen, to our mutual encouragement. One of them, with true Christian hospitality, shared with me and my companions his pilchard, bread and tea. May God teach and bless these Cornish fishermen as He taught and blessed the "sons of Zebedee," and their associates "Simon Peter and Andrew his brother;" and as he made *them*, so make *these* fishers of men—promoters of His cause.

Very few of the agricultural laborers are owners of the soil, consequently when the taxes, tithes and rents are paid, little remains beyond a bare subsistence for the father and his family. This may account for the fact that many broad acres remain uncultivated, and, "like the heath in the desert, they know not when good cometh."

Providence has given an abundant grain harvest the present season. The reapers and gleaners are joyfully filling their bosoms with the golden sheaves, and the poor look hopefully toward the future.

The late John Allen, in his history of Lisheard, says: "The first visit of George Fox to this county was in 1655. His preaching made a deep impression, and his doctrines obtained many adherents. He was, with two others, committed to Launceston gaol for distributing an earnest but harmless religious paper near the Land's End. During a confinement of eight months he was visited by many serious persons from different parts of the county, who sympathized with him and embraced his views." George Fox's last visit to this remote part of Great Britain appears to have been in 1668, just two centuries ago. We may trust the seed then sown has brought forth fruit to the praise of the Great Husbandman, though the measure of increase may not have reached the hundred-fold. From causes, perhaps, not fully apparent, the number of Friends in the county is less at the present time than at some former periods; still Quakerism is vital in Cornwall. Each of the little bodies at Falmouth, Liskeard, Penzance, Redruth, St. Austell and Truro possess the elements of vitality. In each there is one or more recorded ministers,—in each members who have the spirit of true discernment and love the truth as it is in Jesus. To many the last month has been a "time of refreshing from the presence of the Lord;" to others a time of covenant making. May those covenants be kept, and may all retain a loving remembrance of the mercy of our covenant God, and give themselves more fully to Him and to His service. Then shall be realized the fulfilment of the prophetic declaration: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Falmouth, with a population of some 10,000, has a fine harbor, and is situated at the mouth of the River Fal; hence the name Falmouth. It is to a large extent a port of call for the merchant ships of all nations. Total entries for 1867 were 3650.

An ancient family of the name of Fox, and members of the Society of Friends, have held the office of Consul by appointment from most of the European and American governments, for a long time past. I had the pleasure of seeing the original document appointing Robert Were Fox in 1793 Consul of the United States. It is written in a clear bold hand, and on purpose to be *read*, not *guessed* at, as is too often the case now-a-days. It is signed by George Washington, countersigned by Thomas Jefferson, and "given forth at the city of Philadelphia." To the present time, with the break of but a single year, the office has been held by a member of the family.

Robert Were Fox, who was thus honored by the father of our country, as its first representative at the port of Falmouth, was one of Great Britain's merchants, and a man of large capacity for business. His sons Robert Were Fox, an elder, Alfred Fox, an overseer, and Charles Fox, an elder in our Society, fill honorable positions in the literary and scien-

tific world. The first, a man of great learning, a F. R. S. and the inventor of a valuable instrument for measuring the intensity of terrestrial magnetism, with which all British exploring expeditions were furnished for many years. The second, (the present United States Consul,) is a lover of mathematical science, and widely known and deservedly respected in the mercantile world. The third and youngest is a man of large literary and scientific acquirements,—a member of the Cornwall Royal Geological Society, and was at one time its president.

We have visited the rural homes of these Christian gentlemen, and partaken of their liberal hospitality; greatly admired the beautiful specimens in Mineralogy, and of other branches of Natural History, and felt as if standing nearer than had been our wont, to some of the honored dead, as name after name caught our eye in the well-filled libraries. The house of each is at the head of its appropriate valley, running southward to the English Channel, and from whence a view is had of the water as through a vista 'mid thousands of noble trees, standing as sentinels to guard the fine out-look to old ocean. Conspicuous among their fellows, we noticed the beech and the maple, with several of the oak family, including the American live oak. Here the laurel, mostly known as a *shrub*, claims, in some instances, to possess all the attributes of a *tree*, and has "without controversy" its claim allowed. Upon the grounds of R. W. Fox near 100 native varieties of coniferous shrubs and trees may be seen, several of the more hardy of the palm family, at least *one* specimen of the camphor tree, and many other plants, rarely if ever met with outside of a greenhouse in other parts of Great Britain or in New England.

(To be concluded.)

City of Lynn, 8th mo. 15, 1868.

Dear friend, Wm. J. Allinson:—Having received the 51st No. of the present volume of "Friends' Review," I was prompted to turn aside from my business to refresh myself by the ever welcome contents of this valuable periodical, and was deeply interested in the perusal of the letters of Isaac Penington, addressed to his brother and a "mutual friend." I do not remember ever to have read them before. The simplicity, fervor and Christian boldness (tempered by a truly Catholic spirit,) as well as the soundness of view touching the hope and faith of the true believer, to me is very instructive. The blending together of ancient record with more modern experience and observation is, in my judgment, a very happy characteristic of the Review. The reference to London Yearly Meeting, by extract from "Friends' Quarterly Examiner," seems timely and salutary. Whilst I regard it as of great importance to uphold the sou Christian principles and views of Friends exemplified in their earlier days, it seems me of equal importance for the health a prosperity of the Society at the present d that our zeal in this respect should be te pered with knowledge; and therefore should not shut our eyes or close our ears facts, such as are brought out in those f discussions, which have transpired of lat years in London Yearly Meeting, (and some extent in the Yearly Meetings in Am ica,) causing undue alarm with some, though the Truth was to be overthrown such examinations, (too critical it may be some instances.) But I rejoice in the conv tion felt that "those things which cannot shaken" will not only *remain*, but will sh forth with increased brightness in consequen of trials. . . . .

I may be allowed to set my seal appr ingly to the *Review*, and desire for th strength and Christian boldness, in the e cution of the trust which devolves upon th in connection with the general interests. .

Truly thy friend,

Benj. H. Jones, *City Clerk*.

P. S.—Much good would doubtless be acc plished by attention to the suggestions made w reference to furnishing the Review to persons una to pay or in embarrassed circumstances, by such have abundant means.

From The Protestant Churchman.

THE UNITY OF THE CHURCH.

Christian toleration and mutual love, ch acterized true believers in the Apostolic a and such a spirit as theirs is a truer sign "succession" than historic pedigrees bas on the continuous imposition of human han

In the primitive age of the Christi Church, men acknowledged themselves to Christians by confessing the Deity of Chr This was the test of churchmanship, and read of no other—"What think ye Christ?"—"Whose Son is he?"—"Dost th believe on the son of God?" The ansv which the Ethiopian eunuch gave to Phil when some proof of his faith was demand was not the repetition of a formulary, or recital of a creed, or the endorsement o system of church government, but was si ply this:—"I believe that Jesus Christ is Son of God,"—and Philip was satisfied.

The Apostle Paul tells us that "No m can say that Jesus is the Lord, but by Holy Ghost," (1 Cor. xii. 3); hence it f lows from that, that they who have truly c fessed Christ have done so by divine a All, therefore, who acknowledge and wors and love and serve Jesus Christ as the t God and only Saviour, are Christians. ignore them, or to deny their claims to

rivileges of the visible household of faith, is dishonor the work of the Holy Spirit in iem and for them.

However distinct the man-made lines that parate Christians, their experiences as true elievers are so nearly in agreement that no nprejudiced person, it appears to us, can il to see that the unity of Experience and lope, proves that the work wrought in the uls of all had a common origin. How then n Christian men and Christian women disgard the seal which God thus sets to His wn work, without doing Him dishonor. an any soul that God hath cleansed be acounted common?

All believers have a common heritage of aith. It is not, however, based on ecclesistical pedigrees, Prayer Books, human traitions, perfunctory ceremonials, or fancied riesthoods, altars, and sacrifices. It is based a divine verities and is the direct gift of the Holy Ghost to each regenerated soul.

The Holy Spirit first implants faith in the ul and then joins the faithful together in ystical unity. For, says the Apostle, "By ne spirit are we all baptized into one body." ut observe it is not by *water* but by *the pirit*, that believers are made one body. he Sacrament of Baptism* is a symbolical ite, commanded by Christ himself, and the ork of the Holy Spirit is not tied thereto, ut it is by *Spiritual* regeneration that the nity of the body is perfected.

The previous differences of believers may ave been many and marked, but, by the inuence of the Holy Spirit, they are joined ogether, and become intimately and organially united as partaking of the same divine fe. And this, as has been said, "is the ssential point of analogy between the human ody and the church. As the body is one ecause pervaded and animated by one soul r principle of life, so the church is one beause pervaded by one Spirit. And as all arts of the body which partake of the comon life belong to the body, so all those in whom the Spirit of God dwells are members f the church, which is the body of Christ."

The true unity of the church, therefore, is ot to be looked for in a prescribed conformty to certain standards of polity, or in a ederated relation, but in a full recognition of ach other as in the truest sense Christians, y virtue of the oneness of the source of the ommon faith, and the unity of the divine mpulse that quickens and moves and regulates the whole.

He who receives Christ Jesus by faith as is Saviour, and makes real that reception y love and holy service, is a true Bible Churchman, and rightfully claims recognition s such.

He who truly preaches Christ as the Saviour of the world, and has the Seal of the Holy Spirit set to his work, is a true Christian minister, by whatever form of man he may have been outwardly set apart for his work; and to despise him is to despise Christ who has called him and commissioned him.

The gathering together of Christ's ministers and true people for the purpose of honoring him, and proclaiming his truth, and administering his Sacraments,* is a Church; and rightfully claims recognition by the churches. While, on the other hand, a mere reception of an outward rite, an outward ordination to the ministry, or a corporate ecclesiastical existence, may indicate neither a Christian, a Minister, nor a Church.

These are the foundation principles whereon Evangelical action is based. Our standard of Catholicity is that of God. Whom He calls "sons" we call "brothers;" we dare not be less Catholic than He.

A SERIES OF FOUR SCRIPTURE LESSONS, DESIGNED FOR FIRST-DAY SCHOOLS AND BIBLE CLASSES.

LESSON III.

Some account of the Bible, and the preservation of its different Books, while in manuscript.

By whom was the Bible written?

By holy men of old, who wrote as they were inspired by the Holy Ghost.

How long after the creation of mankind did this world exist without any written revelation?

About 2,500 years.

How did the Lord make known His will to man during that period?

He held immediate intercourse with the early patriarchs, and afterwards with the head of the Jewish nation.

What people were particularly chosen to receive the knowledge of God?

The Jews.

How was it with the other nations of the world?

After the death of the patriarchs, they lost

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*In copying this article we do not endorse the unscriptural word *Sacrament*,, nor adopt the meaning popularly attached to it. Respecting its misapplication, see J. I. Gurney's remarks in his admirable treatise, "*The Papal and Hierarchical system contrasted with the religion of the New Testament.*" Nor can we for a moment admit that the external rite of baptism has any command of Christ in its support. The writer virtually makes full concession to the Quaker platform, by his recognition of the baptism of the Spirit, "*not by water.*" There is, in any availing sense, but *one baptism*. The asserted truths are placed in the same category, as of equal verity. One *Spirit*—one *Lord*—one *hope* of our calling—one *faith*—one *baptism*—one *God* and Father of all. We might as fairly duplicate one as another. If the rite by water be, in a permanent sense, baptism, then that of the Spirit is *not*. The *Churchman* sets to His seal that the Baptism of the Holy Ghost is genuine. There can be no other. *One* Lord—*one* Baptism—*one* God and Father of all. Any other baptism was but typical, and is superseded. ED. REVIEW.

the knowledge of God, excepting what they received by tradition; and soon fell into idolatry.

How was the Jewish nation governed?

By laws which God Himself gave them, through Moses, to whom He spoke personally.

How were these laws perpetuated, after the death of Moses?

They were written, and, with the account of the creation, the lives of the patriarchs, and the early history of the Jewish nation, formed the first books of the Bible.

How was this account made known to Moses?

By God Himself.

What did the Lord command respecting the books of the Bible that had then been written?

That they should be read by the Levites to the people continually.

How is the Mosaic account of the bondage of the children of Israel in Egypt confirmed?

By hieroglyphical inscriptions found in the ancient city of Thebes, made intelligible by modern research.

On what is it supposed the original manuscripts of the books of the Bible were written?

It is thought that Moses made use of goat skins, prepared and fastened together.

Are any ancient manuscripts of this kind still in existence?

There is one in the public library at Cambridge, England, found in a Jewish synagogue at Malabar.

Does it consist of more than one skin?

It measures sixteen yards in length, and consists of thirty-seven skins, dyed red.

Were these ancient manuscripts copied?

Very many copies were taken, and the reverence of the Jews for the writings was so great, that if a single error was made, they would reject the whole and begin again.

What is supposed to have become of the original roll on which Moses wrote?

Moses commanded the Levites to place it in the ark of the covenant, and it is thought that it remained there until the destruction of Jerusalem by Nebuchadnezzar, B. C. 586.

Where were the rolls written by the different prophets deposited?

In the temple.

What became of them, when the temple was destroyed, and the Jews were carried captive to Babylon?

Ezra, the scribe, after his return from the captivity, collected as many of the manuscripts as possible, and arranged them in the order in which they have come down to us in the Old Testament.

Was the Old Testament now complete?

Nearly so; a very few books were added afterwards.

Which are they?

The books of Ezra, Nehemiah, Esther and Malachi;—added by Simon the Just, one of the high priests.

Who collected the books of the New Testament?

There are various opinions on this subject; but it appears most likely to have been do by the Apostle John.

Did the Old Testament continue in the possession the Jews alone, after the time of the apostles?

It did not. They had proved unfaithl to its precepts; and although it witness against themselves, they had faithfu guarded it for fifteen centuries.

Who soon came in possession of the books of New Testament, in addition to those of the Old?

Christian converts in different parts of t world. The churches formed by the apost received them by degrees, and each fina obtained them all.

In what way were copies of the sacred writi multiplied?

After the establishment of monasteri some of the monks employed themselves copying the manuscripts; and continued do so through the dark ages, when boo were nearly extinct.

Were they translated?

The New Testament was very early tra lated from the Greek into Latin, which w becoming a more general language.

Was the Old Testament also translated into diff ent languages?

Before the Christian era, two translatio of the Old Testament were made from t original Hebrew; one into the Chaldee la guage, the other into Greek.

What is the Latin Vulgate?

A translation of the Old Testament fr Hebrew into Latin, made in the 4th centu by Jerome, a learned monk.

What other translation was early made?

A Syriac version, at the beginning of t second century.

Have any manuscript copies of these versions b preserved to the present time?

Over a thousand copies of different pa of these versions are known to be extant, a may be found in ancient libraries in differe parts of the Christian world.

Do they differ materially from one another?

They have been diligently compared wi one another by learned men; and with t exception of a few unimportant differenc they have been found to agree.

What does this prove?

The uncorrupted preservation of the boo of the Bible.

Were the different versions preserved by the sa people?

They were not. The Chaldee, the Gre and the Syriac were separated many hundr years.

By whom was the Chaldee version preserved?

By the Jews; and was unknown to Chr tians in the early ages of the church.

Who first translated both the Old and New Tes ment into English?

John Wickliffe completed the great wo about the year 1378.

Had it any circulation among the people?

Parts of it having been copied by perseve

ing labor were purchased by the people at a great expense, often in small volumes to escape detection; the Bible never having been in the hands of this class before.

When was the first edition of the Bible printed?

In the 15th century, the Bible was first printed, in Latin. This was soon followed by the printing of other translations; thus placing it within reach of the people, which could never be thoroughly done while confined to manuscript copies.

We have now seen how wonderfully the Bible was preserved throughout ages of the world, when no other book was in existence, and that it escaped destruction in the dark ages, when learning became almost extinct;—what must we therefore believe concerning it?

That it is no other than the work of God.

Can one of you now in conclusion explain to us what is the famous Rosetta stone, and narrate the account of its discovery?

Four thousand years ago was built the temple of Karnak, covered inside and outside with hieroglyphics, detailing the histories of the passing ages. But for thousands of years this temple was in ruins, and its records were a closed volume. The expedition to Egypt under Napoleon I. gathered together a vast amount of valuable antiquities, among which was a broken black stone, in size about three feet by two, discovered in digging for the foundations of a redoubt at Rosetta. This was the famous Rosetta stone, and it is now exhibited in the British Museum. On it were three inscriptions, though not entire, one in hieroglyphics, one in Enchorial or the common writing of the country, and one in Greek. Champollion, the celebrated French traveller in the East, whose research has unlocked the mysteries of the Egyptian hieroglyphics, ascertained by persevering efforts, assisted by some others, that these inscriptions meant the same thing, as did also the inscription of Pilate, in Hebrew, Greek and Latin, at the crucifixion. By this key, Champollion deciphered the hieroglyphics of Karnak.

Are the inscriptions on Karnak's walls still legible?

Of all the lines on Karnak's walls, one spot alone remained entire, and this gave the record of a Bible event. A few years later, and those lines began to fail and fall, and are now no longer legible, excepting in part. But while they could be deciphered, fac-simile copies were taken and scattered among the libraries of the world, to stand for all time to come, as witnesses of God's truth.

For Friends' Review.

"IN THE MORNING SOW THY SEED."

Eccl. xi. 6.

Go, husbandman, and sow!
The dew is on the lawn,
The rosy-tinted dawn
Invites thy coming—go;
Give to the bosom of the earth thy grain:
The harvest-reaping will restore again.

Go, gentle mother, sow!
Celestial soil is thine,
And Life's young morning time
In all its joyous glow;
Plant seeds of love and truth from which will spring
Flowers that will know eternal blossoming.

Go, faithful teacher, sow!
Gather the outcasts in
From haunts of vice and sin,
When baleful evils grow;
Gather them gently—lift their hearts above
And ope the wonders of a Saviour's love.

Go, humble preacher, sow!
Spread that which God has given
Fresh from the stores of heaven,—
No other garner know;
Go scatter broadcast, plenteous and free,
The seed which freely was dispensed to thee.

Go, earnest thinker, sow!
That which is just and good
Should not a solitude
Within thy bosom know;
It hath a mission—let the worker forth
To course its orbit 'mong the spheres of earth.

Go every one, and sow!
To the *immortal mind*
God never has assigned
A life supine below;
Talents must be improved, however few,
To meet approval at the great review.

The field is large and wide,
And each must act a part,
For He who knows the heart
Has proffered us a guide:
And his unerring index in the breast
Will designate the work that suits him best.

8th mo. 6, 1868. M. A. E.

THE LARGEST CITY IN THE WORLD.

A very erroneous idea is indulged in by many people, in relation to the largest city in the world. Many confidently assert that London is far superior, both in size and the number of its inhabitants. Such is not the case. Jeddo, the capital of Japan, is, without exception, the largest and most populous city in the world. It contains the vast number of one million five hundred thousand dwellings, and five millions of human souls. Many of the streets are twenty-two English miles long.—The commerce of Jeddo far exceeds that of any other city in the world, and the sea along the coast is constantly white with the sails of ships. Their vessels sail to the southern portion of the Empire, where they are laden with rice, tea, sea-coal, tobacco, silk, cotton, and tropical fruits, all of which can find a ready market in the north, and then return freighted with corn, salt, isinglass, and various other products which have a market in the south.—*Exchange.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 24th inst. have been received.

Great Britain.—The new American Minister, Reverdy Johnson, arrived in London on the 17th.

Active preparations were in progress for the coming elections for Parliament. The disestablishment of the Irish Church will be made a test question,

and candidates will be called upon to declare before their constituents their position on that subject.

A fearful railroad collision occurred on the 20th, at the little town of Abergele, in North Wales, by which more than 30 lives were lost. A train loaded with petroleum had been switched on a siding, but the switch-tender neglected to replace the switch, and a passenger train which followed consequently ran into that train, demolishing both, killing seven passengers, and injuring many others. The petroleum took fire, enveloping both trains in flames, and over 20 persons were burned to death.

IRELAND.—A coroner's inquest in the case of the agent killed in a conflict with his tenants in Tipperary, found a verdict of murder, but took occasion to deprecate the agent's conduct, and suggested that new and more liberal laws were needed to prevent a repetition of such occurrences.

FRANCE.—At a review of troops in Marseilles on the 18th, attended by a great crowd, a popular demonstration was made in favor of peace. Loud cries were uttered by the spectators for peace, and against war. The crowd was orderly, and the police did not interfere.

The proprietor of the *Lanterne*, who was recently sentenced to a fine and imprisonment for violating the law on the press, attempted on the 21st to resume the publication of his paper; but the police became aware of the fact, and the entire edition was seized before it left the printing office.

PRUSSIA.—The government has had brought to its notice the case of the emigrant ship Leibnitz, on board of which, while on the voyage from Hamburg to New York several months since, a virulent outbreak of cholera occurred, caused, as was alleged, by the criminal conduct of the owners in furnishing insufficient food and accommodations. The government promises to take active measures to prevent the repetition of such horrors in future.

RUSSIA.—The government has received late dispatches from Bokhara, announcing that the Emir has signified his willingness to accept the terms of peace offered by the Czar, with the exception of the duty of building fortifications.

TURKEY.—Apprehensions are entertained of a renewal of the attempt at insurrection in Bulgaria, which remains very unsettled, with indications of secret preparations for a more extensive outbreak. The Austrian government, having had its attention called to the unusual demand for fire-aarms has issued an order forbidding the exportation of arms or ammunition from Austrian territory to the Danubian Principalities.

SOUTH AMERICA.—Advices from Rio Janiero to the 31st ult., received in London, stated that on the 16th, a combined attack was made by the land and naval forces of the allies on the Paraguayan fortress of Humaita, but after a desperate conflict, the assailants were compelled to retire, with a reported loss of 3000 killed and wounded. The allied force in Gran Chaco also advanced, with the object of cutting off the communications of Lopez; but these were found to be defended by a large force, protected by earthworks, and after an obstinate engagement, the Allies withdrew to their former position.

A change has recently taken place in the Brazilian Cabinet, and the new Ministry is said to be inclined to peace. A large part of the people, also, are tired of the war with Paraguay, and clamor for peace. It is asserted, further, that the people of the Argentine Confederation are desirous of the termination of hostilities, and that a proposed new treaty of alliance with Brazil, lately submitted to the Argentine Congress, met with great opposition, and was in effect annulled.

DOMESTIC.—Gen. Buchanan, commanding the Department of Lousiana, has issued a general order in accordance with the instructions to him from the War Department, directing his subordinate officers to keep themselves well informed of the condition of affairs in their respective neighborhoods, and if occasions arise requiring, in their opinion, the services of troops, to communicate the facts immediately to him, and ask for instructions. He forbids any interference with the civil power, or any use of the troops except upon special instructions. The instructions issued from the War Department, under the President's direction, are regarded as important, inasmuch as they recite the provisions of law applicable to the case of a State government asking for aid against domestic violence, and thus recognize the "reconstructed" government of Louisiana, and by inference those of other States similarly situated, as the legitimate State governments.

On the 7th inst., the track-layers on the Union Pacific Railroad reached the point, about 725 miles west from Omaha, which constitutes on that route the true continental "divide," whence the waters flow in opposite directions to the Atlantic and Pacific Oceans. A ridge much higher above the sea-level had been previously passed in crossing the Black Hills, but there the waters, though running different ways, afterward meet in the Platte river, flowing toward the Atlantic. The Secretary of the Interior was officially informed, on or before the 20th inst., that the road had been constructed 760 miles west from Omaha.

A dispatch of the 19th, from San Francisco, said that passenger trains were then running on the Central Pacific Railroad, to a point 235 miles east of Sacramento.

Some bands of Indians, believed to be Cheyennes and Arrapahoes, have recently attacked settlers on the western border of Kansas, especially on Solomon's and Saline rivers, killing some and committing other outrages. Gen. Sherman reported to the War Department, on the 21st inst., that he had ordered Gen. Sheridan to drive the Indians south of the Kansas line, and in pursuing to kill if necessary. "This," he says, "amounts to war, but I hope only on a small scale." Gen. Sheridan has issued an order, directing the forcible removal of the Indians to their reservations south of Kansas, and forbidding all persons to have intercourse with them, or give them assistance, until notice shall be given that this order has been complied with. Gen. Sherman, in a previous dispatch, expressed the opinion that these outrages on the part of the Indians grew out of a late fight between the Cheyennes and the Pawnees, in which the former were worsted, and they then attacked the white settlers in revenge.

It is mentioned that Speaker Colfax and a party of his friends, who have been making an excursion to the Rocky Mountains, in Colorado, arrived at Central City, on the 10th inst., from the Middle Park, having crossed a pass 15,000 above the sea, in a driving snow storm.

A singular tidal phenomenon occurred at San Pedro, in Southern California, on the 15th inst. A series of waves flowed in upon the coast, causing the tide to rise 63 or 64 feet above ordinary high-water mark, followed by an ebbing to the same distance below the usual low-water mark. This rise and fall occurred regularly every half-hour for several hours. This incident was evidently attributable to some disturbance of the bed of the ocean, perhaps at a distance from shore, probably by an earthquake.

FRIENDS' REVIEW.

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AN APPEAL ON THE SUBJECT OF PEACE,

*To all who love the Lord Jesus Christ.**

Christians—Fellow-believers in our Lord Jesus Christ: Under the constraining influence of that love which originated with the Almighty Father—was manifested to the world through the coming of the Prince of Peace, and is sealed and confirmed unto us by the Holy Ghost—we salute you and offer unto you this earnest appeal.

Children of the same beneficent Parent, redeemed by one sacrifice on Calvary, bought with the same precious blood, and sanctified by the same spirit of promise; with reverence and godly sincerity we appeal unto you in the name of Him who commendeth His love toward us, in that while we were yet sinners, Christ died for us; in the name of Jesus our Mediator; in the name of the Holy Ghost, our Guide and Comforter; and in the name of suffering, bleeding and pleading humanity, with all her wounds and woes, aggravated and intensified by the ravages and horrors of war: we invite and beseech you to hear us patiently.

Would that we could realize the anguish and bereavement, the grief and lamentation of tens of thousands of agonizing hearts, and portray the misery, the almost hopeless wretchedness and want of destitute and desolate widows, and numberless orphans. Must the sword devour forever; to whom does the crying of the poor, the sighing of the needy ascend; to whom does the up-turned despairing eye of trembling and convulsed humanity look, as to the last and only ray of hope? To God and to Christianity.

We dare not say that He has not done His part, or has forgotten to be gracious.

God has given Christ to be the remedy, fully equal to the wants and woes of our fallen race. He has overcome the world, and bids us follow him without fear.

Christian brethren, subjects and soldiers of the Prince of Peace, ministers of the Gospel: our Lord and Master has told us in unmistakable language: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight;" and His Apostle teaches us that Christ's kingdom is "righteousness and peace and joy in the Holy Ghost;" the Prophet Isaiah says, "And the work of righteousness shall be peace;" and the Apostle further states, "And the fruit of righteousness is sown in peace of them that make peace," and again, "Follow peace with all men, and holiness, without which no man shall see the Lord."

For our encouragement our Master has said: "Blessed are the peace-makers, for they shall be called the children of God;" "if children, then are we heirs: heirs of God and joint heirs of Christ." Brethren, the prize is before us and the reward is sure. The New Testament is replete with testimony to the point. God has left us without excuse.

In the conclusion of the memorable sermon on the mount, our Lord spake these words: "And every one that heareth these sayings of mine, and doeth them not, shall

* From the pen of David Hunt, and issued by the Committee on Peace of Iowa Yearly Meeting.

be likened unto a foolish man which built his house upon the sand, and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it;" and in another place He saith: "And why call ye me Lord, Lord, and do not the things which I say;" and again, "If a man love me, he will keep my words." We need not comment upon the sayings of the Master, but call attention to some of his commands, to wit: "Resist not evil;" "Love your enemies;" "As ye would that men should do unto you, do ye even so unto them." These commands are couched in that sermon, the conclusion of which we have quoted. If we engage in war, we resist evil, and if we kill our enemy, we disobey our Master. We cannot imagine more extreme antagonisms than exist between the Gospel of Christ, and war with its attendant evils. Politicians may dwell upon problems of expediency; we must plant ourselves upon the immutable principles of our holy religion. The Lord has set up a kingdom that shall never be destroyed; the laws for the government thereof are eternal; "Of the increase of His government and *peace* there shall be no end." These laws are given unto us as His ambassadors and subjects in the words of Jesus, who assures us that "heaven and earth shall pass away, but my words shall not pass away."

How very unwise for us to give place to doubts and reasoning like the unbelieving Jews, formerly, crying out in their fear, "If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation." Let us rather confidingly trust in the gracious assurance that "They that trust in the Lord shall be as Mount Zion which cannot be removed."

After we have prayed according to our Lord's instructions, "Thy kingdom come: thy will be done on earth as it is in heaven," dare we be so presumptuous and inconsistent as to conclude that His kingdom will not do for this turbulent world, and treasonably exclaiming, "If we obey His precepts, anarchy will over-run all," shall we betray the Lord that bought us by a surrender of His citadel, of which he has placed us in charge; how would infidels triumph and mock at our profession? Emmanuel trod the wine-press alone, and bids us "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

Let us consider the teaching of the Apostle James: "From whence come wars and fightings among you: come they not hence, even of your lusts that war in your members?" And then turn to Paul: "If ye live after the flesh, ye shall die; but if ye through the spirit mortify the deeds of the body, ye shall live." This bold and efficient champion and advocate of the Gospel of Christ, stands in the front of our ranks, clad in armor, calling unto us in these words: "Take unto you the whole armor of God, that you may be able to withstand in the evil day." Now let us mark his catalogue of Christian armor: "Having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace: above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the Word of God." How harmonious herewith is his further declaration, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

War is a stronghold of the devil, Goliath of Gath, who for centuries has insultingly defied the armies of the living God. We therefore pray you in Christ's stead, let us not build up Satan's bulwarks nor strengthen his ramparts, but having strength in the name of the Lord our God, let us go forth in the meekness and gentleness of Christ, presenting an unbroken phalanx, not doubting the faithfulness and the efficiency of our Captain, upon whom help is laid, who is abundantly able and willing to prostrate this giant, who is so enormous in his proportions of misery and crime, and to put to flight before us all the armies of the aliens, remembering that the Lamb and His followers shall have the victory. If Israel had been governed by the limited vision of human reason, when on the sandy shore of the Red Sea, no doubt they would have concluded, "we shall perish with hunger and thirst and nakedness in this vast wilderness," and overwhelmed with this shameful belief, returned groaning to their servile bondage in the brick-yards of Rameses. Let us bear in mind that when Israel was at Kadesh in the wilderness of Paran, ten of the spies, notwithstanding the goodliness and fruitfulness of the land, dwelt upon the difficulties and the dangers, and the hearts of the people fainted within them, and they perished there in the wilderness.

Let us, brethren, put our trust in Jesus, who wields the sceptre of the universe, and follow His leading and teaching.

We as a people have endeavored to be faithful in this matter for two hundred years, and we dare not desert the standard of the Prince of Peace. God's grace has strengthened and sustained us: to Him be the praise.

We know that if we, as Christians, should defend and encourage war in the name of Christ, we would dishonor God, and transform the blessed Gospel into a powerful engine for the enemy.

We believe that if Christians would unite in a consistent and persevering testimony against all wars, God would bless our efforts. The Sea and Jordan would open before us; the mountains of difficulties would be removed, and the means be devised in that wisdom which is from above and is pure, peaceable, gentle and easy to be entreated, by which the blessed and happy day would be hastened, when "nation shall not lift up sword against nation, neither shall they learn war any more.

In conclusion, we would refer with profound interest and anxious concern to the final consideration and Gospel truth that the day is approaching when we must all stand before the judgment seat of Christ, where we cannot hope that pleas of human expediency or legal demands will be accepted, instead of obedience to the direct commands of God.

Whether it be right to obey God or man, judge ye.

BLASTING AND MILDEW.

BY HUGH MACMILLAN.

(Continued from page 8.)

Blasting and mildew were very frequent in Bible lands and times. Along with war and pestilence, they were the most common judgments inflicted by God upon His ungrateful and rebellious people. He says again and again by the mouth of His prophets, "I smote you with blasting and mildew in all the labors of your hands, yet ye turned not to me." So terrible were the ravages committed by these scourges, so sudden their appearance, so rapid their progress, so mysterious their origin and cause, that they were universally regarded not merely as a visitation of God, but as a *special product of God's creative power.* The cause and the effect were confounded. Fear prevented the Israelites from investigating the nature of the phenomenon. That it was divinely produced was sufficient for them. Since that time, men have tried to find out, in secondary causes, the *rationale* of the pestilence that so long walked in darkness. It was natural to seek in occult regions for the explanation of an occult mystery; and therefore, it was attributed to meteoric influences, to lunar eclipses, to certain combinations of the planets. Modern science has given the true interpretation of the riddle. Blasting and mildew are now conclusively ascertained to be produced by *plants*—to be the diseases occasioned by the growth of minute fungi. Ever since plants have existed, these vegetable parasites have preyed upon them. They appear in greater or less abundance every year. They are fostered into excessive growth by certain favorable conditions of soil and climate, and checked in their development by certain unfavorable conditions. They are not extraordinary or exceptional phenomena of Nature, but the commonplace, every-day products of her laws. They are not special creations of God, but the ordinary growth of the vegetable kingdom. And in the part which they took in the ancient Divine judgments, the only thing that could be regarded as supernatural or miraculous, was their extraordinary development and sudden appearance in immediate connexion with the Divine threatenings. In ordinary circumstances they were produced in small quantity, and were so greatly restricted in their ravages as to be scarcely noticed; but when employed by God to accomplish His designs upon the children of Israel, they were so augmented in quantity, and so unrestrained in their ravages, that they gave rise to famine or death. It has been said, that every step gained by science is a contraction of the miraculous; that as the one advances, the other must recede. This applies to the superstitious interpretation of nature, but not to the miraculous element in God's Word. As science advances superstition retires, and the phenomena attributed to supernatural causes are found to have been produced by the operation of physical law. But the miracles of the Bible are untouched by this principle. The advancement of science may limit their extent, but cannot explain away their nature; may tell us that some of their modes and circumstances were natural, but cannot disenchant our minds of the belief in the special connexion of Omnipotence with them. It may teach us the *economy* of miracles, but it cannot persuade us of their unreality and impossibility. While miracles have a natural body, as it were, they have a divine soul. While God employs the objects of nature already existing, instead of creating new ones, to be the ministers of His moral purposes, He transforms and transfigures them in so doing, invests them with attributes which they do not naturally possess, or uses them in an abnormal way; and thus, though the means themselves are not divine, yet the agency by which they are made effectual is divine. The blasting and mildew that of old ravaged the fields of the Israelites, were caused by an extraordinary growth of fungi; they were natural instrumentalities employed in accordance with nature; but they were true miracles notwithstanding—true judgments of God, foretold in connexion with certain sins, and inflicted as the special punishments of these sins at the very time threatened. The very fact that the progress of science makes us to see more and more of the natural in the supernatural, ought also, by parity of reasoning, to lead us to see more of the supernatural in the natural; to see the miracle of the loaves and fishes in the growth of the waving harvest from the

handful of seed, and the miracle of Cana of Galillee in the changing of the summer dews and rains in the vineyard into wine; and thus a true and perfect science will ever teach us that the ordinary and the extraordinary, the natural and the miraculous, are but different phases as it were of the same Omnipotence which, paradoxical as it may seem, has power to alter, just because from the very first it left nothing that needed altering.

A brief glance at the nature of the fungi concerned in the production of blasting and mildew may be interesting and instructive. It will introduce many to an unknown world of minute existences, unnoticed amid the great bustling world of sense and sight, but very wonderful to those who have learned to reverence not merely the size of things, but the wisdom of their idea. It will teach us the needful lesson, that nothing is so weak and small that the strength and the wisdom of God cannot accomplish great ends by its instrumentality. It will reveal to us the astounding fact, that we are living in the very midst of organic forces possessed of incalculable powers of harm, which may at any time be let loose and overwhelm us, and ought, therefore, to excite in us a deep sense of our helplessness and dependence. There are four diseases in corn produced by fungi—recognized in the popular language of the farm as *smut, bunt, rust and mildew.* Sometimes one, and sometimes another predominates; but there are few fields where they may not all be found in some degree. Every one who has attentively examined a corn-field about the begining of July, when the ear is protruding from the sheath, must have noticed here and there a black head among the green ones, covered with a soot-like dust, which comes away freely, and stains the hands. This disease has been long and widely known among farmers under the name of smut, or dust-brand; but it is only recently that its true nature has been ascertained. Under the microscope the black powder is found to consist of a collection of spores, or round seed-cases, containing sporules or seeds in their interior. It is, therefore, not a mass of diseased cells, as was formerly supposed, which obviously would not germinate, but a parasitic plant—a true fungus, capable of reproducing and extending itself indefinitely. Hence botanists have given it the name of *Ustilago segetum.* The seed-vessels in this plant are exceedingly minute. One square inch of surface contains no less than eight millions; and if the seed-vessels be so small, what must the seeds themselves be! The highest power of the microscope is only capable of resolving them into an impalpable powder. Myriads of seeds are shed from the smutted ears long before the corn is ripe, and dispersed into the air, and over the fields,—most of them to die, a few of them to reappear next summer with the grain upon which they are parasitic. When germinating, this fungus first attacks the interior portions of the flower, and renders them abortive. It then seizes upon the little stalks of the florets, and causes them to swell and become fleshy. At length it consumes all the reproductive organs, and converts the whole nutritious grain into vile dust and ashes: thus affording a striking analogy of that transmutation which the seed of eternal life undergoes, in the case of those to whom it becomes a savor of death unto death.

Another species of "blasting," more destructive, and therefore more dreaded, is known to the farmer under the name of *bunt,* and to the botanist as *Ustilago fœtida,* on account of the intolerable odor, like that of putrid fish, which it exhales. It is one of the most common diseases to which wheat is subject. Scarcely a field is free from its attacks; and in favorable circumstances it spreads widely and proves very destructive. It confines its ravages entirely to the grain. Externally, the infected ear presents no abnormal appearance. There is no black dust, no stunted growth or malformation, by which the presence of the insidious foe may be recognised. On the contrary, the infected ears continue growing, and appear even plumper, and of a richer and darker green, than the sound ones. The very stigmata of the flowers remain unaltered to the last. Stealthily and secretly the process of poisoning is accomplished; and not, in many cases, till the harvest is reaped, and the wheat ground for flour, is the discovery made, by the odor and color, that the produce is unfit for human food. Under this external mask of health, all fecundation is rendered impossible; there is no development of the parts of fructification; no embryo whatever can be detected; the whole interior of the seed when broken or bruised is found to be filled with a black, fetid powder, which contains, on chemical analysis, an acrid oil, putrid gluten, charcoal, phosphoric acid, phosphate of ammonia, and magnesia, but no traces of starch, the essential ingredient in human food. Under a high power of the microscope, this powder consists of a mass of round spores or seed-vessels, considerably larger than those of smut; and, instead of being plain and smooth, as in that species, their surface is beautifully reticulated. They are also mixed with a number of delicate branched threads, called the mycelium, or spawn. The seeds contained in the spore-cases are of a greasy, oily nature, and consequently adhere to the skin of the sound grains, so that the disease may be propagated at any time by inoculation or contagion. One grain of wheat contains upwards of four

millions of spores; but the number of seeds contained in these is beyond calculation. When bunted wheat is ground accidentally with healthy flour, it gives it an exceedingly nauseous taste, and is no doubt injurious to the health in proportion to the quantity introduced.

Another species of "blasting" is known to farmers as *rust* or *red-robin*. It is called by botanists *Trichobasis rubigo-vera*. It is rare to find any wheat-field altogether free from it at any season of the year, and it is sometimes so abundant that a person passing among the stalks is completely painted with its rusty powder. It is found upon the wheat-plant at all stages of growth. Early in the spring it attacks the young blades; later in the season it breaks out on the glumes and paleæ of the ear even after the grain is formed. So long as it is confined to the leaf, it is comparatively harmless. The grain continues to swell in spite of it, and though the flag seems to droop and wear a sear and yellow tint, a few bright sunshiny days, by drying up the moisture in which it luxuriates, will arrest its progress, and restore the healthy greenness of the crop. A long continuance of warm damp weather will cause it to propagate itself to a serious extent, and in the end the quality and quantity of both grain and straw will be very much deteriorated. Strange to say, although in this country the least alarming of all the blights of the wheat, it is the most common and the most dreaded on the Continent, where the settled sunshine which is so inimical to its growth seems naturalized in the atmosphere. In appearance the corn-rust is a mere patch of reddish-yellow powder, bursting like an eruption through the skin of the leaves and culms of the growing corn. Its microscopic character is somewhat different from that of bunt and smut. Its spores grow from a mycelium or spawn-thread like bunt; but, unlike that species, they are furnished at their base with a short thread-like footstalk, attaching them to their matrix, which at length falls away. They are exceedingly beautiful, delicate objects, and will amply reward the most careful microscopic investigation.

(To be concluded.)

MEMBERSHIP IN THE CHURCHES OF CHRIST.

They who are real members of Christ's Church, are such as have known the work of regeneration through the baptism of the Holy Spirit, being joined to that living body of which Christ is the glorified head, their hearts purified by that faith which works by love, their affections redeemed from the world and set on things above, and their lives bearing witness thereto.—*State Churches*, by JOHN ALLEN.

ADDRESS TO PROTESTANTS.

BY THE AUTHOR OF "PENNS AND PENINGTONS," &C.

(Concluded from page 5)

The various means through which the conviction was fixed in the minds of the disciples that Jesus was indeed the promised Messiah, the Saviour of the world, are glanced at, and then the author proceeds thus:—

"I say, then, that the belief of Jesus of Nazareth being the promised Messiah, the Son and Christ of God sent to restore and save mankind, is the first and was then the only requisite article of Christian faith, without any enlarged confessions and opinions resolved on after tedious debates by councils or synods. This is evident from many examples: as in the case of Peter, who, having believed in his heart and confessed with his mouth that Jesus was the Christ and Son of God, obtained that signal blessing: Matt. xvi. This was also the substance of Martha's confession of faith to Jesus, when He said to her, 'I am the Resurrection and the Life; he that believes in me shall never die. Believest thou this? She answered, Yea, Lord; I believe thou art the Christ, the Son of God, which should come into the world.' She answered Him not as to that particular of the resurrection, but in general that He was the Christ, the Messiah, that was come into the world, and this sufficed. It was a confession like this that the blind man made to whom Christ gave sight, when he queried, 'Dost thou believe in the Son of God? Lord, (said he), I do believe,' and he worshipped him. What shall we say of the rare faith of the centurion, preferred by Christ himself before any in Israel? Or of that importunate woman who cried to Jesus to cast a devil out of her possessed daughter, and would not be put off; to whom Christ said: 'O woman, great is thy faith! be it even unto thee as thou wilt.' To which let me add, the faith of the people that brought the man sick of the palsy to Christ, and uncovered the roof to let him down; the faith of Jairus the ruler; and that of the good woman who pressed through the crowd to touch the hem of Christ's garment, to whom Jesus said, 'Be of good comfort, daughter; thy faith has made thee whole.' Also the two blind men that followed him out of the ruler's house, crying, 'Thou son of David, have mercy on us;' to whom, when Jesus said, 'Believe ye that I am able to do this?' they answered, 'Yea, Lord,—then touched He their eyes and said, According to your faith be it unto you.' I will conclude these instances of faith with that famous one of the thief upon the cross, who neither knew nor had time to make a large confession, like the creeds of these days; but it seemed he said enough: 'Lord, remember me when thou

comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.'

"I expect here to be assaulted with the objection—If this be all that is necessary to salvation to be believed, of what use is the rest of Scripture? I answer—of great use, as the Apostle himself teacheth us. 'All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' It concerns the life and conversation of man. But every passage is not, therefore, to be made an article of faith upon which Christian communion ought or ought not to be maintained. For, though Scripture be all equally true, it is not all equally important.

"Let us remember that whosoever declares Jesus to be the Messiah and anointed Saviour, sent of God to men, must be supposed to believe that of Him for which He is so called. He is so denominated because of that which God sent Him to do. The reason and end of his coming He hath told us thus: 'I am come that ye might have life, and that ye might have it more abundantly.' The world was dead in trespasses and sins; the guilt and defilement of transgression had killed spiritual life in the soul; Christ came to redeem the soul, to bring it from under this powerful death into life. In short, He came to restore man from the fearful degeneracy his disobedience to God had reduced him to.

"No man can truly confess and rightly believe Jesus to be the Christ and Son of God, that will not receive Him to be his king, to rule his heart and affections. To as many as received Christ of old, the Apostle John tells us, 'gave He power to become the sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' What is this will of God? Paul answers the question: The will of God is your sanctification; for this Christ came into the world. So that to those that believe and receive Christ, He is made to them righteousness, sanctification and redemption—that is, He saved them from the guilt and defilement of their sins, and they live now by the grace of God, which teaches them to be sober, righteous and godlike in their lives. 'Ye shall know them by their fruits,' saith Christ of the Pharisees; and so too shall men know them that sincerely believe and confess Christ, by their sanctified lives and blameless conversation. And woe to them that make other distinctions; for God has made no other.

"He that reads the Sermon upon the Mount will find how many states and conditions Christ blessed—the poor in spirit, the mourners, the meek, they that hunger after righteousness, the merciful, the pure in heart, and the peacemakers. By mourners we understand men of unfeigned repentance, which leads them not only to confess, but to forsake their sins. This makes men poor in spirit, empty of themselves, requiring the light, life, and power of Jesus to support and sustain them; in which, as they steadfastly walk, the atonement of the blood is felt, and it cleanseth them from all unrighteousness, making them pure in heart. In this condition no food will serve but righteousness; after this they hunger and thirst more than for the bread that perisheth. Being themselves reconciled to God, they endeavor to reconcile all men unto God and one unto another."

The author then goes on further to prove from Holy Scripture that the faith which rests in, and builds on, Jesus the Immovable Rock, must be manifested in doing the will of God as made known to us by Jesus the Saviour. That the faith which is not thus manifested is but the faith of those whom the Lord Jesus declared He would not accept, when, in the day of final judgment, they would say unto Him—

"Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I (says the Lord) profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, *whosoever heareth these sayings of mine, and doeth them*, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock. And every one who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it."

To be filled with love to God and love to man, William Penn shows, from the declaration of Jesus, is the perfection of the Christian.

"Christ said: 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' Again, Christ speaks to his disciples: 'If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love; and this is my commandment, that ye love one another as I have loved you.' Yet once more: 'Ye are my friends if ye do whatsoever I command you. And these things I command you, love one another.' 'He that hath my commandments, and keepeth them, he it is that loveth me, and shall

be loved of my Father; and I will love him, and will manifest myself to him: but he that loveth me not, keepeth not my sayings.' So that only those are recognized as truly loving Christ who keep his commandments; and they only are his friends and disciples. The great commandment of all is love: upon this one commandment all the rest depend. For he that loves God above all will leave all for God, and not one of his commandments shall be slighted; and he that loves his neighbor will even more love the household of faith. Well may such be regarded as true Christians, when their faith in Christ works by the power of this divine love. 'And in this God commended his love unto us, that He sent his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' Also herein did Christ manifest his love in laying down his life for us, as He tells us: 'Greater love hath no man than this, that a man lay down his life for his friends: Ye are my friends if ye do whatsoever I command you.' He gave his life for the world, offered up one common sacrifice for mankind; and by this offering up of himself once for all He hath perfected—that is, quitted and discharged, and taken into favor—them that are sanctified, who have received the spirit of grace and sanctification in their hearts.

"The Apostle John saith, in the third chapter of his first epistle, 'My little children, let us not love [merely] in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God; and whatever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as He gave us commandment.' In the fourth chapter of the same epistle the Apostle saith: 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. Herein our love is made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world. There is no fear in love; but perfect love casteth out fear.'

"These are the holy fruits manifested in all that love God and believe in Christ; and that are of the family of the faithful regenerated and redeemed from the earth. Those, therefore, that would obtain this precious faith that overcomes the world, must embrace the grace offered by our Lord Jesus Christ, by which this faith is begotten; and they who believe not in this grace, nor receive it in the love of it, nor give themselves up to be taught by it, can never be said to believe truly in Him from whom it comes. No faith in disobedience will do. No faith without holy fruits will save. Christ Jesus, the Son of God and Saviour of the world, is no head of a corrupt body—nor master of rebellious servants. He that has not on the wedding garment must be cast out; the branch that brings not forth fruit will be cut off. But those that truly believe in Him, and choose to follow Him in his own holy way of regeneration, the same He tells us is his brother, sister, or mother.

"I do fervently beseech Almighty God, the giver of saving faith, mercifully to beget more and more of a serious inquiry in us as to what that faith is which we have; and what fruits it hath brought forth, that we may not profane the name of God by a vain profession."

"*We now come to the third capital error*, viz. *Debasing the true value of morality under pretence of higher things; thus mistaking the very end of Christ's coming.*

"By morality I understand, virtuous living, purity of manners, justice, temperance, truth and charity.

"My friends, let us not deceive ourselves. God will not be mocked; such as we sow we shall certainly reap. The tree is known by its fruit, and will be judged according to its fruit. Give me leave, I beseech you, for I have a godly jealousy upon me—I fear lest the very end of Christ's coming is misunderstood. Let us hear the words of Christ himself: 'I must preach the kingdom of God, for therefore am I sent.' Now what is this kingdom of God but God's government? Christ also tells us: 'Behold the kingdom of God is within you.' So that the reason of his being sent is to destroy the kingdom and government of the devil—the strong man who has kept the house—the heart. Christ was anointed and ordained of God, for the recovery of man from his fallen and disobedient state. That is, of bad men He will make really good men. Sinful and unholy men He will make holy and righteous. This is the burden of John's testimony, where he says: 'There is one that cometh after me, who is mightier than I: He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and He will thoroughly purge his floor.' And seeing Jesus coming to him, he said: 'Behold the Lamb of God,

which taketh away the sins of the world.' I know the use that too many make of this Scripture declaration, as if it were an Hebraism, borrowed from the old sacrifices, which may be said to take away sin by taking away guilt; and not that the natures of men are restored and perfected. Indeed, this is the sense which I dread above all others, because it perverts the end of Christ's coming, and lodges men in a security pernicious to their own souls. For nothing can be more apparent than that it was to produce freedom from actual sinning—giving newness of life to the souls of men—which was the great reason of Christ's coming into this world."

"*The fourth great ecclesiastical evil, is preferring human authority above reason and truth.*

"This, and the next evil (which is the last), to wit, the propagating of faith by force, are the two legs upon which the false church hath in all ages stood.

"What shall I say of that implicit reverence the people have for the clergy, and their dependence upon them about religion and salvation, as if they were the only trustees of truth, and the high treasurers of Divine knowledge to the laity! We daily see that the blind opinion they have of the office (as being peculiar to that order, and not common to Christians), disposes them to rely entirely upon their performances. The minister is chooser and tester of everything for them. They seem to have delivered up their spiritual selves, and made over the business of religion—the rights of their souls—to their pastors; and that with scarcely any limitation of trust, as if he were or could be their guarantee in the other world; hence they become very insolicitous of further search. Thus the clergy are regarded as a sort of mediators betwixt Christ and us; that as we go to God by Christ, so must we come to Christ by them. They must be, it seems, like the high priest under the law, that only entered into the holy-of-holies, and through whom we must understand the Divine oracle. Now this is what your Protestant ancestors styled popery:—yea, popery in the abstract, its great master-piece—implicit faith in human authority and blind obedience. Let us have a care of this popery in Protestant guise—for that popery is likely to do us the most injury which is least suspected."

It will be seen by the foregoing, how fully William Penn recognized that all true Christianity must be strictly scriptural. He believed that learned theologians had raised mountains of difficulties, which Holy Scripture did not warrant; and he believed that true Christian faith could, and would, remove these mountains. He regarded scholastic theology, by its systematizing and its philosophizing, as having distorted from their true meaning some of the important declarations of the Lord Jesus; and he felt assured it had mystified many of the plain simple announcements of the New Testament. He believed that by such distortions, and such mystifications, the minds of numerous Protestants of that day had been blinded, as to the great object of Christ's Advent on earth, and were thus prevented from truly appreciating the practical requisitions of his holy religion, in relation to the daily concerns of human life.

Such were William Penn's convictions of much of the popular religious teaching in the seventeenth century. Let us seriously ask ourselves of this generation, in the nineteenth century, does not the same sort of teaching as that against which Penn animadverts find advocates now in some cases among Friends? and do not the same causes produce the same results in our day as they did two hundred years ago? How much this humanly-systematized theology, under the inappropriate name of evangelical religion, has mystified and misdirected many minds in this age, as to the necessity of strict, practical, Christian morality, let those judge who are acquainted with its operations.—*Friends' Q. Examiner.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 5, 1868.

Ohio Yearly Meeting is to open on Second-day, Ninth month 7th, at Damascus.

[Friends wishing to attend Ohio Yearly Meeting are advised that all *passenger trains* will stop at Damascus Station, from Sixth-day preceding, until after the close of the Yearly Meeting, except the fifth train going west, and the 11 P.M. train going east.]

Iowa Yearly Meeting commences with meetings for worship on First-day (to-morrow) Ninth month 6th, at Oskaloosa, the business of the Yearly Meeting opening on the following day. The meeting for ministers and elders sits this P. M., at 3 o'clock.

Western Yearly Meeting will commence at Plainfield, Ind., on Sixth-day, Ninth month 18th.

Indiana Yearly Meeting is to open at Richmond, Ind., on Fourth-day, the 30th of Ninth month.

N. Carolina Yearly Meeting is to be held at New Garden, Guilford Co., opening its business on Second-day, Eleventh mo. 2d.

In view of the assembling of the Lord's people, in such great numbers, and from dis-

tricts so extensive, we adopt, in earnestness of Christian love, the desire embodied by London Yearly Meeting in 1733:

"That Friends be careful diligently to attend those meetings; and, when there, to act in the wisdom given them of God, with *a real and living sense of truth upon their spirits;* that so the affairs of the church may be carried on in brotherly love, and in that sweet, calm and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general."

The same Yearly Meeting in 1717 recommended:

"That Friends concerned in Meetings for Discipline do labor to know their own spirits subjected by the Spirit of Truth; that, thereby being baptized into one body, they may be truly one, in the foundation of their love and unity: and that therein they may all labor to find a nearness to each other in spirit; this being the true way to a thorough reconciliation, wherever there is or hath been any difference of apprehension. Hereby Friends will be preserved in that sweetness of spirit that is and will be the true bond of peace throughout the Churches of Christ."

Accidental Justice.—When justice has been inadvertently rendered, we see not that a right has been thereby acquired to redress the good mistake by an act of injustice.

In an educational address printed in Nos. 50 and 51 of the volume of *Friends' Review* just completed, will be found the following innocent and irrefutable remark:

"The best text book is the Bible; but Dymond, and Evans, and Barclay, and Gurney, are useful as expounding its meaning."

A contemporary journal, which is committed against one of these names, gave insertion to said address, without adverting to this passage; but upon discovering it, felt "bound to state" that he does not endorse it, asserting, somewhat recklessly, that "*many* views" are found in the writings of one of those eminent Christian Quakers, "inconsistent with those inculcated by our early Friends." We believe that this cannot be substantiated, an elaborate attempt to do so having proved a signal failure, and the author referred to having passed into history, where he occupies a prominent niche, as a recognized exponent of the views and principles of Friends, and *the most lucid defender* of their distinguishing testimonies. It is curious, that, in the same number of that journal, is found a passage of such loosely expressed theology, that its Christian orthodoxy is very questionable, though its writer (a well approved and eminent Friend,) was undoubtedly sound in the faith.

We write in no unkindness, and with no misgivings. To defend the memory of the blessed dead is always a right, and often a duty. Prejudice truly is cruel as the grave, and in the said editorial, there is not a word of reference to the virtue, and the praise, the things pure, true, honest, lovely, and of *world-wide good report*, which abounded in the beloved disciple thus ostracised, although the Apostle enjoins upon his readers to "think on *these* things."

How beautiful and teaching the same Apostle's words, (Col. iii. 14, 15,) after enumerating "bowels of mercies, kindness, humbleness, meekness, long-suffering, &c.—"Above all these things put on Charity, which is the bond of perfectness, and let the peace of God *rule in your hearts.*" If any sincerely aspire after such an attainment, they may be helped and comforted by the perusal of J. J. Gurney's treatise on the importance of *Love to God as a preparation for heaven.*

Tobacco Battered; *and the pipes shattered* (about their Ears that idly Idolize so base and barbarous a weed; or at least-wise overlove so loathsom Vanity;) *by a Volley of Holy Shot Thundered from Mount Helicon.*

Such is the curious and pretentious title-page of a poem of 844 verses by Joshua Sylvester, which lies before us with the imprint of A. D. 1620. That the "weed" thus battered should have survived this "volley of holy shot" for two and a half centuries, is certainly not chargeable to any lack of zeal on the part of Joshua, who had no intention to give any quarter to the enemy, nor does he appear to have contemplated, as possible, a failure. In dedicating his work to titled patrons he bids them,

"Like *Moses* therefore lift your hands on hie,
That *Joshua's* hand may haue the victory."

We know not what to say to those who, after the issuing of these verses, would continue to smoke, chew or snuff tobacco, for the powers of language seem pretty much exhausted in testimony, persuasion, argument,

denunciation, execration, warning, metaphor, pasquinade and sarcasm intense.

Sylvester does not hesitate to trace directly to man's great non-exemplar the disgusting practice which he calls "Tobacconing." Thus he depicts the Arch-Tobacconist:

"It were the fittest furniture (that may)
For Divell, in a picture or a play,
To represent him with a fiery face,
His Mouth and Nostrils puffing smoak apace,
With staring Eyes, and in his griezly Gripe
An over-grown, great, long Tobacco-pipe.
And hence the Christians may observe how evil
It them becoms, that so becoms the Divell."

For the venders of the weed our poet hath little toleration; for the *unrepentant* Tobacconist no hope beyond the grave.

"Hell hath smoak
Impenitent Tobacconists to choak."

. . . . . .

"And where there have been many great inquests
To finde the cause why bodies still grow less,
And dailie neerer to the pigmies' size,
This among many probabilities
May pass for one: that their Progenitours
Did gladly foment their interiours
With holesom Food, vnmixed, moderate,
And timely fluids duly temperate;
But, now-adaies, they inly choake
And dry them vp (like Herrings) with this smoak:
For, Herrings in the sea are large and full,
But shrink in bloating, and together pull;
Whence, in effect, smoak vnto smoak referring,
Tobacconists are not unlike red Herring."

The only alternative our thoroughgoing champion vouchsafes to the vender is

"A late *Repentance*, or a flat *Despair*,"

with a finale of

"Infinity of Fiery Torments fell."

And again,

"With this doom to choak—
Let the Smoak-seller suffocate with smoak."

He mercilessly pelts these traders, their trade and their commodity with alliterations, puns, hard names, forced rhymes, and sometimes with a wondrously skilful bandying of words. The pretexts for using tobacco he dismisses with contempt.

"They that Physicke to a custom bring
Bring their disease too, to accustoming.
Perpetuall *Physicke* must of force imply
Perpetuall *Sicknesse* or deep Foolerie
Composed of *Anticke* and of *Phranticke* too;
For, where's no *Sicknesse* what should Med'cine doo?"

. . . . . .

"*Two Smoakie Engines*, in this later Age
(Satan's short circuit; the more sharpe his rage:)
Have been invented by too-wanted Wit,
Or rather, vented from th' *infernall Pit*,
Guns and Tobacco-Pipes, with *Fire* and *Smoak*,
(At least) a third part of Mankind to choak;
(Which happily th' *Apocalyps* [ix. 17] foretold)
Yet of the *Two* we may (think I) be bold
In som respects to think the Last the Worst,
(How-ever both in their Effects accurst.)
For, Guns shoot *fromward*, only at their Foen;
Tobacco-pipes, *homeward*, into their own,
When, for the Touch-hole firing the wrong end,
Into our Selves the Poyson's force we send."

. . . . . .

"It makes a man a Pick-purse to himself."

. . . . . .

"It fries and dries away the blood,
As did that Persian the Euphratean flood
To conquer Babylon." . . .
"Undoubtedly beyond all moderation
It dries the Bodie, robs of irrigation
The thirsty parts, so that the bowels cry
For Moist and Cold, to temper Hot and Dry;
Whence th' elemental Qualities of theirs,
In faction, fall together by the Eares,
For in the Hearb excess of Dry and Hot
Drawes in excess of Cold-moist from the Pot;
For which they troup to the Ale-house shortly after,
As rats-baned Rats do hie them to the Water.
And yet their liquid Cooler cures them not,
No more than water does the baned Rat;
For th' Heat and Drought of th' *Hearb American*
Being intensive (fitter called Man-Bane),
The one dries up the *Humour Radicall*,
The other drowns the *Calor* [Caloric?] *Naturall*."

The whole composition is a curious one. The copy before us has, from its scarcity, a bibliographical value. The writer after profuse employment of italics, small-caps, large caps, and epithets of opprobrium, thus fulminates his conclusion.

"How justly will the Heavenly God
Th' Eternal, punish with infernall Rod,
In Hell's dark fornace (with black *Fumes*, to choak
Those that on Earth will still *offend in Smoak?*
Offend their Friends with a most *vn-respect;*
Offend their Wives and Children with Neglect:
Offend the Eyes, with foul and loathsom Spawlings
Offend the Nose, with filthy fumes exhalings:
Offend the Eares, with lowd lewd *Execrations;*
Offend the Mouth, with ougly Excreations:
Offend the Sense, with stupefying *Sense:*
Offend the Weak, to follow their offense:
Offend the Body, and offend the Mind:
Offend the *Conscience* in a fearfull kind:
Offend their *Baptism* and their *Second Birth:*
Offend the *Majestie* of Heaun and Earth.
Woe to the World because of Such *Offences;*
So voluntaire, so voyd of all pretenses,
Of all *Excuse* (saue *Fashion*, *Custome*, *will*,)
In so apparant, provéd, granted, Ill.
Woe, woe to them by Whom *Offences* come;
So scandalous to All our Christendome."

If wholesale denunciation bordering upo vituperation failed to cure the evil, let u hope that dispassionate arguments and fact candidly presented by the man of scienc will meet the respectful attention they rich deserve. Our Friend Dr. J. H. Griscom, New York, has written a valuable tract upo Tobacco, which has been for some mont waiting in our printing office, part of whi we propose to lay before our readers in ne number.

Penns and Peningtons will be resum next week.

MARRIED,

In Friends' Meeting, at Center, Marion Co., Ohio, on the 12th of Eighth month, 1868, HENRY PARNELL, son of John and Margery Parnell, deceased, to AMANDA MILLS, daughter of Daniel M. and Eliza Mills.

DIED.

GRINNELL.—At South Starksboro', Vt., on the 2d of Seventh month, 1868, Sylvester Grinnell, in the 88th year of his age; a member of Ferrisburg Monthly Meeting. During the latter years of his life he had expressed much interest for the welfare of Zion and for the enlargement of her borders. His last hours "were as a morning without clouds," and bore unquestionable evidence that a crown of rejoicing awaited his departing spirit. Being sensible of approaching dissolution, he took an affectionate leave of those around him, after which his spirit (redeemed and purified by the blood of Jesus) passed away, without a struggle, to be (as we reverently believe) forever with the Lord.

WIXOM.—Suddenly, at her home near Mecklenburg, N. Y., on the 1st of Seventh month, 1868, Lydia R. Wixom, wife of Caleb C. Wixom, in her 35th year; a member of Hector Monthly Meeting.

WILLIAMS.—Near Washington, Ind., on the 6th of Second month, 1868, Absalom Williams, in the 95th year of his age; a member of West Grove Monthly Meeting.

WILLIAMS.—Near Centreville, Ind., on the 2d of Sixth month, 1868, in the 23d year of her age, Anna, wife of John Williams, and daughter of the late Jehu and Mary Cook; a member of West Grove Monthly Meeting. Patiently resigned to her Heavenly Father's will, she endured to the end as seeing Him who is invisible.

BOWERMAN.—At the residence of his son-in-law, Wm. S. Hubbs, near Bloomfield, Prince Edward Co., C. W., on the 2d of Eighth month, 1868, Judah Bowerman, aged a few days over 89 years; a member of West Lake Monthly Meeting.

SWEETMAN.—At his residence near Bloomfield, Prince Edward Co., C. W., on the 7th of Eighth month, 1868, Joseph Sweetman, aged nearly 86 years; a member of West Lake Monthly Meeting.

DAME.—In Lynn, on the 7th of Eighth month, 1868, of inflammation of the brain, in the 4th year of his age, Richard, only son of Owen and Eliza Catharine Dame, members of Salem (Mass.) Monthly Meeting. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

COOK.—On the 12th of Fourth month, 1868, aged 4½ years, Maria Belle, youngest child of Joseph and Mary Cook, members of Bear Creek Monthly Meeting, Iowa. A flower lovely in the bud. Young as she was, she had learned to love her Saviour.

TAYLOR.—At the residence of his son J. Gardiner Taylor, near Riverton, N. J., on the morning of 27th of Seventh month, 1868, Edward Taylor, in his 72d year; an esteemed member of Chester Monthly Meeting.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 9th of Ninth month next.

Applications for the admission of students should be made at the office, No. 109 N. Tenth St., Philadelphia. They must *in all cases* be accompanied by certificates of character, and the studies pursued, to be signed by the last teacher. Copies of the last Annual Report, with all needful information, may be obtained at the office, or at the College, West Haverford, Delaware Co., Pa., or on application to Thomas P. Cope, No. 1 Walnut St., or Jas. Whitall, No. 410 Race St., Philada. eowtf.

For Friends' Review.

DEATH OF WM. C. PARK.

WM. C. PARK, deservedly and extensively known and esteemed in belles lettres, philology and all that relates to the etymology, origin, and construction of the English language, died suddenly, whilst sitting in his chair, on the 28th of Seventh month: aged 52 years. He was an esteemed member of the Society of Friends. He was revered for his uprightness, and was engaged in a law office in Lockport, N. Y., having been useful in various public services. He was engaged in the preparation of a grammar, which has received the encomiums of scientific men—among others, of Lord Derby, with whom he had correspondence, and who hoped that at no distant day the world would be benefited by its introduction.

CORRESPONDENCE.

Letter from Eli Jones.

(Concluded from page 12.)

It has been asserted that Quakerism is unfavorable to high literary and scientific attainments; if it be so, I incline to the opinion that the little meeting of Friends at Falmouth must form an exception to the rule; as will more fully appear if we add to the names mentioned those of other members of the same meeting. Samuel Fox, a minister, and husband of the late Maria Fox, of whom there is a published memoir, is engaged in the ministry of the word, and as a working member of the Meeting for Sufferings of London Yearly Meeting, in the use of his pen, in preparing reports and other works for the press. Lovell Squire, a minister, is the Superintendent of the Royal Observatory at Falmouth. Daniel Hack Tuke, M. D., is the author of several medical works which are said to possess much merit in that department. Alfred Lloyd Fox, our fellow-traveller in the East, is a member of the Royal Polytechnic Society, and one of its secretaries. The author of "Poems Original and Translated, by S. H. F.," is one of the members of this meeting. Another, A. M. F., is an author, and has the honor of being the originator and one of the supporters of the "Royal Polytechnic Society," Falmouth, while others, possessing large literary accomplishments, are engaged in directing the "Maria Camilla School for the Training of Servants,"—in the supervision of the British School of more than 300 scholars, sustained mainly by Friends, and in other works of love and philanthropy too numerous to mention.

While speaking of the literary circle at Falmouth, I must not omit to name one who, though not a member of the Society of Friends, is justly esteemed by many within our pale, as a loving Christian,—John Harris the Cor-

nish Poet. Born in 1820, in a straw-roofed cottage on the top of Bolennow Hill, Camborne, Cornwall. In his essay, "Peeps at a Poet," he says, "For about twenty years I worked at Dolcoath mine—nearly all this time beneath the surface." At twenty-five years of age he married. Of his after days of toil and trial, we get a "peep" in his poem headed "Docoath."

"The last eleven months thou'st been too hard—
Ten pence a day is all I've had of thee,
And this has caused the silent tear to flow;
My wife and I have sat beside the hearth,
And told our sorrowing tale, with none to hear
But Him who listens to the raven's cry."

Soon after writing the above it seems the tide turned, and in four or five months he had "earned and pocketed more than one hundred pounds." For the last eleven years he has been engaged as a Bible-reader among the invalided and poor of Falmouth, and, amid these important duties, he finds time to listen to the gush of song, and delves successfully in the golden mines of fancy. About one hundred poems written for the "Shakesperian Prize," were forwarded to the Adjudicators in 1864. John Harris, the Cornish Miner and Poet, was the successful competitor.

A meeting of Friends was held, till within a few years, at Looe, on the south coast of Cornwall. This was the home of Sarah Tuckett, a minister—a cheerful handmaid who died in 1840. When engaged in visiting families, a young man was unwilling to receive a visit from her, but would do so on condition that the time should not exceed twenty minutes. When near nineteen had been passed in silence, she remarked to him: "Thou hast heard a better voice than mine." And so it proved, as she had reason to believe that the opportunity was blessed to the good of his soul.

On the 14th of 7th month we held a meeting at Cometogood in the Parish of Kea. Here is a meeting-house belonging to Friends, built more than two hundred years since. It has a most primitive appearance. The walls are of stone, with abutments of the same material; the roof is thatched with straw. It is in a rural and retired spot. One Friend, and only one, and he of more than fourscore years, resides in the neighborhood; but the many grassy mounds, that press almost to the door, tell of generations that have passed away. Here repose the remains of that remarkably gifted minister of Christ, Catharine Payton, known after her marriage as Catharine Phillips.

Near by, and for the accommodation of all coming and departing on horseback, is a "Hipping Stock," which, when translated out of the old Cornish, means *horse stone*; it is ascended by easy steps of masonry.

The meeting here was one of great interest, and one to which we recur with unfeigned pleasure. Several Friends were present from Falmouth and Truro. He who we doubt not has from time to time met his servants here, and at that altar built with "unhewn stones," was now present to bless the waiting ones. In this humble structure we are assured, George Fox proclaimed the good news with his wonted zeal, and with all the energy of a reformer.

Thomas Gwin, in his MS. journal, mentions attending a meeting here in 1717, when according to his estimate, more than one thousand persons were present. Thomas Gwin resided at Falmouth, and was a recorded minister. He died in 1720.

20th of Seventh month we were at *The Lizard*, the only point of England lying south of 50° N. latitude. During our meeting a glorious sunset occurred. May we not accept it as typical of life's ending, to him who runs well the race?

Next morning, we were at Kynance Cove, a spot of charming interest to those who delight to see Nature in her wildness, and where ocean surge and rocky cave and cliff meet face to face. I judge the traveller must pass many a weary mile from *this*, to meet with rocks upon whose surface he can read so plainly the hand of the Infinite, in his enduring hieroglyphics, as in *these*, where the red and green serpentine so beautifully commingle, yet with wonderful distinctness, and where each seems to hold the steatite in loving embrace. The combination of the three when it occurs, is very beautiful.

Treryn Castle Point is another place of interest to those who would see sights. It is composed of blocks of granite piled one above another to a great height. One is capped by a massive boulder called "The Logan Rock," which is computed by measurement to weigh eighty-four tons, and is so accurately balanced as to be readily moved, as I have seen, by the strength of a man.

A little farther on we reach the Land's End. Here it stands—bold promontory! with granite fingers pointing towards the new world. As I climb these mighty bulwarks that have successfully defied the power of Old Ocean through every grade of time, and look out upon the unstable waters toward the setting sun, what thoughts of kindred and country fill my breast! "Lord of life, Great Spirit in the centre of all worlds," bless thou them!

I hear Friends' Review spoken of approvingly by those competent to judge. Here with I send an order for four additional copies of next volume, two for England, one for Syria and one for Egypt. The money for the last two is furnished by a kind femal

Friend at Truro. Peace be with thee, my dear brother in Christ.

Thy sincere friend, ELI JONES.

Trip of four days to Lake Tahoe and Donner Lake.

CALIFORNIA, 8th month, 1868.—The most ovely spot I ever saw is Lake Tahoe. We tarted at eight in the morning in the cars, nd passing up the ascent soon rounded Cape Horn. A thousand feet below the railroad ine lie almost bottomless depths of dark reen. Then gradually ascending still, we ind up the rocky heights towards the sum- nit of the Sierras, going through some seven r eight tunnels cut out of the solid rock; the ast, which is the longest and darkest, looks earful. They light the lamps to go through , and you are lost from the sight of day for everal minutes ere you emerge on the other ide of the pass, and have fairly crossed the ummit of the mountains.

Donner Lake lies before you like a sheet of lass,—clear, calm and transparent; and the eam takes you out to the house from Truckee ation, at the head of the Truckee river.

"Grant Hotel" consists of a few pine boards oughly nailed together through the lower partment. The parlor is papered and paint- l, and is a large roomy barn-like place, fitted with carpet, a table and a few chairs. It but a half-mile from the "*Donner Cabins*," here the party endured such suffering and rror during the winter of 1846. You may ve heard the awful story—how they trav- led for miles across the plains, losing many their cattle, and how at last, after two nths, two men dragged themselves to the rt only eight miles away, and when help me at last, the widow Donner had been ad three hours, and the last horrid feast was ing prepared by the single survivor. As saw the decayed planks, and noted the cut es of which they had made fire-wood, it med to add inexpressible desolation and eariness to the scene.

But over on the mountain side of the lake s a more regal sunset than I had ever be- id. The sun seemed splintered into precious nes, and frosted all over the snowy Sierras e topaz and ruby and amethyst in a sheeny et of splendor, color and warmth, suggest- of the foundations of the Eternal City. e stood entranced with awe and wonder l joy before the glory and majesty of this arnation of color! . . . .

The lake itself is a picturesque and trans- ent mirror, whose bottom can be seen thir- feet below, sanded with pebbles; and the ite fish dart about, like little spars of silver t from a bow into the water: indeed they k more like silver arrows than anything ; and when they were served up for supper, I did not in the least enjoy them, it seemed such a shame to munch them. After supper we took a row out in the boat, the Principal of Benicia School and several other agreeable people having met us there. . . .

Staid at Donner Lake one night, and then went by way of Truckee Station seventeen miles across to Lake Tahoe, riding all the way by the side of the Truckee river, one of the most roystering, rollicking, madcap streams I ever saw. It gets up steam at the outlet of the lake, and rushes on in a tearing, scampering, rattling gallop over rocks and down ravines, and out again into the broadness, and flings up great arms of white spray, catching heavy pine timber, sawn off above by the woodmen, and thrusts it on and down the stream in a swirl and overthrow perfectly terrific. It is a wicked-looking thing, and only the day before we went up, four men were snatched from a log, and once in the rapid current, there was no hope. It dashed and bruised them, and bore them down to the slumber of death. Wild, beautiful, fearful Truckee, what a coolness and rareness of atmosphere come with thy memory!

As we neared Lake Tahoe, patches of snow six feet deep were lying on the hill-sides and in the rocky caverns, and the sight of this almost set me wild with remembrances of long ago. At last the summits of the mountains and Lake Tahoe were before us. A more enchanting spot I never saw. Donner was tame compared with the grandeur of this scene. Thirty miles long,—clear, cool and lovely, this princely lake is held in its rocky basin seven thousand feet above the sea level—and, sentineled by mountains and bordered by deep forests, it is more beautiful than words can describe.

The hotel is a fine and spacious one, but not half large enough to accommodate the crowds of company who seem all to tend mountainward this summer. We found Dr. Bush and family, Professor Kellogg and wife, with other distinguished people, and we had a very delightful party. Boating and fishing are the chief amusements. The gentlemen are fond of the sport, and bring in numbers of immense silver and speckled trout. But I could not bear to catch the quivering, beautiful things, and so only trolled the line, getting few bites.

There is a splendid crimson flower grows up out of the snow in great numbers earlier in the season. I was fortunate enough to get one or two, but they fade in our heated atmosphere. I brought one down, however, pretty fresh.* I desired to preserve one to send home, but found it impossible. Prof. Kellogg put one in alcohol, but it of course destroyed the color. It is a peculiar crimson, and the contrast with the snow is exceedingly

pretty. The flowers are bell-shaped, with a long crimson ribbon fringed with slender hair-like edge, hanging from each bell, the shape of the cluster being coniferous.

A gentleman named Raymond was there from New York, sent out by government on a civil engineering mission belonging to the army. He had travelled extensively in Europe and was very interesting. Also a Dr. Nichols, who had spent many years in Spain, and visited Equatorial Africa,—a second Du Chaillu for descriptions of strange and marvellous things. I think the people one meets in travelling in California, are, as a general thing, much more interesting than those at home. They come from such remote localities, that it brings more of variety into the social field, and the topics of conversation are more extended. Perhaps more of scenery and nature than of men and books—and a good deal of Art too—one learns from the comparisons of different travellers. But we shall have a school of art purely Californian. I think the cloud realms here much surpass those of other lands, judging from the remarks of those who have seen other countries.

THE GREAT SHOSHONE FALLS OF IDAHO.

Snake River is the south fork of the Columbia, having the alternate name of Lewis River, named after Lewis, one of the early pioneers who came West by way of the Rocky Mountains, following the course of the river to the point at which it empties into the Columbia. Snake River rises in the Rocky Mountains, near Fremont's Peak, on the Dakota line, flowing 800 miles through South Idaho, in a general westerly course, thence north 150 miles, forming the boundary line between Idaho and Oregon, receiving as tributaries the Boise, Owyhee, Salmon and Clearwater rivers, besides numerous smaller streams, and finally uniting with the north fork of Clark's river to form the great Columbia.

The valley of the Snake lies along an almost direct line from the South Pass of the Rocky Mountains, and in early days it furnished the most practicable route overland to the Pacific. In its descent over the elevated plains of Idaho, about 400 miles fro whence it takes its rise in the Rocky Mou tains, Snake river forms the great Shosho Falls. The river here runs through a na row, rocky gorge, which widens and tern nates abruptly in precipitous cliffs, the su mits of which are about 1000 feet above t level of the rapids, and so steep that the t veller can descend at only one point—an c Indian trail, its numerous windings maki it about a mile in length. Following t trail slowly and carefully, the tourist will due time find himself standing upon t banks of the river on a level with the rap and overlooking the falls. The width of t river at this point has been variously e mated—we thought it at least two hund yards.

The rapids here form a series of casca ranging from thirty to sixty feet each height, and just below them the river in unbroken mass leaps two hundred and feet into the bottomless pit below. course of the river at this point is almost east and west; the contour of the falls that of an irregular horseshoe, and t width, following the course of the water at least four hundred yards. Although river is not quite as wide at this point as Niagara River, the falls are higher and q as beautiful. The most complete view of falls, including the river above and be the rapids, cliffs and surrounding scener obtained from Lookout Point. Look Point is a narrow cape of rocks projec from the main bluff about three hund yards lower down on the river than the f so narrow that two persons cannot v abreast. Care and caution should be e cised in going to the extremity of this poi the very timid and the over-bold should n attempt it—a slip of the foot would in a ment precipitate one three hundred feet the raging torrent below.

Standing upon this point, we will ende to name the prominent places of inte The first object which attracts our atte is Eagle Rock, a perpendicular pillar of about one hundred feet in height, r from the midst of the rapids fifty yards the south bank of the river, and almost hanging the main cataract. Upon the most peak of this rock an American has built his eyrie, a fitting home for noble national bird—long may he liv occupy his unique and romantic ab Just above, and about the centre of the ract, is Ballard Island, a small rocky is covered with cedar and juniper trees. ral smaller islands, to the right and le the large one or Ballard Island, add t beauty and picturesqueness of the scene.

The Two Sentinels—two huge rocky

*From a Californian paper we clip a description of this flower. Ed. Review.

"A Floral Gem.—Mrs. Jas. Neall, who has just returned from a visit to Lake Tahoe and vicinity, has placed us under obligation for a beautiful flower, which was born in a snow bed of that cold region. This flower, which grows only in snow, seems to be of bulbous origin. The base of the stem resembles a small pine cone, from which springs a ruddy stem, which is much like asparagus stems, and is capped by a cluster of brilliant crimson flowers. On our sanctum table it presents a beautiful appearance, but we can imagine a much finer effect from the contrast between its gaudy colors and the pure white of its native bed."

lars—are one on the north, the other on the south side, overlooking the falls, and reminding one of grim sentinels guarding their post. Lower down the river, and from a higher standpoint, one can obtain a fine panoramic view of the whole—the falls, the foaming rapids, Eagle Rock, the Two Sentinels, the picturesque islands, the huge pillars of perpetual spray rising from the bottom and near the centre of the cataract, but extending as it rises to either side, and made beautiful by the many-colored rainbows which shed a halo of glory upon the whole scene. Still lower down the river is Prospect Gulch. Several gentlemen of the party, actuated by the spirit of adventure, determined to attempt through this gulch to reach the river below the falls. They lowered themselves fifty feet on a rope down the perpendicular sides of a rocky cliff. Reaching firm ground, they managed with but little difficulty to scramble down about five hundred feet to the banks of the river. Arriving there, they found that their troubles had just begun; they were six hundred yards from the falls, to reach which their path lay around and sometimes over huge boulders of slippery rocks, winding along the foot of the steep banks and then through the foaming and boiling waters, the heavy swells of which reminded them *strikingly* of the breakers on the sea shore. Finally they reached a point about thirty feet from the falls. Their journey here came to an abrupt termination by the shelving of the rocks into deep water. The wind struck this point with such violence that they feared to trust themselves in an erect posture. On their knees, they held with their hands to the overhanging brush to prevent being blown into the river.

We think that one cannot fully comprehend the immensity of the sheet of water and the sublimity of the scene, until he can gaze upwards as we did. This point is the Cave of the Winds. The Shoshone Falls, as a whole, will compare favorably with Niagara. Those of our party who have seen both places pronounce the former superior in many respects. In beauty and wildness of scenery, the Shoshone cannot be surpassed. Niagara excels in magnitude only.—*Oregon Statesman.*

THE LITTLE DRAWER.

"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.' Once she sent for me to come home from a party of little giris in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*Child's Paper.*

THINE.

Little to me it matters
Whither my feet are led,
If in the burning desert
Or the pastures green I'm fed,—
Whether the storm or sunshine
Be in the path I take;
For my hand is in Thine, my father;
Thou wilt not Thy child forsake.

And it shall not cause me sorrow,
Though the path be steep and rough;
I am Thine, Thine own for ever,
And that shall be joy enough.
Thine is the care, my Father—
The work of providing Thine;
Only the trust, and pleasure,
And the calm content, are mine.

Neither shall I be anxious
For the dear ones whom I love:
From Thee they are never absent—
Thou reachest them from above;
And, Lord, I know they are dearer
To Thee than they are to me,
So I only ask Thee to take them,
And do as it pleases Thee.

But others are only strangers,
And know not the perfect peace
Of those who beneath Thy banner
Are finding their sorrows cease.
They are away in the darkness,
In the gloomy and silent night;
Oh. Father, receive them also,
And welcome them into the light.

So, then, it will not matter,
Whatever the future be;
Gladly we take our journey,
Leaving the rest to Thee;
And in darkness, or gloom, or tempest,
Still shall the best light shine,
And the joy shall come to our spirits;
For, Father, we all are Thine.

Marianne Farningham.

SUMMARY OF NEWS.

Foreign Intelligence.—Dates from Europe are to the 31st ult.

Great Britain.—The government, it is said, has determined upon the appointment of Earl Mayo, the present Secretary of State for Ireland, to be Governor General of India, notwithstanding the sharp opposition of a large part of the British press. He is expected to set out for his post in Tenth month.

It is announced that the new Parliament will meet Twelfth month 10th, for the qualification of members and other preliminary business, and the Queen's speech will be delivered on the 14th.

The weather has been unusually hot this season,

in most parts of Europe, especially in France and England. It is asserted that on one day in the Seventh month, the thermometer stood at 112° on Wimbledon Common, near London, and that it was 103° in the shade, a temperature probably almost unprecedented in that region. The heat has combined with the extraordinary drought to cause great failure of the pastures, and a deficiency of the hay crop. The Philadelphia *Press* says that a person who visited Phenix Park, Dublin, on the 11th ult., described the grass as utterly dried up in the whole of that space of nearly 2000 acres. The importation of American hay has already begun, and a large shipment was recently sold at auction in Liverpool, at 90 to 100 shillings per ton, while English hay, it is stated, brings nearly 200 shillings per ton.

FRANCE.—The editor of the *Lanterne* has been condemned, on a second action brought against him for violation of the Press law, to three months' imprisonment and a fine of 10,000 francs. He has avoided arrest, and has announced that his paper will henceforth be published at Brussels.

London despatches assert that the possibility of war on the Continent is more and more discussed by the leading European journals. The opinion generally expressed is that Prussia, though ready for war, really desires the continuance of peace; that to Austria and Russia peace is indispensable, and that the French Emperor is prepared for a conflict, but his policy is uncertain. Some think that the necessity of diverting the discontent of certain classes in France, the expense of keeping up the military establishment, and other reasons, may cause him to adopt a warlike policy; while on the other hand, official pledges of peace are almost daily given, capitalists are officially advised to act as secure of peace, and the government continually urges that the very completeness of its armament is a guarantee of peace. What plausible pretext for hostilities is supposed likely to be put forward does not clearly appear.

PRUSSIA.—Official journals have announced that the government has accepted the proposals made by the United States for the establishment of effective regulations for the protection and welfare of emigrants on shipboard. An agent, fully empowered to negotiate on the subject, was expected to sail for New York on the 5th inst.

AUSTRIA.—The Minister of Justice has notified the civil courts that, in case the clergy refuse the necessary certificates for civil marriages, they must be forced to comply by civil process.

DENMARK.—The government has decided against the adoption of the decimal system of coinage in the national mint.

TURKEY.—Renewed disturbances are reported in Bulgaria.

CENTRAL ASIA.—Official advices from Bokhara announce that the Emir has made a treaty with the Russian commander accepting the terms offered, and that the Russian troops have evacuated Samarcand.

CHINA.—Reports have reached Hong Kong from the northern part of the country that the rebel army, which for several months had menaced Tien-Tsin, while retiring south was overtaken by the imperial forces, who were assisted by European officers and engineers. A great battle ensued, in which the rebels were totally routed.

SOUTH AMERICA.—Advices from Rio Janeiro to the 8th ult., received in Lisbon, announced that the Allies had succeeded in reducing the fortress of Humaita by starvation. The Paraguayans, their stores being exhausted, evacuated it 7th mo. 24th. The Brazilian accounts represent that 250 cannon and a large quantity of ammunition were abandoned in the fortress. The retreating Paraguayans were pursued, and 4000 of them, cut off from the main body, were surrounded, but emphatically refused a demand to surrender. Three Brazilian iron-clads, forcing their way through the obstructions, and past the batteries on the Parana, had joined the fleet in bombarding the position of Lopez at the mouth of the Tebicuari, against which troops were also advancing by land, with the expectation of speedily reducing it. A general opinion prevailed in Brazil that the war was near a termination, successful for the Allies. Accounts from Paraguayan sources, received in London, claimed that the Allies had received a severe shock in two battles, 7th mo. 16th and 18th; that the fortress was subsequently evacuated without their knowledge, the guns spiked, and the ammunition and stores removed; and that it was abandoned because Lopez had completed his new defensive line of fortifications on the Tebicuari. The Paraguayans believed that the Allies, though holding the river, would not attempt to penetrate the interior, and that the war would be soon brought to an end by the weariness of the Allied forces.

An alarming earthquake occurred at Callao, Peru, on the 13th ult., lasting seven minutes. No lives were lost, but many houses were injured. At 7 P. M. the sea retired 100 yards, but the water soon afterward rose 10 feet above the usual level. At 12 o'clock, the mole and wharf were completely covered, the sea rushing into the lower part of the town. The population fled panic-stricken to the interior, for a time.

DOMESTIC.—In the Louisiana Legislature a bill has passed the House prohibiting any distinction in regard to accommodation on routes of travel, or in places of entertainment or public resort, on account of color or previous condition.

The Legislature of Georgia has been engaged in an apparently excited discussion of the eligibility of colored members, and the question was not decided at our latest accounts. It is said that several members of that body, who are disqualified by the 14th article of the U. S. Constitution, continue to hold their places.

The Richmond, Va., *Whig* recently stated that a company of more than 40 persons, originally from Holland, but who had settled for a time in Michigan, had arrived in that city on their way to form a settlement in Amelia Co. on lands already set apart for their purchase. Gen. Imboden, late of the rebel army, is mentioned as one of those concerned in this movement, which the *Whig* says is but a beginning of what may be expected in the same way.

A petition from "conservative" citizens of Charleston, S. C., has been presented to the President and Secretary of War, setting forth the disturbed condition of the State, and asking military protection. In answer, they were referred to the recent orders of Gens. Buchanan and Meade, and to the opinion of the Attorney General in that connection, and informed that nothing more could be done unless an emergency should arise requiring interposition.

The two Houses of the Tennessee Legislature have concurred in a resolution to appoint a committee to proceed to Washington to lay before the President the condition of affairs in that State, and request him to send a sufficient U. S. military force for the protection of the people. From other sources, we hear reports of repeated outrages in some parts of the State, and a very disturbed state of society.

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PENNS AND PENINGTONS.

(Continued from page 831, vol. 21.)

William Penn's publication of his *Address to Protestants* in the year 1679 was succeeded by a period of electioneering politics, in consequence of his earnest desire that his friend Algernon Sidney should be returned as representative to Parliament for Guilford. The high opinion he entertained of Sidney's integrity and legislative ability induced him to make all the honorable efforts he could for his return. But they were unavailing; for though he had a majority of votes, court influence was so strong in favor of his opponent that Sidney was set aside by political manœuvres.

In consequence of his connection with New Jersey, Penn's thoughts had previously been directed to America as a grand theatre for the manifestation of what just legislation and good government could effect. The recent defeat of his friend Sidney increasingly disgusted him with what he saw at home. The unpaid debt which the King still owed to him, as Admiral Penn's heir, was therefore now regarded as a providential opening through which another free colony might be established beyond the Atlantic. His heart and hopes became intensely fixed on the realization of this project, which he thought would enable him to prove, in the face of an unbelieving world, that national government may be successfully conducted on the strict basis of Christian morality. With the high and holy enthusiasm of an enlightened mind, and all the religious earnestness of an unflinching persecuted Christian, he entered into the subject, and petitioned the King to sanction his project. It was opposed on various sides by intolerant men both in church and state; but still Penn persevered. Those who were open to conviction he succeeded in convincing, and those who were not, sunk into a minority when it became evident that the royal inclination leaned towards the request; and, as the King felt it would be an easy way of getting clear of a debt which he could not repudiate, he became increasingly favorable to Penn's proposal. At length the deed of proprietorship was prepared, and the King's signature attached to it under the date 4th of March, 1681. On that occasion the following letter was written:—

William Penn to his friend Robert Turner, a Dublin merchant.

"*Dear Friend*, "After many waitings, watchings, solicitings, and disputes in council, this day my province was confirmed to me under the great seal of England, with large powers and privileges, by the name of Pennsylvania, a name the King would give it in honour of my father. I proposed New Wales, but the secretary, a Welshman, refused to have it called New Wales Sylvania. Then, instead of Wales, they added *Penn* to it. Though I much opposed it, and went to the King to have it altered, he said it was past, and he would not take it upon him; nor could twenty guineas more to the Under-Secretary vary the name. I feared lest it should be looked on as vanity in me, and not respect, as it truly was,

in the King to my father, whom he often mentions with praise."

In another letter to Robert Turner, Penn says that he never had his mind so exercised to the Lord about any outward substance, adding, "Let the Lord now guide me by His wisdom, and preserve me to honor His name, and serve His Truth and people, that an example and standard may be set up to the nations. There may be room to set it up *there*, though none here."

Throughout we may see that the mainspring of William Penn's project was a desire to promote the Glory of God on earth, and the establishment of justice, peace, and goodwill among men. These were his governing motives, and they are equally conspicuous in his legislation, and in the administration of his provincial government so far as he could control it. But if such good desires had not been aided by a comprehensive mind, a talent for organization, and great capacity for business, they would have utterly failed in setting up the standard which he wished to erect. A less active mind with such views would have been overwhelmed by the crowd of business, and the varied responsibilities which pressed upon him, after the deed of proprietorship was placed in his hands. He had at that time a wide acquaintance with the leading members of the Society of Friends, several of whom had been associated with him in the legislation for, and management of Eastern New Jersey. He knew those who were capable of aiding him in his object, and he availed himself of their assistance.

"It must not be supposed," says Janney, "that the admirable constitution and code of laws which have shed so much lustre on William Penn's name were the unaided result of his single genius. Although there was probably no man then living whose mind was so free from prejudice, and so fully enlightened on the subject of government, yet there were among his friends, concerned with him in the enterprise, several persons of enlarged minds and liberal ideas, who performed an important though subordinate share in the work. They had frequent conferences together, and the code they adopted was the result of their united labors.

"It must also be considered that the doctrines and discipline of the Society of Friends, which were first promulgated by George Fox, had a controlling influence on the mind of Penn, and furnished him with views and principles which, being engrafted into his constitution and laws, gave rise to their most salutary and remarkable features." Janney then proceeds to compare and contrast the laws of Penn with those drafted for the Carolinas by John Locke, his great contemporary, and adds, "How shall we account for the remarkable disparity? Both men were possessed of talents and virtues of the highest order, combined with humane and tolerant feelings. Is not the superiority of Penn's frame of government to be attributed to the peculiar influence of his religious associations? He was united in fellowship with a people whose principles and practice were essentially democratic; they acknowledged no priestly distinction of clergy and laity; they placed a low estimate on hereditary rank, and they laid the foundation of their church discipline on the supremacy of that divine principle in man which leads to universal fraternity."

Assuredly Penn's American biographer is right. His social and religious surroundings, after he had joined the Friends, had trained William Penn's mind in a direction opposite to that which leads to class legislation. When he established just laws for all, without special privileges for any class, and liberty of conscience on its broadest religious basis; and declared that no armed soldiery was to be employed by the government in its concerns, or to be raised or recognized within the province; and that no oaths whatever were to be required of witnesses in the courts of justice; he was only bringing into national operation what his Quaker feelings and principles had previously caused him to regard as Christian morals.

In relation to crime and its suppression the great feature of his code was the substitution of *prevention* and *reformation* for legal vengeance. All the prisons were to be workhouses, in which the reformation of prisoners was to be aimed at. The means of education were to be placed within the reach of all, and men of every colour were to be equally protected by the laws. Then and for ages after the penal code of England awarded death as the punishment of a great variety of crimes. Penn at one bold stroke exempted from the punishment of death about two hundred offences which were then capital in England. Wilful murder was the only crime for which death was awarded in Pennsylvania. Its retention even in that case appears to have resulted from a conviction that if it were abolished the government at home would have interposed to re-enact it. Such laws were but the national embodiment of those that have been upheld in the Society of Friends from its first organization.

Locke's frame of government for Carolina rested on the assumption that privileged classes are necessary in a state. What these privileges were to be both in church and state was elaborately defined. Dixon says that the Earl of Shaftesbury united with Locke in the work, and that "These two liberal and enlightened men had drawn up a form of government which England received as the per-

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fection of wisdom." Yet their constitution and code proved an utter failure. He adds, "To understand how much Penn was wiser than his age, more imbued with the principles which have found their nobler utterances in our own, he must be measured not only against the fanatics of his sect, and unlettered men like Fox, but against the highest types of learning and liberality which it afforded. Between John Locke and William Penn there is a gulf like that which separates the seventeenth from the nineteenth century. Locke never escaped from the thraldom of local ideas,—the one hundred and seventy years which have passed away since Penn founded the state which bears his name, seem only to have carried Europe so much nearer to the source from which his inspiration flowed."

It is not evident that W. Hepworth Dixon himself very clearly perceived the source from which Penn's inspiration flowed. Most certainly he has not traced it, if he did; nor has he done justice to Penn's friends and coworkers in their great undertaking. Janney understood them and their history better, and he has brought forward the real circumstances of the case; showing the Quaker influences which had prepared Penn for the work, and the assistance he received from some of his fellow professors, who cordially aided without equalling him in sustaining and developing the new experiment.

Dixon introduces Algernon Sidney as if he were Penn's chief counsellor and only coadjutor; "so that it is quite impossible," he says, "to separate the exact share of one legislator from the other, so intricate and continuous was their mutual aid," in framing the constitution and preparing the laws for the government of Pennsylvania. This statement does not appear to have any other foundation than the writer's own deductions—and, as appears to some of us, utterly unwarranted deductions—from a single letter written by Penn to Sidney. Dixon refers to that letter as his authority, and he gives the date as 13th of October, 1681, but does not quote from it. The reader will find it below.*

I must here say a few words for George Fox and the early Quakers in general, "whose fanaticism," and "grotesque follies," as Dixon terms them, have been placed before his readers in glowing colors. It is true he admits the fanaticism was shared at that time by the rest of the religious world, and that what was grand and genuine in their enthusiasm belonged to the Quakers themselves. Notwithstanding this admission, his reference to the Friends as fanatics is repeated. And he describes their proceedings in a style which leaves the impression that they well deserved the title. But his pictures, drawn from the statement of their enemies, are not correct; and, being distorted by their coloring, they do great injustice to a most devoted, persecuted, Christian people. It is quite true, however, that their enemies ascribed to them every grotesque folly which Penn's biographer recapitulates. But who would think of taking any man's history from the report of his bitter enemies? Such untested statements are unworthy of a historian, and unwarrantable in a history having any pretension to fidelity.

William Penn's mother lived to see her son's experiment shadowed forth, but not to witness its consummation. She died early in 1682. This bereavement cast so deep a sorrow over his feelings that for some time his health was affected. In writing to a friend, he says, "Both thy letters came in a few days one of the other. My sickness on my mother's death, who was last Seventh-day interred, permitted me not to answer thee so soon as I desired." Lady Penn appears to have continued to live chiefly at Wanstead, from the time the family returned there, in 1659 or 1660, on leaving Ireland.

(To be continued.)

* *William Penn to Algernon Sidney.*

"13th October, 1681.

"There are many things make a man's life uneasy in the world, which are great abates to the pleasure of living, but scarcely one equal to that of the unkindness or injustice of friends.

"I have been asked by several since I came last to town if Colonel Sidney and I were fallen out, and when I denied it and laughed at it, they told me I was mistaken, and, to convince me, stated that he had used me very ill to several persons if not companies, saying, 'I had a good country, but the basest laws in the world, not to be endured or lived under; and that the Turk was not more absolute than I.' This made me remember the discourse we had together at my house about me drawing constitutions, not as proposals, but as if fixed to the hand; and as my act to which the rest were to comply if they would be concerned with me. I could not but call to mind that the objections were presently complied with, both by *my verbal denial of all such constructions as the words might bear, as if they were imposed and not yet free for debate.* And also that I took my pen and immediately altered the terms, so that they corresponded (and, I truly thought, more properly) with thy sense. Upon this thou didst draw a draft as the frame of government, gave it to me to read, and we discoursed it with considerable argument. It was afterwards called for back by thee to finish and polish; and I suspended proceedings in the business ever since.

"I met with this sort of language in the mouths of several: I shall not believe it; 'twere not well in me to an enemy, less so to a friend. But if it be true, I shall be sorry we ever were so well acquainted, or that I have given so much occasion to them that hate us to laugh at me for more true friendship and steady kindness that I have been guilty of to any man I know living. It becomes not my pretensions to the things of another life to be much in pain about the uncertainties of this. Be it as it will, I am yet worthy of a line.

"Thy real friend, WILLIAM PENN."

THE USE OF TOBACCO,

And the evils, physical, mental, moral and social, resulting therefrom. By John H. Griscom, M. D., President of the New York Association for the advancement of Science and Art, and twenty-three years attendant physician of the New York Hospital. Pp. 37., G. P. Putnam & Son.

The effects of Tobacco upon the physiological organs and functions are as clearly manifest and understood as those of any other medicinal substance. It has long been included as an article of the Materia Medica, and is as well known to possess properties available for the treatment of certain diseases, as is Opium, Ipecacuanha, Digitalis, Belladonna, Camphor, or any other. Like most other medicinal vegetables, its peculiar powers are dependent upon a special ingredient, which is capable of being extracted in a separate and distinct form, and which, in its natural state, is distributed through the whole structure of the plant. This ingredient is in the form of a Volatile Oil, obtainable by distillation at a high temperature, and in which the peculiar properties of the plant are nearly all concentrated. It is known by the name of *Nicotine*, and is remarkable for an unusual combination of properties. In its separate and pure form, it has been demonstrated to be a *virulent poison*, when administered internally, acting as rapidly as Prussic acid or strychnine. A single drop of the oil injected into the body of a cat by Sir Benjamin Brodie, caused its death in five minutes; and double that quantity administered in the same manner to a dog was followed by the same result. An instance occurred in Brussels, in 1846, of a homicide produced in a few minutes by a small quantity of nicotine being forced into the mouth of the victim.*

A single drop applied to the tongue of a cat will cause convulsions, and in two minutes, death. More recently, a simple decoction of 12 grains of the plant itself, in six ounces of water, used as an enema, proved fatal to a human adult (Brit. and Foreign Med. Review, Vol. XII., p. 562). Sir Astley Cooper and Sir Charles Bell have also related cases of mortality resulting from the same cause.

Another illustration of the poisonous effects of the plant itself very recently occurred in Staffordshire, England. A coroner's inquest was held on the body of a respectable grocer, aged 29, who had been drinking, and put into his mouth the greater portion of half an ounce of tobacco. He would not remove it from his mouth, and he became insensible, falling suddenly, and apparently swallowing a portion of the tobacco. He died in three days, and the verdict was according to this evidence.

Another demonstration of its fatal influence has very recently occurred in Ohio, reported by Dr. W. J. Tyrell. He was called to see a sprightly little girl who, three weeks previously, had her upper lip burned and bruised by falling upon a cooking stove. On the day before his visit she had been as well as usual all the forenoon, but in the afternoon her mother had decided to heal the sore; for which purpose she emptied the ashes from her pipe, then with her finger wiped the oil from the bowl, and applied it to the lip. The effect was violent convulsions, resulting in death within twenty-four hours.

Like all other substances possessed of these active properties in their pure form, this ingredient when applied to the animal structure in its diluted form, by smoking and chewing tobacco, exhibits its influence in various other modes. Thus, it sometimes acts as a *sedative*, a *narcotic*, an *emetic* and a *diuretic*. In addition to these, when tobacco is snuffed up the nostrils, it excites violent sneezing and copious secretion of mucus; when chewed, it irritates the lining membrane of the mouth, and increases the flow of saliva; and when used as an injection, it acts as a *cathartic*.

But its most powerful effects are upon the nervous system, and the mental faculties. In very moderate quantities, it sometimes quiets restlessness, and produces a state of general languor; but when extensively used it often produces confusion of the head, dizziness, stupor, faintness, nausea and vomiting, and great debility of the circulation, frequently resulting in alarming and sometimes fatal prostration. Coldness of the skin, and occasional convulsions are produced by its long continued and excessive use in the form of smoking and chewing.

The action of the heart is affected by it directly through the nervous system. Other functions also, especially those of digestion, are enfeebled by its abundant use, thereby preventing nutrition and producing emaciation and general debility, and, as a secondary consequence, impairing the tone of all the other functions and diminishing the growth and development of the entire body, and also of the mental powers.

The fact that it is employed for the medicinal treatment of certain symptoms, especially those of the nervous system, is sufficient evidence of the properties above mentioned, while the peculiar and powerful character of its action upon the various functions of the body, proves indisputably that tobacco is solely a medicinal substance, and that its use in health must necessarily impair the integrity and soundness of these same functions, which are the most important of all. Its use is to

*It was proved that the criminal, known as Count Bocarmé, had prepared a small quantity of the oil by the distillation of tobacco, and forced it into the mouth of his brother-in-law, 30 years old, causing his death in a few minutes.

be regarded, therefore, in a similar light as that of opium, the value of which as a medicine is very great, when judiciously administered, but when swallowed in a state of health, as is practiced by the class known as "Opium Eaters," its effects are invariably injurious and frequently fatal.

Its most direct and manifest effect when first applied to the animal system, in almost any form, is that of an *emetic*. In illustration of this property the writer hereof well remembers the results upon his person. When about ten years of age, he was induced by a schoolmate one morning after breakfast, and before school time, to smoke a mild segar. A few puffs, very much to his surprise, sufficed to cause a total loss of the meal taken a short time previously, and kept him in a state of nausea during all the morning, rendering him incompetent to maintain his position in the school classes.

It is sometimes employed for the same purpose in medical treatment, but very rarely, because of the excessive prostration it produces, this effect being more marked than by the use of any other emetic, not even excepting Ipecac or Tartar Emetic. This same exhausting influence upon the nervous system, and upon the circulation of the blood, is observable in many habituated to it, even when its emetic power is not manifested.

Its *narcotic* property produces a depressing and sedative effect, which, when not needed for the relief of suffering, is more or less exhaustive of the nervous functions, and hence depresses nearly all the other functions, especially the digestive, circulating and muscular powers, which depend upon the integrity and capacity of the nervous system for their full and healthful operations.

From several distinguished medical authorities, illustrations will now be quoted of the evil influences of tobacco manifested by other striking effects.

Mons. Decaisne, in a communication to the French Academy of Sciences, exhibits another clause in the heavy bill of indictment against its use. In the course of three years he met, among 88 inveterate smokers, 21 instances of marked *intermission of the pulse*, occurring in men from 27 to 42 years of age, which could not be explained by any organic lesion of the heart, thus proving it to be caused by disturbance of the nerves which control that organ. In nine of these cases, when the use of tobacco was abandoned, the normal action of the circulation was restored. The condition of the heart in these cases he terms "Narcotism,"* and it is characterized by intermission of the movements of that organ, and of the pulsation of the arteries. A suspension of the practice of smoking is sufficient in some cases to cause an entire disappearance of this irregularity.

The opinion has long been entertained that tobacco is a frequent cause of *loss of sight*. The diseased condition of the eyes produced by it is a species of amaurosis (paralysis of the optic nerve), commencing with symptoms of functional brain disease, and alterations of the supply of blood to the optic nerve and retina. These affections occur in large excess in adult males, being very infrequent in women, and a large portion of those who suffer from it have been smokers.

Mons. Viardin has reported three cases of the same disease caused by smoking. In the treatment of these cases, the quantity of tobacco smoked was reduced under his direction, and the sight was restored in the course of a few weeks.

At a meeting of the Harveian Society of London in November, 1864, Dr. Drysdale stated that he had recently remarked cases of *jaundice* in healthy young men, evidently produced by great smoking, such as three-quarters of an ounce to an ounce of tobacco a day. Profuse smoking, he believed, tended to lower all the appetites, whether for exercise, food, &c.

Mr. Curgenven observed that *dyspepsia* and *palpitation of the heart* were among the most common consequences of excessive smoking. A gentleman from Havana, a patient of his, an excessive smoker, who rarely had a segar out of his mouth, had, one day, an attack of *syncope* (sudden and complete loss of sensation and motion), which he had attributed to a habit during many years of smoking on an empty stomach. A medical friend of his had suffered greatly from nervousness and dyspepsia, owing to excessive smoking. He left off the habit and recovered. . . .

The President said excessive smoking caused nervous diseases, conjoined with dyspepsia and *deranged liver;* DILATED PUPIL and AMAUROSIS were caused, he believed, by it, and in a case he had lately sent to an eminent oculist, the ophthalmoscope had shown that gentleman that the disease was caused by the habit.

Dr. Royston mentioned the case of a ship chandler in Liverpool, an excessive smoker, who had acute *inflammation of the liver*, after an excessive bout of smoking; also the case of a clerk on the Great Western Railway, who seldom had a pipe out of his mouth, and who had fallen into a fit of intense prostration and *died*, Dr. Royston believed in consequence of his profuse indulgence in smoking. *No post mortem lesions were found.*

The truthfulness of these opinions was strikingly confirmed during the preparation

* A species of *numbness* characterized by vertigo, and a degree of intoxication or apoplexy, accompanied with convulsive motions.

of this essay, by the observation of the writer, in the case of a man 52 years of age, suffering severely from dyspepsia, dysentery, nervous irritation and other painful symptoms, who applied for relief therefrom by medical treatment. The cause of the troubles was clearly the habit of pipe-smoking to the extent of 7 to 10 times a day, using a quarter of a pound of tobacco each week. He had continued the practice sixteen years, and for several years past he has complained of serious disturbances of the nervous system, amounting, on one occasion, to slight convulsions, which, without prompt treatment, would very likely have proved fatal. His appetite had been so much reduced by the habit, that on many occasions when called to his meals, he preferred to go into the open air to smoke his pipe, and thus greatly reduced his strength. Upon being instructed as to the real cause of his physical troubles, and the danger to which his mental powers were subject, he immediately abandoned the practice and rapidly recovered his health.

All the friends of our Republic must feel grieved at the noted illustration of the influence of tobacco smoking in producing dyspepsia, manifested in the case of one of the most popular heroes of the Union Army, the responsibility of whose present position requires the most vigorous health of all his physical and mental faculties, but which, from his profuse indulgence in the habit, are likely at any moment to be seriously impaired, to the injury of the Government, as well as of himself.

It is especially to be desired by the whole country that in his particular case the favor of total abstinence from this useless and dangerous practice may be speedily GRANT-ED.

CANCER OF THE LIPS frequently occurs among smokers, especially on the side on which the segar or pipe is held. *From this form of cancer women are almost entirely exempt.*

The predominance of cancer observed in women, of almost all the organs, ceases, also, with respect to the stomach, which is found to be more frequent in men, in the proportion of 53 per cent. The danger from chewing tobacco in this relation is very great, especially as tobacco containing 6 per cent. of nicotine is usually employed, and that during fasting. Organic affections of the stomach are of great frequency among sailors who indulge in this habit.

(To be continued.)

"Now abideth Faith, Hope, Love—these three; but the greatest of these is Love," for love is the seraph, and faith and hope are but the wings by which it flies.—*Beecher.*

PROBABLE EFFECTS OF THE DECISION ON THE LEGAL TENDER ACT.

The following passages from an article recently published in "*The Nation*" are interesting as indicating a possible settlement of the controversy now raging as to the mode of payment of the national debt. A progress toward specie payments, if brought about in the manner herein suggested, will be attended doubtless with much financial distress. W.

The influence of all legislation affecting ever so remotely the currency of a country is so widespread that the approaching decision of the Supreme Court touching the constitutionality of the Legal Tender Act, to which we called attention in our last issue, is beginning to be very seriously discussed among many very different classes of the community. The political, or, more correctly speaking, the partisan importance attaching to the mode of paying the national debt, and to other purely financial questions, has caused the currency difficulties to be temporarily lost sight of; but thinking men have always known that before this currency question even the debt and taxation fade into comparative insignificance, and that no attempt in whatsoever direction to re-establish our financial affairs on a solid basis can be of the slightest avail until we have first restored to health and soundness that foundation of all finances—our currency. Not the wisdom of our representatives, not the forethought of our Treasury officials, but the practical necessities of daily business transactions are bringing this issue to a settlement—a new and striking illustration of the incompetence or backwardness of the whole body of officials.

What is the question that the Supreme Court will be called on to decide? Not, as many people may think, Is the Legal Tender Act constitutional? Issues do not come before the Supreme Court in that shape. The Supreme Court, like any other court, can only decide questions of right between individuals. Brown owes Jones a thousand dollars. Brown hands Jones a one thousand dollar greenback in payment. Jones refuses to receive it, demands one thousand dollars in American gold coin, and sues Brown for that amount. The question for the Supreme Court to decide is: What does Brown owe to Jones? and nothing more. Brown appeals to the Legal Tender Act, which says that the greenback shall be a legal tender for all debts public and private, and claims that all he owes to Jones is paid by the thousand dollar greenback. The court decides, supposing that should be its decision, that the laws of the country know no dollars except gold dollars, that Brown's appeal to the Legal Tender Act cannot be admitted, because that act, in the opinion of the court,

is not in accordance with the Constitution, the supreme law of the land, and is therefore no law at all, and that Brown owes and must pay one thousand dollars in gold coin. This decision, of course, fully and finally settles the case of Brown and Jones, and for all practical purposes settles in advance all future cases of a precisely similar nature, and to that extent entirely destroys the force and validity of the so-called Legal Tender Act. But, as before stated, the Supreme Court decides *only* on questions of right between individual suitors, and its decision in any one case can of course prejudge only cases that are precisely similar. It is therefore desirable to state more expllcitly what the general nature of the different cases may be that are likely to come up for decision, without any reference to the cases actually under consideration.

The cases likely to come before the Supreme Court under the Legal Tender Act may be placed in four different groups: 1st, Claims for payment in coin of engagements entered into *prior* to the passage of the Legal Tender Act, in cases where the original contract simply calls for the payment of dollars; 2d, Claims for payment in coin of engagements entered into *subsequent* to the passage of the act, where the contract specifically states or clearly implies that payment is to be made in coin; 3d, Claims for payment in coin of engagements entered into either prior or subsequent to the passage of the act, in cases between foreigners and American citizens, where the contract was made abroad, and does not specify the nature of the currency; 4th, Claims for payment in coin of engagements entered into subsequent to the passage of the act, in cases where the contract does not specify the nature of the currency. It will be seen that almost every case likely to arise can be placed in one or other of these groups, and that at least four decisions on four different cases will be necessary to enable the general public to understand how its interests are to be affected by the opinion of the Supreme Court on the constitutionality of the Legal Tender Act.

As far as the political and legal associations and the implied or expressed opinions of the majority of the judges enable us to arrive at a conclusion, we are, as stated in our former article, very decidedly convinced that the court will base all its decisions on the declared unconstitutionality of the Legal Tender Act, and that, in all cases belonging to the first three groups described above, the court will decide that payment is due and must be made in United States gold coin. In the fourth case, however, we are, after mature consideration, more inclined to believe that the decision will be against the claimant, on the ground that, although the Legal Tender Act be unconstitutional, and the very issue of the greenbacks perhaps be illegal, yet the existence of the greenbacks and their undisputed acceptance as the general popular currency was an accomplished fact of unquestioned notoriety, and that after the passage of the act and the issue of the currency every contract made was made with the knowledge of the act and of the currency, and with the implied understanding, which is absolutely not to be questioned, that, in the absence of all other specification, payment was to be made in the accepted, universal, undisputed currency of the time. We repeat, if our judgment of the men composing the Supreme Court is correct, they will decide that an agreement to pay money, if made before the passage of the Legal Tender Act, is an agreement to pay gold coin; and that an agreement to pay money, if made subsequent to the passage of the act, is an agreement to pay greenbacks; and that an agreement to pay gold coin, no matter when or where made, is an agreement to pay gold coin, and cannot be settled by the tender of greenbacks or of anything else, but solely by the payment of the only money known to the Constitution. These decisions would be in accordance not only with the known views and antecedents of the majority of the judges, but with equity, common sense, and the requirements of an exalted statesmanship.

If our view of the approaching decision be correct, its main effect will be to establish virtually a double currency for the United States, by declaring that the only currency recognized by the Constitution, the gold coin currency, is the only currency that the law can recognize; that all debts of whatsoever nature are legally payable in coin; but that if contracts exist between individuals calling for payment without specifying the kind of currency, although the judicial presumption thereafter will be in favor of a gold coin currency, yet proof shall be admissible that another currency—greenback currency—was intended, and that the burden of such proof shall thereafter fall upon the debtor instead of the creditor. It is evident that this re-establishment of a gold coin currency legalizes gold contracts far more completely and more satisfactorily than the otherwise well-intended but unsuccessful legislative attempts of the last session of Congress, and is, of course, as we have constantly urged, an important step towards a resumption of specie payments. It is equally evident that the declaration of the unconstitutionality of the Legal Tender Act must debar the Government of the United States from ever claiming any legal right to pay its indebtedness in greenbacks. But beyond the legalization of gold contracts, the settlement of some im-

portant relations between individuals, and the additional force given to the claim that the debt of the United States is payable in coin, the supposed action of the Supreme Court in declaring the Legal Tender Act unconstitutional is not likely to produce immediate results. It is certainly very far from at once restoring specie payments, as many sanguine people seem to expect it will, for the simple reason that, as we have repeatedly shown in these columns, specie payments had been suspended long before the Legal Tender Act was dreamed of, and that the Legal Tender Act merely attempted to legalize a state of things brought about by events entirely beyond legislative control. The Legal Tender Act did not produce suspension, but it rendered resumption more difficult; its abolition cannot restore specie payments, but it no longer renders resumption impossible.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 12, 1868.

A Startling Innovation.—We have repeatedly intimated anxiety on account of innovations upon the good old ways of our fathers, in matters intimately connected with the safe keeping of vital truths. We have longed with much desire that the Society of Friends might ever be, "in the midst of many people as a dew from the Lord." This has been preciously the case in its past history, and the whole praise belongs where the dew came from. We have marked with solicitude, not unmixed with alarm, tendencies which seem to threaten the spiritual integrity of the body, in reference to its ancestral trust. These aberrations have appeared in connection with much of earnestness in religious life, and with something of exuberance, likely to call for the pruning knife of the great Husbandman, rather than the sentence of rejection, (Rev. iii. 16,) "*because thou art lukewarm and neither cold nor hot.*"

But is there not, in some districts, an *innovation* more fatal to that spirituality which is the essential of our profession, and which *needs to be startled?* Are there not listless, lifeless meetings, in which there is but little experience of "lively stones builded together, a spiritual house, to offer up spiritual sacrifices, acceptable to God through Jesus Christ?" An aged and pious Moravian exclaimed in our hearing: "The Friends take the substance and leave the forms, and we, for fear of making a mistake, take them both together." The venerable John Cox, in Burlington meeting, referring with approval to our dis-use of ensnaring forms, in which too many repose a dangerous trust and take a false rest, said, with intensity of persuasive pathos: "If we have *neither form nor substance,* Friends, what have we?" What greater innovation, what greater departure from the spirit of the early Friends can exist, than listlessness in the assembly for worship? We should utterly deprecate the introduction of any established form—singing, or reading, or speaking. But while these would be out of keeping with the high, beautiful and spiritual standard which we truly, from the experience of generations, call blessed, is it not far more un-spiritual and (to use the homely epithet we seem to have accepted,) more un-*quakerly,* if we fail to "make melody in our hearts unto the Lord,"—if we omit to draw near unto Him,—if, while sitting as His people sit, we do not really "worship Him in Spirit and in truth?"

Laying aside then all uncharitableness, let us judge ourselves rather than others. Are we alive unto Christ? Do we watch unto prayer? Do we, as the beloved George Fox enjoined, "hold all our meetings in the power of God?" Do we, when congregations dwindle, when laborers are few, and there comes a famine of the spoken word, pray the Lord of the harvest that he will send forth more laborers?

If all were diligent in attending religious meetings, and careful to lay aside, before going thither, their worldly cares and schemes,—if all were careful to go filled with a solemnizing sense of the duty of worship and the majesty and holiness of Him to whom homage is to be paid, their love set upon Him—all their expectation from Him,—there would be no lifeless meetings, and the succession would not fail. In the silence of all flesh, the glory of the Lord would often fill the house, and souls, refreshed in the realized Presence, would acknowledge "it is good to be here."

Rebecca Jones, writing of her early days of non-membership and of persecution for the Truth's sake, says:

"I now attended meetings constantly,

though I suffered some hard things on that account. I rejoiced when meeting day came; yea, the day before meeting day my mind seemed under the preparing power, for the solemn performance of Divine worship; of the necessity whereof I was now fully convinced, as also of my unfitness therefor without the renewal and daily influence of the blessed Spirit. The heart-tendering power of Truth in a very singular manner attended, insomuch that if I was not in the enjoyment thereof, my meeting seemed in vain."

We are, however, far from adopting the plaint of Phineas' widow, when she pronounced the word Ichabod. The glory is *not* departed from Israel, nor has the ark been taken, much as we may shudder when it seems to tremble. The very dust of Jerusalem is dear, and magnified be the power which is able, from the stones, to raise up children unto Abraham. It were most ungrateful not to confess the life-giving Presence and the vital ministry so often known in our worshipping assemblies. That Presence is as certain as the sunrise, when any number, large or small, are truly gathered in the divine Name; and *to be so gathered*, constitutes, in the full vital sense, a Friends' meeting. The Lord *is there*—we say not, *will be* there, but *is*—in the midst—looking on the heart—discerning the yet unformed thought—moving in the Spirit.

The Church has a glorious, ever-living President and Head. Many meetings are held, in a good degree, in his life and power. Are there any meetings wholly lifeless? Are there any members who attend those assemblies in a state of mind as insensible to the divine showers of good as the heath in the desert? If so, this is an innovation of fearful import, and, while it continues, faint is the hope for those involved in it.

Are there meetings where *all* are gathered in the Name of the Lord? They are in a strong tower and are *safe. He is there.* Their bread shall be given them and their water shall be sure. Meat indeed, and drink indeed. No need for feasts symbolic. "It is the Spirit that quickeneth, the flesh profiteth nothing."

Baltimore Yearly Meeting is to open on Second-day, Tenth month 19th, at 10 o'clock, A. M. Meeting of Ministers and Elders and Meeting for Sufferings on Seventh-day preceding.

Compensation of Teachers.—Less than half a century ago, schools of high repute, conducted by the private enterprise of members of the Society of Friends, afforded a good education to its children, and were extensively patronized by others. Pupils were sent from all parts of the Union and from distant isles to seek instruction from the brothers Gummere, the brothers Hilles, &c. At the present day, there is no lack of Friends' schools and colleges of great merit, and conducted by teachers well qualified. Yet the inducements extended by these institutions, for men of the highest order of mind to qualify themselves for, and devote themselves to, this dignified and important work, are not such as to insure a continual succession of first class teachers. As they become heads of families, they are compelled to seek other employment. We wish to have our children taught by Friends, but we are not as liberal as we should be in paying for their tuition. Other institutions are largely endowed by gifts or bequests, and colleges and academies spring up in various places, where a high course of instruction can be obtained at a cost comparatively nominal. Why is it that Haverford, Earlham, West Town, &c., are not provided with endowment funds of such magnitude that they should be able to compensate liberally, and thus permanently secure, teachers of the highest grade? Without such endowment this can only be done by a scale of charges which would limit the benefits of the institutions to the children of the wealthy. We do not censure those academies for "keeping within the bounds of their circumstances," and we are aware that they are not able to pay their teachers such salaries as will compare with what men of talent might earn at other employment. But is there no means of stirring up a spirit of liberality among Friends at large? We have a deep stake in the religious and literary education of all our youth. The annual assessment for the support of West Town amounts to but a few cents from every member. An extra subscription is just now afloat for building purposes, but not equal to the demands of the case. A more liberal yearly appropria-

tion would, as we conceive, be unoppressive and wise. Haverford should be borne in mind by those whose means are large, either when dispensing their annual surplus, or when framing their wills.

In Boston there are 665 teachers of public schools. Of these 70 are men with an average salary of $2,720. The salaries of the women average $968. In the Latin and English High Schools of that city the Head Master has $4,000; the masters $3,000; the sub-master $2,200, &c. In the Girl's High, Normal and Grammar Schools, where the teachers are generally female, a similar liberality of compensation secures to the pupils what the shrewd New Englanders know to be so conducive to the general weal—a good education.

In Chicago, the Superintendent of Public Schools has $4,000; the Principal of the High School $2,500; do. of Normal School $2,200. We could greatly swell these statistics; but enough has been said to give impressiveness to the sentiment that if a succession of competent teachers is to be kept up, if the children of Friends are not to be sent to the Public Schools, for the support of which their parents are taxed, there must be devised some plan of compensating teachers whose intellectual endowments are rich, but who cannot support themselves and their families without compensation greater than the pay of the untutored day laborer.

INDIANA Y. M. RAILWAY ARRANGEMENT.

An arrangement has been made with the C. C. & I. C. R. R. Co. by which Friends, who pay full fare, on any part of the road, from Chicago, Marion, Indianapolis or Columbus to Richmond, for the purpose of attending Indiana Yearly Meeting of Friends, will be returned over the same portion of the road free of charge. A similar arrangement has been made with the Pennsylvania Central R. R. Co. for Friends who may come via Philadelphia and Pittsburg. All return certificates must be used within one week after the close of the Yearly Meeting. ☞Friends from the east, to derive benefit from this arrangement, must go over the Pan-Handle route from Pittsburg to Steubenville, or they must procure tickets from Philadelphia to Richmond, via Pan-Handle R. R.

THE PRINTED MINUTES OF CANADA Y. M. have come to hand. At this late date, it may not be desirable to add much to the full account previously inserted from private sources. The Y. M. opened on Sixth-day, 6th mo. 26th, (meeting for Ministers and Elders the day previous,) and closed on the evening of 7th mo. 1st. Harmonious labor in the gospel prevailed, some record of which is preserved in the minutes. The cultivation of pure love, in which peace will grow and every root of bitterness be excluded, was prayerfully desired. A sense of parental responsibility and an earnest Christian solicitude for the beloved youth is recorded, and also a desire for the maintenance of that Christian simplicity which properly characterizes Friends as a people, and by the observance of which an exemption is enjoyed from the tyranny imposed by ever changing and vain fashion. A concern for the holding of meetings in the life of Christ is thus embodied:

The importance of the faithful attendance of all our Meetings was brought into view, and the desire expressed, that we should regard it as a reasonable service, and the sacrifice of time thus made, as unto God. Tendered by the influence of his spirit, our hearts directed into the love of God, and into the patient waiting for Christ, gathered in his name, even at his feet, an individual privilege is felt, to witness that stillness in which we can hear His gracious words, and know Him in the midst, by the breaking and ministering to us of the bread of life. Meetings thus held are solemn feasts, and so attractive, that we feel glad when the hour arrives: and, without grudging, leave our business and our cares to attend them. When any neglect the faithful attendance of Meetings, it is an evidence that their love to God is grown cold, and leanness their portion; the language being applicable to them, "Israel is an empty vine, he bringeth forth fruit unto himself." Of what avail will be earthly treasures thus gained in that solemn hour, when it may be said to us, "this night shall thy soul be required of thee." The punctual attendance of Meetings in a lifeless manner has a forbidding effect. If whilst professing to stand as watchmen upon the walls, and as feeders of the sheep, we fail to enter into and partake of the pastures of life ourselves, our influence is to hinder others from entering. But if our "life is hid with Christ in God," and we walk in the fear of the Lord, our lights will so shine, that others beholding our good works, it will have the effect to strengthen their convictions of duty to "Glorify our Father in Heaven."

Epistles were addressed to all the Yearly Meetings which exchange correspondence with their brethren of the household of faith. The membership of this new Yearly Meeting is stated to be 1515.

The business having been transacted in brotherly love, the final minute acknowledges the goodness of the holy Head, "in the humble assurance that He has been pleased to own our coming together, to preside over and help us from day to day, comforting us in His love. To Him be all the praise."

Our Travellers.—Edith Griffith and her husband, at last accounts, were pursuing their religious labors in England, and were at the funeral of our beloved John Pease on the 4th ult. By private letter dated the 21st ult., we learn that Sibyl Jones was at that date at Brookfield near Plymouth, prostrated with serious illness, but thought to be somewhat convalescent. Her disease was the same which brought her so low when in the East. On her becoming able to travel, E. and S. J. anticipate going to Ireland.

DIED.

DUGDALE.—On the 28th of Sixth month, 1868, Sarah W., relict of Thomas Dugdale, in the 81st year of her age; a valued member and minister of Burlington Monthly Meeting, N. J.

COX.—On the 23d of Sixth month, 1868, Levi Cox, aged 78 years; a member of Springfield Monthly Meeting, Ind.

MARIS.—In peace, on the 17th of Seventh month, 1868, Jonathan Maris, in his 65th year; a member of Lick Monthly Meeting, Ind.

SINTON.—On the 31st of Eighth month, 1868, in the 72d year of her age, Martha, widow of James Sinton; a member of the Western Monthly Meeting of Philadelphia.

HUNT.—On the 17th of Eighth month, 1868, in the 71st year of her age, Elizabeth, widow of our dear Friend Uriah Hunt, and an esteemed member of the Northern Philadelphia Monthly Meeting.

TAYLOR.—At the residence of his son J. Gardiner Taylor, near Riverton, N. J., on the morning of 27th of Seventh month, Edward Taylor, in his 77th year; an esteemed member of Chester Monthly Meeting. [*Age misprinted last week.*]

NOTICE TO SUBSCRIBERS AND AGENTS.

E. C., at Thorntown, Ind., writes that he does not know how much he is indebted, and that he finds many others in the same condition. As was explained sometime since, the figures on the printed address-labels show the volume or number *paid for*. Thus, 21 means that payment has been received for vol. 21; 13 22, that it extends to No. 13, vol. 22. A glance at the label will therefore show each subscriber the state of his account. Agents sometimes wait to collect from several subscribers before remitting, and from this cause, and from the labels being printed afresh at intervals of a few weeks, delay in changing the figures may sometimes occur. It is absolutely necessary, to avoid confusing the accounts, that Agents in sending money give the *names* of those for whom it pays.

A. Lewis, *Publisher*.

CORRESPONDENCE.

Gilead, Missouri.—Gilead Meeting numbers about 120 members, sustains a First-day school, and is now about erecting a new meeting-house, 24 by 30 feet. The country is beautifully diversified by alternate strips of woodland and green rolling prairies, and is watered by numerous streams which glide over beds of rock and gravel, between grand old bluffs and verdant prairies, away to the great Mississippi. We have a post-office, two stores, two smith shops, one grist and two saw mills, one doctor's office, and want a shoe shop badly. School-houses are being erected all over the county, and a railroad will be in operation from Quincy up the river to Canton this fall. In a word, times are very brisk and busy here. There are thousands of acres of uncultivated land, inviting the thrifty husbandman to come and make it his home. The natural resources compare favorably with Ohio and Indiana. Fruit, grass and grain abound. J. Farr Frazier.

Mount Pleasant, Ohio, 8th mo. 26th . . . The Review is a valuable paper, I think, for every Friend's family, indeed for any family. I will venture to express the hope that the *Review* may be guarded in making too free use of reports, in furnishing detailed accounts of the interchange of sentiment in our meetings for business. Unprofitable remarks sometimes drop from Friends in discussing details of business,—the Society is not to be held responsible for them, and the cause is not often advanced by their publication. The very full account of the London Yearly Meeting, while it was exceedingly instructive to us, had features which I think Friends' organs ought not to have thrown before the eye of the public at large.

[These suggestions of our correspondent are salutary and accordant with the course aimed at by the *Review*. In the case of London Yearly Meeting, the details of a too free discussion had already received wide circulation in print, and it was deemed right to give them to our readers with such remarks as the signs of the times called for. But meetings for discipline are properly select, and the doors ought not to be recklessly thrown open. The Journals of the Society should guard its reputation, and prevent the mischief which an appeal to print may either create or greatly extend. These remarks also apply to the propriety of giving currency to half-told narrations of personal grievance, as in a repeated partial and one-sided statement of a three-sided case by which a discreditable charge against a Yearly Meeting *seemed to be* established, and which set theological opponents of the Society upon the ungracious folly of answering a matter before they heard it. (See Prov. xviii. 13.) The facts of the case, its rights and its wrongs, would not be even guessed at by the reader: yet the story is told to sectarian exchanges, who snatch it up and seek to make capital of it.]

BLASTING AND MILDEW.

BY HUGH MACMILLAN.

(Concluded from page 21.)

The fourth species of blight which I shall mention is *mildew*. This term is very vague and unsatisfactory. By the Hebrews it was employed in the most general sense, to designate all the diseases of vegetables caused by fungi, and often including very different plants. In modern times the term is hardly better understood. It represents no definite idea, or a very different idea to different individuals. The farmer, the vine-grower, the hop-cultivator, the gardener, the housewife, apply it indiscriminately to the effect produced by different species, and even genera, of fungi upon the objects of their care. Speaking with scientific accuracy, the term "mildew" should be restricted to that disease of corn which is caused by the fungus known to botanists as the *Puccinia graminis*. It is derived from the Saxon words *Mehl-thau*, meaning *meal-dew*. Although familiar to the tiller of the soil from the earliest ages, it is only since the beginning of this century that its true character as a vegetable parasite has been known. Previously it was regarded simply as a meteorological product, or a diseased appearance of the corn itself. It makes its appearance in the corn-fields in May or June, and first takes possession of the lower green leaves, which become sickly, and break out through the skin which rises round them in blisters, into rusty patches, as though the corn-stalk had been powdered with red ochre. Examined under the microscope, these red patches resolve themselves into dense masses of round one-celled spores, rising from the midst of delicate branched threads, which insinuate themselves in a complete network amongst the cells of the diseased leaf. At this stage of growth, mildew presents so close a resemblance to rust that it is regarded by some as a mere form of it. A month or two later, however, it presents some differences. Not only is it more abundant than before, but it changes its color gradually from a rusty red to a deep brown tint, and under the microscope its spores become pear-shaped, each tapering gradually into a stalk—and also two-celled, each cell filled with granular contents. Finally, when the corn is nearly or fully ripe, the straw and the culm are profusely streaked with blackish spots, ranging in length from a minute dot to an inch. This is the fully developed mildew, and, once seen, is not likely to be mistaken for anything else. It is very common on all the cereals grown in this country, and also on many of the grasses, and often proves very injurious. Its effect seems to be to intercept the sap intended to nourish the grain, which, consequently, becomes shrivelled and deficient in nutritive matter, yielding a superabundance of inferior bran. When the fungus is abundant, a field which promises well in the blossoming time grievously disappoints the farmer in the harvest and the threshing season; the reason of the deficit being often wrapped up in mystery to him.

Such are the blights which affect the cereal crops in this country. They occur on all parts of the plants infested. One is found on the straw; another on the leaves and chaff; a third attacks the flower, and a fourth the grain. At no stage of growth is the wheat-plant free from some species or other. Season after season, as regularly as the corn grows, so regularly do these parasitic fungi appear with it. They have become at certain periods epidemic, like the plagues and pestilences in human history. They have repeatedly caused famines in our own and in other countries. In this form they were familiar to the Jews and the Romans of old, and were common in the Middle Ages. And though now, owing to an improved system of agriculture, they seldom inflict wide-spread suffering, yet they have become chronic, and every season duly levy a lighter or a heavier tax upon the produce of the fields—without any hope of its being repealed. The geographical range of these parasites is co-extensive with that of the corn. They have followed the march of cultivation into the wilderness; and wherever new ground has been broken up for the growth of human bread, there they have sprung up though unknown before. On the virgin soils of new colonies, they spread with the same rapidity as on the exhausted fields of old countries. They are perfectly naturalized amid the fern-brakes of New Zealand, and in the clearings in the primeval forests of Canada. They are found conspiring with the inhospitable climate, against the scanty produce which the Peruvian peasant wrings from the lofty tablelands of the Andes; and the Laplander regards their presence with dread amid the pitiable rye-fields, which struggle into existence on the borders of the Polar ocean. Every species of cereal has a parasitic fungus of its own. The maize, or Indian corn of the New World, is attacked by a virulent smut called *Ustilago Maydis;* a kind of bunt commits great ravages among the fields of Sorghum or durra, a grain extensively grown in Africa and Asia. Rice and millet are infested with several kinds of smut and rust, which occasionally prove very destructive. Thus, everywhere these insidious parasites, possessing the power of indefinite extension and localization, lie in wait to frustrate the goodness which is crowning the year, and to disappoint the hopes of the harvest.

The cereals, however, are not the only food

plants which are exposed to the attacks of blasting and mildew. Not a single plant which man cultivates, but is the prey of some species or other of fungus. The produce of the garden and the field, luxuries and necessaries, are destroyed and polluted by these vegetable harpies. Some plants are more susceptible than others, having no less than a dozen parasites; but on every cultivated plant two or three species establish themselves. Onions, cabbages, turnips, beetroot, peas, spinach, gourds, in short all the green crops we raise, often suffer severely from this scourge. In wet seasons and damp localities they spread like wildfire, and destroy everything before them. Leprous mildews of different species are now and then fearfully fatal to the coffee plantations of Ceylon, the orange groves of St. Michael, the olive woods in the south of Europe, the mulberry-trees of Syria and China, and the cotton-fields of India. The leaves of these different plants, upon the produce of which the welfare and industry of whole provinces depend, are clothed on such occasions literally with sackcloth and ashes. Vegetable epidemics have raged with fearful violence over our fields and gardens. The hop, the vine, the potato, the peach have been nearly extirpated by the Oïdium and the Botrytis; and their cultivation is still rendered exceedingly precarious in wet seasons from the same cause. All the horrors of famine followed in some places in the wake of these epidemics, and the violent commotions which they stirred up in society have not yet subsided. The fungi concerned in these wide-spread plagues are different from those of the cereal group. They are called moulds, and consist of a web of delicate threads, penetrating the tissue of the plants on which they grow, and producing clusters of little jointed stalks bearing oval-shaped fruit. A lovelier spectacle than these moulds present under a microscope it is impossible to conceive. No language can give an adequate idea of the forests of crystalline vegetation, with their transparent trunks and their wildering mazes of exquisite flowers and bead-like fruit, growing in snowy purity on a fragment of potato-leaf or a small bit of decayed grape-skin. One can gaze at them unweariedly for hours, marvelling at the inexhaustible fulness of glory which God must possess, when He can afford to lavish so much of it on objects so mean and insignificant. Beauty such as theirs—beauty nowise essential to the performance of their functions—is surely the stamp of God upon all the works of His hands, by which we recognise their excellency and perfection.

All these blights and mildews on the corn-crops and the green-crops may well be called by God, "My great army." Individually minute and insignificant, by the sheer force of untold numbers they are mightier for harm than storms and earthquakes. They have been fearfully and wonderfully made for their dread work. No less than four kinds of fructification—spores, acrospores, zoospores, oospores—have been discovered on the same plant, each capable of reproducing it. When one mode fails, another is developed to take its place, so that absolute failure, even in the most unfavorable circumstances, is almost impossible. The germs produced by these different kinds of fructification are of various sizes and different powers of germination, so that, when a large-sized seed fails to find a lodgment in the pores and cells of plants, a smaller one is sure to succeed; and the conditions that prevent the growth of one kind of seed will prove favorable to another. Thus armed at all points, provided against all emergencies, the seeds of these moulds and mildews go forth on their work of destruction. They are produced, besides, in incalculable myriads. On one individual mould upwards of ten millions of spores have been counted. One acre of mildewed wheat will produce seeds sufficient to inoculate the whole of the wheat of the United Kingdom. The atmosphere is charged to an inconceivable extent with them; the soil of every field is sown thick with them. Almost every grain of corn, or wheat, or barley, from the finest samples, is found, under the microscope, to have one or more seeds adhering to its husk. They effect an entrance either through the roots or by the stomata or breathing-pores of the plants they infest; and hardly ever can these organs perform their functions of inhalation or assimilation, without taking in from the atmosphere or the soil one or more of these sporules. It is indeed a fortunate circumstance that they refuse to grow generally except in stagnant, ill-drained places, and under peculiar conditions of warmth and moisture; for otherwise if, quick with life as they are, they were to germinate wherever they alighted, the fig-tree would not blossom, and there would be no fruit in the vines, the labor of the olive would fail, and the fields would yield no meat.

Solemn thoughts in the summer season arise in my mind, as I go out, like Isaac, to meditate in the fields at eventide. I see a rich table preparing for a hungry world in the presence of innumerable enemies. I see Ormuzd and Ahriman—the powers of light and darkness—contending for the harvest; the sunshine and the breeze quickening and ripening it, and baleful parasites lying in wait under the shadow of the dark cloud to convert its milk into poison. I seem to see, in every dark head of smut and bunt among the corn, the vision of the black horse of the

third seal, and its rider, holding the balances in his hand, proclaiming, "A measure of wheat for a penny, and three measures of barley for a penny." It appears to me that God's design in allowing these black fungoid ears to spring up year after year among the healthy crop, is just to show us the "hidings of His power;" to show us how easily, if it so pleased Him, He could let loose these destructive agencies to break the staff of bread and cover the land with desolation and woe. And when I find that, as the season advances, these ominous heralds of famine disappear, and the golden harvest fills, in all the beauty and fulness of its promise, the emerald cup of the hills, I seem to hear the voice of the Merciful One, in the midst of the four living creatures symbolical of creation, restraining the ravages of the black horse, and saying to its blasting and mildew, "See that ye hurt not the oil and the wine." The destroying angel, whose waft is famine, the tremor of whose plume is death, folds his wings and stays his hand now, as of yore, by the threshing-floor of Araunah. And there, where the plague has been stayed and the shadow of famine dispersed, let us rear an altar; and, besought by the mercies of God, dedicate the threshing instruments and the first-fruits, and yield ourselves a living sacrifice unto the great Husbandman. And thus we shall fear no blasting or mildew; bread shall be given to us; goodness and mercy will follow us all the days of our life; and we shall at last rejoice in the great harvest-home of heaven, and shall hunger no more, for the Lamb that is in the midst of the throne shall feed us.

Why is a man less durable than the works of his hands? Because this is not the place of his rest.—*Wm. Penn.*

THE RIVER—THE RIVER!

[Baker, in his "*Nile Tributaries of Abyssinia*," describes his route along the dry bed of the Atbara—dry except occasional pools, one of which especially was densely populated by fish, turtles and hippopotami. The following passage describes an interesting phenomenon.]

Tired with the heat, I trudged homeward over the hot and fatiguing sand of the river's bed. The cool night arrived, and at about half-past eight I was lying half asleep upon my bed by the margin of the river, when I fancied that I heard a rumbling like distant thunder: I had not heard such a sound for months, but a low uninterrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arabs' camp, with a sound of many feet, and in a few minutes they rushed into my camp, shouting to my men in the darkness, "El Bahr! El Bahr!" (the river! the river!)

We were up in an instant, and my interpreter, Mahomet, in a state of intense confusion, explained that the river was coming down, and that the supposed distant thunder was the roar of approaching water.

Many of the people were asleep on the clean sand on the river's bed; these were quickly awakened by the Arabs, who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly had they descended, when the sound of the river in the darkness beneath told us that the water had arrived, and the men, dripping with wet, had just sufficient time to drag their heavy burdens up the bank.

All was darkness and confusion; everybody was talking and no one listening, but the great event had occurred; the river had arrived "like a thief in the night." On the morning of the 24th June, I stood on the banks of the noble Atbara river, at the break of day. The wonder of the desert!—yesterday there was a barren sheet of glaring sand, with a fringe of withered bush and trees upon its borders, that cut the yellow expanse of desert. For days we had journeyed along the exhausted bed: all Nature, even in Nature's poverty, was most poor: no bush could boast a leaf; no tree could throw a shade; crisp gums crackled upon the stems of the mimosas, the sap dried upon the burst bark, sprung with the withering heat of the simoom. In one night there was a mysterious change—wonders of the mighty Nile!—an army of water was hastening to the wasted river: there was no drop of rain, no thunder-cloud on the horizon to give hope, all had been dry and sultry; dust and desolation yesterday, to-day a magnificent stream, some 500 yards in width and from fifteen to twenty feet in depth, flowed through the dreary desert! Bamboos and reeds, with trash of all kinds, were hurried along the muddy waters. Where were all the crowded inhabitants of the pool? The prison doors were broken, the prisoners were released, and rejoiced in the mighty stream of the Atbara.

The 24th June, 1861, was a memorable day. Although this was actually the beginning of my work, I felt that by the experience of this night I had obtained a clue to one portion of the Nile mystery, and that, as "coming events cast their shadows before them," this sudden creation of a river was but the shadow of the great cause.

The rains were pouring in Abyssinia! *these were sources of the Nile!*

Baptism.—That which washeth the soul as water doth the body.—*Calvin.*

CHILDREN'S CORNER.

A DROP OF WATER.

What is the smallest house to live in? Do you say, A drop of water? Yet millions of living creatures live in a drop of water. What mites they must be! Yes, mere atoms —a thousandth or twenty thousandth part of an inch in size; and such queer shapes! They look like bottles, funnels, fruit, wheels, crabs, serpents, eels, worms. Some are soft, like leeches; others have a hard, flinty shell. They are of all colors, green, red, yellow, and no color at all. The green scum you see on stagnant water is formed of them. Some emit light like a glowworm. A ship sailing on the ocean at night often seems to leave a trail of light behind her in the waters. It is caused by millions and millions of these little creatures. They are called in-fu-so-ri-a. Not a drop of water from the ocean, not a drop from the clearest spring, pool, or running brook, but has millions of them in it. You cannot see them with the naked eye, only by a microscope. They have horns, claws, bristles, oars, paddles, and move swiftly about, as if time was short and there was a plenty to do. So there is; and they do their part.

Deposits of the shelly in-fu-so-ri-a form the fine sand which is used in making the beautiful porcelain ware. The famous pyramids of Egypt are built of them; for what is limestone but the dead bodies of these little creatures? Charleston, in South Carolina, is built on a bed of them; and they are at work all along the coast, filling up the harbors and forming shoals.

What pains God takes in making even the smallest things. Nothing is too small for his care and notice. Nothing is too small to be of use in his wide kingdom. Some of his greatest works are done by the power of littles. Let nobody despise little folks; no, no. —*Child's Paper.*

A WORD FOR BOYS.

Truth is one of the rarest gems. Many a youth has been lost to society by allowing it to tarnish, and foolishly throwing it away.

If this gem still shines in your bosom, suffer nothing to displace or dim its lustre.—*Exchange.*

WAR-FIENDS IN CHAINS.

"Swinging to the chains at the yard gates of the Meeting-House at Springfield, North Carolina, are two large minnie shells, left near the spot by the Confederate army at the time of the surrender."

F. T. KING.

Brightly the sunshine beamed on the hillsides,
And slept in the lap of the valleys so green;
It searched the arched aisles of the leaf-budding forest,
To kiss the sweet Spring flowers hiding between.

The plain, peaceful farmer it summoned to labor,
And promised his fields an abundance should bear;
It bade waving shades o'er the meeting house gather,
As he worshipped the Lord in simplicity there.

But see, marching North with the Sun in the Springtime,
What flashes and glances on hills far away,
As line after line, until lost in the distance,
Gleams through the dust of the marching array?

And look, how to meet them the foe is advancing!
The peaceful and helpless lie just in their way.
Ah! who in the terrible conflict can save them,
When *Red* shall be dyed both the "Blue" and the "Grey?"

The cannon's dread boom, and the musketry's rattle,
The whiz of the bullet, the scream of the shell,
Shall pierce the dense, sulphurous gloom of the battle,
And the horror-filled breeze of Death's revel shall tell.

But God in his mercy averts the dread ruin;—
The sweet command "Peace!" is forth given once more:
And the warriors are scattered to peaceful vocations,
And buried, the deadliest weapons of war.

The bombshell, once dreaded as Death's chosen angel,
Now swings on the gate of that meeting-house yard,
And the ban-dog of War, tamed his ravenous fury,
At the temple of Peace ever keeps his true guard.

O thus may each sword to a ploughshare be beaten!
O thus be each spear to a pruning hook turned!
And Passion give place in the hearts of the people,
Till Love reign supreme where fierce Hatred hath burned.

Baltimore, 9th mo. 1, 1868. J.

The washing away of sin is a solemn reality, and no ceremonial representation; to be performed by the Holy Spirit, and not by man himself.—*Dr. Halley.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 7th inst. have been received.

GREAT BRITAIN.—The prospect of the elections for the new Parliament, although the old one had not been formally dissolved, was exciting much interest throughout the country. All the most prominent members of the present House of Commons are candidates for re-election, and comparatively few new names have been brought forward. W. E. Gladstone, who is generally acknowledged as the leader of the Liberal party in that body, in a speech at St. Helens, on the 6th ult., announced as the issues for which they should contend, the abolition of the Irish Church establishment; further Parliamentary reform, by a redistribution of seats in the House of Commons, and an elective franchise free from some of the restrictions of the new Reform act; and a stricter economy in the public expenditures. The Tories profess to plant themselves on the "Constitution," and declare the Liberal policy with respect to the Irish Church to be dangerous not only to the Church establishment in England, but also to the State and the Crown. John Bright has published an address to the electors of Birmingham, announcing himself as a candidate for re-election, and explaining his views.

A vessel called the Bermuda, said to be the

largest structure for floating in the world, was successfully launched at London on the 4th inst.

Reverdy Johnson, the new American Minister, had made two speeches at Sheffield, one at the annual feast of the cutlers, the other in reply to an address from the city authorities. Both were of a friendly character, and appeared to give satisfaction.

The *Times* and some other leading journals have been commenting on the treaty recently concluded between the United States and China, through the embassy now visiting America. The *Times* asserts that England, having larger commerce and more friendly relations with China than any other power, is the proper medium for China to employ in revising her treaties with other nations, but that this treaty aims to restore the old exclusive policy; that China obtains no concession from the United States, but the latter gains a monopoly of railway and telegraph improvement; and that the whole idea of the mission is manifestly of foreign inspiration. The *Standard*, on the other hand, speaks favorably and candidly of the treaty, as an indication that the Chinese are preparing for an advance, by "opening windows in the great wall which separates the Celestial empire from Western civilization."

The wheat crop in England has been harvested, and is represented as very good; but recent accounts indicate the probability of a serious deficiency in the potato crop. The drought of the first two months of the summer checked the growth, and prematurely ripened the tubers, and the copious rains of last month have in many instances caused a second growth and the formation of new and small potatoes, which are not likely to attain any considerable size, while the quality of the old ones can scarcely fail to be injured. Most of the root and green crops, for feeding cattle and sheep, are very poor.

The coroner's inquest on the victims of the railroad collision at Abergele, Wales, brought in a verdict of manslaughter against two brakesmen on the goods train for criminal negligence.

Ireland.—A serious potato riot occurred at Cork on the 3d. The people assembled in the streets in great numbers, and for a time were very boisterous. Troops were called out, and made a charge on about 3000 rioters, dispersing them at the point of the bayonet. Several incendiary fires took place on the same day, causing quite heavy damage to property.

France.—The official and semi-official journals, and public functionaries, frequently reiterate their assurances of the continuance of peace. The *Moniteur* asserts that the number of men on leave of absence from the French army was never greater than at present.

The subscription for shares in the French Atlantic cable has closed, with complete success.

Prussia.—By orders from the War Office, recruiting for the army has been postponed for three months.

Advices have been received in Berlin that the ship Germania, of the Arctic exploring expedition, had been spoken in lat. 80° 30′ N., long. 5° E.; all on board well. This position is northwest from Spitzbergen.

Austria.—The Prime Minister, Von Beust, at a farmers' feast in Vienna, on the 4th, made a pacific and reassuring speech, declaring that the development of liberal principles was the aim of the State, and that the prospects for the future of Austria and Europe were eminently peaceful.

Italy.—The Italian government is increasing the number of military posts on the frontiers of the Papal States.

Portugal.—A prospectus of a new telegraphic line to connect Portugal with the United States has been issued under the title of the "People's Cable."

Switzerland.—C. F. Schonbein, a distinguished Swiss chemist, the discoverer of ozone and antozone, and the inventor of gun-cotton, died on the 4th at Baden Baden.

Russia.—The Governor of Eastern Siberia is to hold a conference soon with representatives sent specially by the Chinese government to settle the disputed boundaries between Siberia and China.

The Bishop of Platozk some time since received an order to send a delegate to the Catholic Synod then about to convene under the Emperor's direction. The Bishop refused, and has been banished to Siberia for the refusal.

Canada.—An important suit, bearing upon the question of the legal status of the late "Southern Confederacy" as a belligerent, has been decided in the Canada Chancery Court at Toronto. A quantity of postage stamps, to the amount of $12,000, captured in 1864 by the rebel cruiser Florida, had been sold to a person in Liverpool, Eng., who sent them to Toronto for sale. The government of the United States obtained an injunction against the sale, and the result was this suit. The defence claimed that the capture was lawful; but even if not, the sale was made in open market, to innocent purchasers. Caleb Cushing, counsel for our government, argued that the captors, being rebels, could not roam the high seas, and having captured the property of their legal sovereign, take it into any Admiralty Court as a prize of war, but that their act was mere piracy. The Court sustained him, and decided that the title to that class of property is still vested in the United States. The case is important as a precedent, since many others involving the same questions are pending in Europe.

Domestic.—The Senate of Georgia has passed a bill for the relief of debtors, and the adjustment of debts on the principles of equity. The House, on the 2d inst., passed a resolution declaring all colored members ineligible, thus expelling 25 members. It next day passed a resolution to pay the expelled members $9 per day to the time of expulsion, and mileage one way; also one declaring the persons having the next highest number of votes to those expelled, to be members in their stead, if not constitutionally ineligible.

The Governor of Alabama has issued a proclamation convening the Legislature on the 16th inst., for the purpose of passing a registry law.

In Conway, Lafayette and Chittenden counties, Arkansas, the ill feeling against the colored people and Unionists which has for some time been more or less strongly manifested, has lately broken out into open resistance to law. In the first named county, a white man having been accused by a colored person before a justice, a warrant was issued for his arrest, but was not served; but his friends assembled, made many threats, and finally broke up the court. Afterward they undertook to disarm the negroes; the latter determined to resist, and waiting in ambush, fired on their intended assailants, but were at last driven off. Subsequently, in the vicinity of Lewisburg, a band of 300 or 400 men drove the Union men, white and black, to the woods. In other parts of the State, somewhat similar proceedings have taken place, and the Governor issued a proclamation warning the insurgents to cease resistance to the laws. In several other sections of the South, much violence and a bitter animosity against negroes and Northern men are reported.

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GRASS.

BY HUGH MACMILLAN.

"If God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will He clothe you, O ye of little faith?—LUKE xii. 28.

We are told that "the invisible things of God, from the beginning of the world, are clearly seen, being understood by the things that are made." From the very first, a spiritual significance was embodied in the physical forms and processes of the universe. Nature as a whole was meant to be for man the vesture of the spiritual world. There are close natural affinities between the things that we see around us and the mysteries of our own life and of God's relations to us. Our familiarity with these things, as objects of use and profit in daily life, may hide their higher meaning and importance from our view; the blinding effects of sin may so veil them that they may suggest nothing to our minds; but they are nevertheless, by a necessity of their nature, continually testifying to us of the unseen world; and he who studies them aright will be delighted to find in them pictures of heavenly truth, shadows and reflections of eternal realities. Our Saviour's parables lifted the veil from the face of nature, revealed to us the exact relationship between the natural and the spiritual world, and connected the things of sense with the things of faith, from which sin had divorced them. And the analogies in what we usually call Christ's figurative language are not really metaphorical, but exhibit the perfect insight of our Saviour's mind into the purposes and ends of that material world which was created *by* Himself and *for* Himself, as a magnificent diagram to illustrate His spiritual lessons, and show forth His glory.

No natural object gathers around it so many scriptural associations, and suggests so many spiritual analogies, as the grass of the field. The wailing sibylline voice, borne on every breeze, has never ceased to echo over the earth, "All flesh is grass." This burden of Nature's prophecy is true literally as well as metaphorically. It is one example among innumerable others of what has been often observed, that the poet is the real philosopher, and the truest language necessarily what we call figurative. The lesson which the perishable form of the grass teaches, is rendered more impressive still by the enduring part which its structure performs in the economy of nature. It is the first organized agency that extracts, by its living energies, nutritious particles from the hard inorganic soil. In its tissues the dust of the earth first becomes vital. Day and night, season after season, it is unceasingly purveying for the wants of the animal kingdom, gathering the materials of nourishment and strength from the air and earth, reducing the impalpable and evanescent forces of light, heat, and moisture, into solid and enduring forms, which can be eaten and transformed into complicated organisms and vital powers. Man cannot live upon grass, properly so called. He cannot derive a direct subsistence from it. The experiment was once made in notable circumstances, but

it turned out a deplorable failure. During the disastrous campaign of Napoleon's army in Russia, the soldiers, in the absence of all other food, were obliged to boil and eat the common grass of the field, which they dug out from beneath its covering of snow and ice: and in every case where this wretched food was partaken of in sufficient quantity to allay the intolerable cravings of hunger, delirium and racking pains were the results. But, though grass eaten directly would prove injurious to man, inasmuch as his digestive organs are not adapted for its assimilation, it forms the support of domesticated animals, which he rears exclusively for their use as human food. The materials of his structure are first derived from the air, earth, and water, by means of grass; they are still further organized and prepared by the agency of graminivorous animals; and they reach him at last in a proper condition for his nourishment in the shape of animal food. The grass of the field is thus indirectly, but most truly, man's stay and support.

But there is a way in which even directly grass forms human food. The stem and blades, and other inferior parts of the vegetation, are intended for the support of the inferior animals: but the fruitful ear, the more highly-organized seed, the crown and consummation of the plant, the "flower of grass," into which its vital powers and nourishing qualities are drawn up and concentrated, is reserved for food to man. We must not forget that the various kinds of cereal grain—such as corn, wheat, rice, and maize—are the produce of true grasses; and that, while the straw and fodder are given to the beasts of the field, the nobler structure of man is maintained by the nobler part of the grass, which extracts virtue out of the sunshine and dew, and out of the intangible forces which play beneath the varied skies of summer and autumn, and presents it in the simple form and peculiar mode of combination which is essential to healthy nutrition, to glow within our veins and animate our nerves. How strange to think that the most highly organized of the inhabitants of the earth, created in the image of God, should thus depend for his subsistence directly and indirectly upon the lowest and simplest of all herbs! He is not nourished, as we should antecedently expect, by the palm-tree, or the fruit-tree, or by plants which bear some relation in size, grandeur of form, and complexity of structure, to himself—but by the humble grass of the field, the first vegetable which clothes the naked bosom of the earth. The two extremes of creation are thus, as it were, brought together, forming a remarkable contrast to each other, and yet clearly proving the wonderful system of relations which unites together all parts of the universe—the highest with the lowest, the mightiest with the most minute. Reflections like these give a new and striking significance to the words of the apostle, showing them to be not merely figuratively, but also literally true—figuratively, *because* literally true—"All flesh is grass, and all the glory of man as the flower of grass." All flesh fades like the bright green evanescent blades of grass, from which all flesh is formed; all the glory of man vanishes like "the flower of the grass," out of which that glory sprang.

One of the most beautiful parables of our Saviour is that in which He teaches the lesson of human dependence upon Divine care: "If God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?" Nature in summer impresses this parable upon our minds. The lesson of Jesus is illustrated and enforced by the silent but eloquent beauty of the May fields. An emerald rainbow of mercy is then around the warm, quickened bosom of the earth, assuring us that He who clothes the naked soil will clothe us too. Nay, we see the very process by which the Divine covenant is being fulfilled going on day after day under our eyes. We see the flax extracting from the earth the materials of those fibres which are to be woven into garments for us. We see in our pasture-lands the sheep converting, by some mysterious vital action, the grass which they eat into snowy fleeces to keep our bodies warm. Our food and raiment come from the same humble source; and the grass may, therefore, well be employed to teach us our frailty and dependence upon God for our temporal blessings. We know that the same law which regulates and limits the supply of our *food* from the grass, also regulates and limits the supply of our *raiment* from the grass. We are apt to think that, by aid of our vast mechanical appliances, we can produce the materials of clothing in unlimited quantity, but the slightest reflection will convince us of the fallacy of this idea. Wool and flax are in reality as difficult to produce as corn; nay, more so; for, while they are equally subject to the vicissitudes of the seasons—to blights, and storms, and diseases—they cannot, like the corn, be produced in every country, being confined to certain regions and peculiar climates. The annual stock of clothing materials, like the annual supply of food, is sufficient only for the annual consumption of the human race; so that, year after year, we have to work for our raiment as we have to work for our meat. We can no more accumulate and lay up in store our wool and flax than we can accumulate and lay up in store our corn. Unless immediately used, the moth will corrupt the one, as the mildew will destroy the

other. And in all this we have a most convincing proof of the beautiful harmony that exists between the moral and the physical laws of the universe. He who "causeth the grass to grow for the cattle," and by this agency brings food and raiment out of the earth for man, has commanded us to "take no thought for the morrow." And the limitations which He has imposed upon the production and preservation of our food and clothing, the only true riches of the world, teach us most impressively that "by taking ever so much thought we cannot make ourselves independent." We are brought back from all our vain efforts and covetous desires after an inexhaustible store of life's necessaries, from the faithless faint-heartedness which is too often the principal motive in the pursuit "of the phantom independence," to a simple, child-like trust in Him who hath promised to feed and clothe us as He feeds and clothes the grass of the field.

(To be continued.)

NOT ASHAMED OF THE KING.

When courtiers come down into the country, the common home-bred people possibly think their habits strange; but they care not for that. "It is the fashion at Court." What need, then, have the godly to be so tender-foreheaded, to be put out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest Court—yea, of the King of Kings himself.—*Salter.*

CAPERNAUM, KA-PER'-NA-UM, *field of repentance.*—This city is most probably to be looked for on the N. W. shore of the Sea of Galilee. Extensive ruins have been lately found in the neighborhood of a fine fountain in a small plain near the lake shore.

Important advantages enjoyed by Capernaum.

Matt. iv. 13. Christ dwelt there, having left Nazareth. Capernaum "was his own city." Matt. ix. 1.
" iv. 17. Christ began to preach here.
" ix. 10–18. Christ afterward preached and taught here frequently. Also Mark ix. 33–50, and perhaps as in Matt. xv. 1–20, and John vi. 22–71.
" viii. 5. Servant healed of palsy here, Luke vii. 2.
" viii. 15. Peter's wife's mother healed, Luke iv. 39.
" viii. 16. Many healed and dispossessed of devils, Luke iv. 40.
" ix. 2. The sick of the palsy lying on a bed.
" ix. 9. Calls Matthew to follow him from this place, opening new sympathies between himself and the friends of Matthew.
Matt. ix. 20. Heals the woman with the issue of blood in the streets of Capernaum.
" xvii. 24. The miracle of the tribute-money performed here, or on the shore immediately in the neighborhood.
Mark i. 21. He teaches in the synagogue with authority, they themselves being witnesses.
" i. 25. He casts out the unclean spirit, under very peculiar circumstances and declarations on the part of the unclean spirit, Luke iv. 34.
Luke iv. 32. He teaches with a special power which astonishes all.
" iv. 23. The works in Capernaum were proverbial even in Nazareth.
" iv. 41. Many devils openly proclaim him as they submit.
" viii. 41. Jairus's daughter raised to life here, Mark v. 22; Matt. ix. 18.
John ii. 12. His mother, brethren and disciples, all for a time, stayed in this city. They had fine opportunities to learn of him through them.
" iv. 46. The nobleman's son healed here while Jesus was at Cana.

It was after all, and in view of all, these advantages that our Saviour pronounced the woes recorded in Matt. xi. 23 and Luke x. 15.

Capernaum, though mentioned sixteen times in Scriptures, has disappeared so thoroughly that not even history or tradition can help in locating it, although it was probably on the shore, near where the name indicates the ancient site, but even this much is disputed. Lesson:—Splendid advantages may be followed by complete destruction.—*T. Guide.*

BLESSEDNESS OF HOLY LIVING.

Great is the blessedness of that life which is hid with Christ in God. We therefore earnestly covet that every one may be willing patiently to submit to the turning of the Lord's hand upon him. Then shall we be brought to experience, as we follow on to know the Lord, that Christ is indeed our light and our life; that according to his own declaration, He is the bread that came down from heaven, and if a man eat of this bread he shall live forever;—words of consolation to the hungry soul. Thus feeding on Him, the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those good things which are already come; and we shall truly feel that "the kingdom of God is not in word, but in power;" "not meat and drink, but righteousness and peace, and joy in the Holy Ghost."—*London Y. M. Advices.*

PENNS AND PENINGTONS.

(Continued from page 35.)

The pressing calls on Penn's attention which his approaching departure for America occasioned, soon drew him into active life. Beside royal charters, and provincial laws, and his plans for the new city, and municipal regulations, he had a vast deal of other work to do for the infant colony. At length all was ready, and he embarked at Deal on board the ship *Welcome*, in company with about one hundred passengers, who were mostly Friends from Sussex, and weighed anchor on the first of Seventh month, 1682. To trace his movements thenceforward through the wide-spread duties that devolved on him as Governor of Pennsylvania, cannot be attempted in a sketch like this. He had many difficulties to cope with, many wants to provide for, and many sacrifices to make. He made these sacrifices without hesitation, and met all difficulties with energy, perseverance, and patience. These circumstances are associated with the early history of Pennsylvania; but his feelings on leaving his wife and children, and his religious aspirations for them and his friends are not equally known. It is therefore to them that we shall more especially direct our attention.

William Penn left home with so strong a sense of the danger and uncertainty attendant on the path which lay before him, that he made provision for his family as if he was never to see them again. On this occasion he addressed a long letter to his wife, in which he states his view respecting the education of their children; whilst to them he speaks of their duties in early life as well as in mature age. He especially enjoins early devotion to God, and earnestness in serving Him on earth, adding, "Love and fear the Lord, keep close to meetings, and delight to wait on the Lord God of your father and mother among His despised people, as we have done. Count it your honor to be members of that society, and heirs of that living fellowship which is enjoyed among them, and for the experience of which your father's soul blesseth the Lord forever.

"Next, be obedient to your dear mother, a woman whose virtue and good name is an honor to you. She hath been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding—qualifications not usual among women of her condition and quality. Therefore honor and obey her, my dear children, as your mother; and as your father's love and delight. She loved your father with a deep and upright love, choosing him before all her many suitors. Though she be of a delicate constitution and noble spirit, yet she descended to the utmost care and tenderness for you in your infancy as a mother and as a nurse, performing for you the most painful acts of service. I charge you before the Lord to honor and obey, love and cherish your dear mother."

The following extract from the letter to his wife shows how highly he appreciated her, and that his ideas respecting the training of children were far in advance of the age in which he lived:—

"*My dear wife,* Remember thou wast the love of my youth, and much the joy of my life—the most beloved as well as the most worthy of all my earthly comforts; and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows and thou knowest I can say it was a match of His making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world. Take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.

"*Firstly.*—Let the fear of the Lord and zeal and love for His glory dwell richly in thy heart, and thou wilt watch for good over thyself and thy dear children and family.

"*Secondly.*—Be diligent in meetings for worship and business; stir up thyself and others therein; it is thy duty and place. Let meetings be kept once a day in the family, to wait upon the Lord who has given us so much time for ourselves. And, my dearest, to make thy family matters easy, divide thy time and be regular. Grieve not thyself with careless servants; rather pay them and let them go, if they will not be better by admonition.

"*Thirdly.*—Cast up thy income, and see what it daily amounts to, by which thou mayest have it in thy sight to keep within compass. I beseech thee to live low and sparingly till my debts are paid; and then enlarge as thou seest convenient. Remember thy mother's example, when thy father's public-spiritedness had worsted his estate, which is my case. I know thou art averse to the pomps of the world—a nobility natural to thee. I write not as doubtful, but to quicken thee for my sake, knowing that God will bless thy care. I need not bid thee to be humble, for thou art so; nor meek and patient, for it is thy natural disposition; but I pray thee be oft in retirement with the Lord, and guard against encroaching friendships [of the world]; keep them at arm's end.

Fourthly.—And now, my dearest, let me commend to thy care my dear children; abundantly beloved by me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things, endeavor to bring them up in the love of virtue, and in that holy plain way of it which we have lived in, that the world in no part

of it get into my family. I had rather they were homely than finely bred as to outward behaviour; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into true civility, teaching men and women to be mild and courteous in their behaviour.

"*Fifthly.*—Bring them up in love of one another. Tell them it is the charge I left behind me, and that is the way to have the love and blessing of God to rest upon them. Sometimes separate them, but not long; and allow them to give and send each other small things, to endear one another with. Once more I say, tell them how it was my counsel that they should be tender and affectionate one to another. For their learning be liberal. Spare no cost—for by such parsimony all is lost that is saved—but let it be useful knowledge they are taught, such as is consistent with truth and godliness. The exercise of ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, building houses or ships, measuring, surveying, dialling, and navigation. But agriculture is especially in my eye. Rather keep an ingenious person in the house to teach them than send them to schools. Be sure to observe their genius, and do not cross it; let them not dwell too long on one thing, but make an agreeable change before they become weary. Let all their diversions have some little bodily labor in them."

The above letter was dated Worminghurst, 4th of Sixth-month, 1682.

The following is addressed to Margaret Fox of Swarthmoor Hall, wife to his friend George Fox, who was then at Enfield near London.

William Penn to Margaret Fox.

"Very dearly honored and beloved M. F.—In the precious love of God I salute thee, that by which He hath made us who were once strangers to the Lord and to one another, very near and very dear; and most sweet is our fellowship. Oh! that the nations knew it well! They shall yet know it, and rejoice in the salvation that is come to us.

"Dear Margaret, I am a-going. Remember me in the Father's love, and may God be with thee, and bless thee and thine, with His temporal and His eternal blessings. This day I have had a precious meeting with the Friends of this city; many public Friends being there. Oh! the dissolving love of God!—all tender, meek, and loving. May God be with us all forever, staying or going! To thee, dear Margaret, and dear Thomas Lower and yours, this is my tender farewell in the Lord. (I pray Him to) let all things be and prosper with me, as mine eye is to be of service to the Lord in this thing. Some have been unkind, but my soul breathes for them and forgives them; and truly my peace flows as a river. Oh! dear Margaret, may the Lord be with us, and keep us in our several places, and do us good forever. Dear George I left yesterday at Enfield, much better. My soul loves him beyond [expression], and his dear love and care and counsel are in my heart. A sweet parting we had. So, dear Margaret and dear Thomas Lower, let me hear from you, that I may rejoice in your love. I have nought else to add but my wife's dear love, who is sweetly consenting and satisfied.

Thy very loving friend and brother,

"Wm. Penn.

"London, 14th of 6th mo., 1682."

"Thy daughter and son Rous are well. She and daughter went and came with us to and from Enfield. Salute me to dear Leonard Fell and Robert Withers, and friends thereaway."

He published three other letters under the title of *William Penn's Last Farewell to England.* They were dated from on board the *Welcome*, whilst lying in the Downs, 30th of Sixth-month, 1682. The first is *A Salutation to the Faithful;* the second, *A Reproof to the Unfaithful;* and the third, *A Visitation to the Inquiring.* All three manifest earnest religious feeling, and contain exhortation and advice suited to the various states addressed. Under the same date, which was the day before the *Welcome* weighed anchor, he also wrote to his friend Stephen Crisp. One passage of that letter is as follows:—

"*Dear Stephen,* We know one another. I need not say much to thee; but this I will say, that thy parting dwells with me, or rather thy love at my parting. How innocent, how tender, how like the little child that has no guile! The Lord will bless that ground (Philadelphia). I have also had a letter from thee which comforted me; for many are my trials, yet not more than my supplies from my Heavenly Father, whose glory I seek. And surely, Stephen, there is work enough to be done, and room to work in. Surely God will come in for a share in this planting-work, and that leaven shall leaven the lump in time. I do not believe the Lord's providence had run this way towards me, but that He has an heavenly end and service in it. So with Him I leave all, and myself, and thee, and His dear people."

Thus committing all to God, and strong in faith and hope, the Governor of Pennsylvania bade farewell to his family and friends, as the *Welcome* bore him from the shores of his native land.

(To be continued.)

Violences are all pillars for truth to rest upon.—*Wm. Penn.*

THE USE OF TOBACCO.

(Continued from page 38.)

DISEASES OF TEETH AND JAW-BONE.

Smoking has long been a popular remedy for toothache; the sailor's quid has a special reputation for this purpose. We now refer to the case of an unfortunate patient, whose application of the remedy in a concentrated form set up inflammatory action which destroyed a large portion of his jaw. Dr. Paget, his medical adviser, states that to relieve himself from the suffering produced by a decayed tooth, he introduced into the hollow of it some of the oil of tobacco which had accumulated in the stem of his pipe. Violent inflammation of the periosteum (the membrane covering the bone) was set up, ending in death of the osseous tissue. Just under his left lower jaw the skin was ulcerated, and there was a cavity communicating with the dead bone. Dr. Paget removed several of the teeth, and then, without making any incision, contrived with a strong forceps to remove several portions of the dead bone representing a portion of the base, the angle, and a large part above the angle of the left lower jaw.

This case well illustrates a source of danger not generally recognized. Foul pipes and decayed teeth are very common. Pipe smokers are frequently disgusted by sucking into their mouths a few drops of the highly pungent and nauseous product of the combustion of tobacco.

The following testimonial of a very distinguished hygienist can doubtless be confirmed by thousands of tobacco smokers:

Extract of a letter from Dr. Dio Lewis:

"LEXINGTON, May 13th, 1867.

"*In my own mouth I have the most unmistakable proof of the mischievous influence of tobacco smoke, having while I was in college been a great smoker, and spoiled two teeth above and two below; parts that were directly affected by inhalation of the smoke.*"

In addition to its effects upon the teeth, the tip of the tongue which also receives the deleterious fluid, is often blistered by it.

There is good reason for the belief that many cases of disease of the jaw-bone, whose causes have been obscure, were the result of poisoning of the teeth by this liquid, and the possibility of this, as a source of disease, should be constantly borne in mind.

The manner in which this destruction of the teeth is effected is by the Nicotine contained in the smoke and in the tobacco itself being absorbed by the saliva and by the particles of food remaining in the mouth after eating; it is thus brought in direct contact with the teeth, destroying the enamel first, and afterwards rotting their whole structure. It is not unreasonable to suppose that a considerable portion of the services now required of dentists in this and other countries, which have enormously increased of late years, is derived from the tooth-rotting effects of tobacco smoking and chewing.

The peculiarly disgusting odor of the breath of every smoker and chewer, for a long time after the practice, is positive proof of the retention in the mouth of the poisonous essence to which the teeth-destroying effects are attributable. The same effluvium is also carried into the lungs by inhalation, thus showing how the general influences hereafter described are produced.

Another popular idea of the value of tobacco which has largely promoted its use, is its supposed property of *preventing malarious and other fevers.* There has never been offered any scientifically based reason for this opinion, though it has largely prevailed among smokers, &c. The following statement given by an experienced physician, Dr. Samuel E. Wills, most decidedly demonstrates the absurdity of this notion.

"CECILTON, MARYLAND, Sep. 23d, 1867.

"*To the Editors of the Med. and Surg. Reporter:*

"In reply to Dr. W. S. King's inquiry in the Reporter of the 14th inst., relative to the *prophylactic virtues of tobacco* in malarious fevers, I beg leave to say,—my observations for the last twenty-five years as a practitioner of medicine, part of the time in the Chickahominy region of Virginia, and the last twenty years on the Eastern shore of Maryland, do not corroborate the theory that tobacco possesses any such property. Habitual chewers and smokers, both women and men, have been as frequently numbered among my intermittent cases as those who never use tobacco."

In further confirmation of this view, Dr. John Wright, of Clinton, Illinois, writes that with good opportunities of observation, he has never seen a single case where he thought tobacco acted as a prophylactic in malarious diseases. He thinks that, if it had any such claims, they would have been put forward by those who are seeking excuses to justify them in the use of this filthy weed.

Furthermore, he says that even if it should be proven to be a prophylactic, he would rather have the ague than use it, especially while we have such a reliable prophylactic as quinine is known to be, when properly used.

James M. Clairborne, M. D., of Stewartsville, Indiana, in a letter to the same medical Journal, dated November 8th, 1867, writes to the same effect as follows:

"As my practice is principally in the malarial region of the Wabash and Black rivers, I have good opportunities for observing the prophylactic effects of medicines, &c.,

and I have utterly failed to observe any prophylactic properties of Tobacco in malarial diseases; but, on the other hand, see numerous cases of malarial disease in persons who are habitual users of the 'filthy weed.' And like Dr. Wright, of Illinois, in view of the prophylactic property of Quinia in this disease, I consider the habitual and excessive use of tobacco the greater affliction of the two."

POISONING BY TOBACCO JUICE.

Dr. M. A. Marchant relates the following case: A smoker, in drawing air strongly through an obstructed pipe, in order to make it more permeable, took into his mouth and involuntarily swallowed a dislodged plug of inspissated tobacco juice. In a short time his head became heavy, his thoughts confused, his speech indistinct, he had noises in the ears, a disagreeable feeling in the epigastrium (pit of the stomach), and dryness of the throat.

Believing that the open air would remove these feelings, the patient went out; but the headache and giddiness increased, and he at last fell down insensible, in which condition he was, after some time, found by a passenger and carried into the house. Copious and repeated vomiting then set in; consciousness returned, but the patient fell into a restless, somnolent state. He had severe headache, *malaise*, and faintness, during the whole of the next day. The spontaneous recovery may be attributed either to the small amount of nicotine contained in the plug, or to the imperfect absorption of the poison contained in the hardened plug.

PARALYSIS.

That affections of the nervous system have enormously increased in other countries, as well as in this, especially in France, there is positive evidence; and this increase is found to be in men, almost entirely made up of cases of *progressive paralysis* (now forming more than 60 per cent. of the total in France), and whenever, in the asylums, the history of such cases has been investigated, their dependence on the abuse of tobacco has been rendered obvious. In 1856, a committee from the Queen's College of Physicians in London, in a report on the cause of death by apoplexy, within the city, stated that the bills of mortality from this disease were very large, and that seven to nine cases of paralysis and apoplexy were caused by the use of tobacco; of this number more than one-half were caused by snuffing. In confirmation of this is the rarity with which this form of the disease is met with in female lunatics.

Mr. Jolly's investigations have induced him to come to the conclusion that this abuse of tobacco is far more operative in the induction of this form of paralysis than is the abuse of alcohol. Among other facts tending to prove this, he adduces this one: in certain provinces in France—as Saintaigne, Limousin, Bretagne, &c., in which there is but little smoking, and an enormous consumption of brandy, progressive paralysis is well nigh unknown.

Another effect of the protracted use of tobacco, either by smoking, chewing or snuffing, is the impairment of the sensibilities of the nerves of sense, with which the smoke, or the tobacco itself, comes in immediate contact. These are the senses of taste and smell, the sense of sight having already been shown to be often seriously impaired by it. When snuff is first drawn into the nostrils, it excites violent sneezing and copious discharges of mucus, which continues a considerable time, but when it has been practised so long that these results are diminished, then it is almost invariably certain that the delicate sensibility of the olfactory nerve is greatly impaired, and often destroyed; and thus, one of the protective powers furnished by nature against injurious odors is totally lost, rendering many external influences inappreciable and dangerous.

The same remark is applicable to the sense of taste, from the practice of smoking and chewing rendering the gustatory nerve insensible.

In a person of good constitution, the suspension of the habit may restore these senses, as has often been noticed; but when continued, it is very plain that the risk of injury to the health from external sources is greatly increased, as these senses act as sentinels, guarding against the approach of inimical influences.

Dr. Cullen, one of the most able and distinguished physicians of Great Britain during the 18th century, mentions the case of a lady who had been accustomed for more than twenty years to take snuff at all times of the day; she found, at length, that indulging much in the use of it took away her appetite, and in process of time that a single pinch taken any time before dinner, palled her appetite for that meal. But when she abstained from the use of it, her appetite returned. There can be no reasonable doubt that were all snuff takers willing to state their experience in this respect, immense numbers of similar character would be found to exist, and from excess of smoking, this and other effects referred to would doubtless be discovered.

One of the many temptations for indulgence in tobacco smoking is the opinion expressed by some professional men that the moderate use of it after meals tends to promote digestion. The reason given for this is that it excites a large flow of saliva, and

thereby sympathetically increases the secretion of gastric juice. Admitting this to be true for argument sake, the idea is insufficient to justify indulgence in the habit, for the following reasons: *First,* because of the ultimate dangers threatened by it, and *second,* because there are many other equally good promoters of digestion, which may be employed with perfect safety, and without any evil influences upon either the physical or mental powers. *Third,* a still more potent objection is one heretofore mentioned, viz.: that its *frequent* practice, which is an almost certain result, is very apt to produce dyspepsia of the most serious character, besides the numerous other evils heretofore, and hereafter to be, described.

Another serious disorder has also been noticed, as derived from the practice of smoking, viz.: *Deafness.* M. Triquet states,* that, in both smokers and drinkers, an insidious and obstinate form of *Otitis* (inflammation of the ear) frequently becomes developed.

There is a kind of numbness or torpor of the ear, with a sense of cold, but rarely any pain, and no wax in the orifice. Frequently both ears are affected, but one has always commenced being so before, and is more deaf than the other. The deafness, without being very troublesome at first, rapidly increases. Noises in the ears almost always exist at an early period, and it is of importance to notice that they assume a hissing sound, eventuating in a paralytic condition of the auditory nerve, whereby the sense of hearing is more or less impaired and often permanently lost. Those patients alone are susceptible of cure who consent to leave off the bad habit which produces the derangement.

Numerous other instances might be quoted, illustrative of the injurious and often fatal properties, but the preceding facts demonstrate sufficiently the poisonous influence of tobacco upon the physical functions, and the published cases are but a small fraction of what must have occurred; it is therefore very plain that the sufferers from the indulgence in the pernicious practice of tobacco chewing and smoking, are far more numerous than is known to the public, and there can be no reasonable doubt that many lives are lost thereby, which are attributed either to other and erroneous causes, or included under the common verdict "the visitation of Providence," inasmuch as no organic lesions are discoverable.

(To be concluded.)

Past deliverances do not secure us from future trials: but they should strengthen our confidence and reliance on God.—*Exchange.*

* Annales d'Oculistique. Amer. Jour. Med. Science, Oct. 1865.

Doing while we are undoing is good for nothing.—*Wm. Penn.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 19, 1868.

Social Intercourse.—The enjoyment of this present life is greatly augmented by the merciful wisdom of God in creating us social beings. The sweet capability of discourse, the power of interchanging thought, comparing sentiment, and asking and imparting information, cannot be held and wielded without responsibility. All our powers are derived from our Creator—for their exercise we are to him accountable, and both gratitude and duty dictate that they should ever tend to his glory. Social discourse may be and is miserably abused. It degenerates, with those who trifle away time and fail to cultivate their minds and hearts, into mere Babel voices, repulsive to pure and elevated souls. And yet it ranks high among the best privileges of life, and by none is it more appreciated than by the Christian. It has the approval, too, of him who conferred the power. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it." For its regulation his dignified and inspired servant Paul has given us this precept:—"Let your speech be always with grace, seasoned with salt." We are instructed that it should be exempt from foolish jesting, and, in all holiness, such as becometh the gospel of Christ. The song of Moses and of the Lamb indicate the theme of discourse among redeemed spirits, and Milton beautifully depicts the unfallen angels, retired apart, in sweet discourse. And although it be not possible to keep our spirits ever to such height as this, we may, at least, place a guard at the door of our lips, that our words may be to the use of edifying, or at least, and at our weakest moments, we may be preserved from causing others to offend.

It is interesting to see assembled groups of intelligent, earnest youth, elate with the vigor and delight of mental and physical freshness. Upon the exuberance of their intercourse we would wish to place no restraint save such as duty imposes. But we would fain persuade them to seek, in all their companionship, en-

joyments serene, elevating, intellectual, spiritual, uncloying; such as would afford retrospective peace, should sudden inroads be made by death upon Friendship's circle, and memory be brought to dwell upon the mutual influences exerted during their final interview.

Is there not a snare in the frequent introduction into social parties of games presenting at least the appearance of evil, and which are pursued with mental intensity, and occupy a large amount of precious time, without developing one fact in science, or one moral thought? The mind is kept active during such pursuits, but does it receive any upward impulse? This question is addressed only to the thoughtful and the candid. Of such it is not unreasonable to expect a calm, persistent effort to improve and elevate the tone of society. From what wells of pure delight our youth might drink! Their gentle voices, blameless as the warbling of the birds, would be replete with the higher gifts by which man is distinguished, but which too often would appear to have been bestowed in vain.

These lines are not written with austere intent. "Cheerfulness is an acceptable hymn to the Deity," and we rejoice to see the youth rejoicing. But let not their coming together be for mere amusement, and the time and the opportunity for mental attrition be completely wasted. Let all scandal, all detraction of the absent, all caricature, mimicry and talebearing be absolutely excluded. These become not the lips which were formed for kindness and gentleness, and of which hope is entertained that they may yet learn to speak the praises of Redeeming Love.

Love to the Supreme Author of all our mercies is never out of place, and his dutiful subjects never ignore it. The lesson, "Men ought always to pray and not to faint," is appropriate, wherever it is proper for a Christian to go. In the cheerful social circle it is possible and profitable to maintain a prayerful desire to be preserved within innocent bounds, to be kept from any deviations from what is purely right. And thus in the steadfast exercise of a righteous endeavor "to do nothing against the truth," a safe and salutary example will be more productive of good to others than many words of wisdom unsustained by a consistent life. And a continual avoidance of evil is a progress towards holiness. "The highway of the upright is *to depart from evil:*—he that keepeth his way preserveth his soul."

Ohio Yearly Meeting convened for the transaction of its business on Second-day, the 7th inst., at the little village of Damascus, between which and Mount Pleasant its annual sittings alternate. The Meeting of Ministers and Elders on Seventh-day, the 5th inst., was attended by about 100 Friends, 15 of whom were visitors, and was a lively, solid sitting. That afternoon the Meeting for Sufferings was held. On First-day several thousands of people assembled, including those of various denominations. Both in the morning and afternoon three large meetings for worship were held, occupying the two meeting-houses belonging to Friends, and the Methodist house, which was kindly offered for the occasion. Our several correspondents (for whose letters grateful acknowledgments are due) unite in the testimony that they were seasons of solemnity and profit, long to be remembered. In the evening of that day an appointed meeting was held at Salem, and for the accommodation of the large gathering the Presbyterian house of worship was kindly placed at the disposal of Friends. Notwithstanding the accommodations seemed so ample, there were a large number who could not get in; but the weather prevented out-door meetings. A Friend upon whose discernment reliance is placed, writes:

"The meetings were very orderly, and the gospel was preached with power, I believe, by a number. I was well satisfied with the meetings at which I was present."

The Yearly Meeting opened its session with rather larger than average attendance. The following Ministers from other Yearly Meetings were present with credentials. *From N. England Y. M.*, Phebe R. Gifford. *From N. York Y. M.*, Elizabeth L. Comstock, Mary B. Jones. *From Baltimore Y. M.*, John Scott. *From Indiana Y. M.*, Amos Bond, Daniel Hill, John Miles. *From Western Y. M.*, David J. McMillan.

Isaac Gifford and Francis T. King, both elders, were also duly accredited by their respective meetings.

Acceptable epistles were received from

London and Dublin, and from all those Yearly Meetings in America which seek to labor harmoniously together for the honor of Truth.

An accredited committee of Adrian Quarterly Meeting, (Michigan,) was present, for the purpose of conferring with Ohio Friends respecting the merging of that Quarter into this Yearly Meeting. The geographical fitness of such arrangement will be seen by a glance at the map. Adrian is at present attached to New York, but the increased facilities of travel in Ohio seem to invite the proposed change,—a large majority of Michigan Friends having been precluded from attending the annual gatherings of their own Yearly Meeting, which is 800 miles distant from them,—(double the distance from Ohio.) The relative cost of attending the two Yearly Meetings is $12 and $40. Adrian Quarterly Meeting has 1000 members, of whom the annual attendance at New York is only ten. The subject was referred to a large committee.

An acceptable epistle was received from our Friend Edith Griffith, who is engaged in a religious visit in Great Britain.

On Second-day evening, writes a valued correspondent,

"an interesting meeting of the Committee on Freedmen was held, in which encouraging accounts were given by the Superintendent and Teachers of our schools at Jackson, Miss., and it was decided to propose to the Yearly Meeting that a graded school, with a Normal department, be established there, with the hope that the institution may be thus made self-supporting, by educating native teachers to take charge of the schools in future."

Further accounts are reserved for next week.

Iowa Yearly Meeting opened on the 6th and 7th inst., in much brotherly love, accompanied with comforting evidence of the life-sustaining Presence of the Shepherd of Israel. Details are reserved for next week.

Western Yearly Meeting.—This interesting body is now in session. We trust that some Friends will kindly furnish the proceedings.

Attention is called to the following advertisement for a Friend to take the place now acceptably occupied by George Dixon as *Superintendent of Friends' Freedmen's Schools of North Carolina*, soon to be vacated in consequence of the need of his services in another field. A reasonable compensation offered.

Notice.—A suitably qualified Friend is wanted to superintend the schools in North Carolina and S.W. Virginia, belonging to the Friends' Freedmen's Association of Philadelphia, for the coming season. Any feeling a concern to engage in this work will please apply promptly to

M. E. Shearman, *Actuary*,
116 N. Fourth St., Philada.

The Teacher's Guide to Palestine, containing a complete list of all the cities, &c. of Palestine, mentioned in the Scriptures, whose sites are actually known, with their most approved pronunciations, their historical interests, and all the references to their most important scriptural associations, with lessons and illustrations derived from them. Prepared from the best and latest authorities, and from personal travels and examinations. By Henry S. Osborn. Pp. 144. Phila., J. C. Garrigues & Co., 608 Arch Street.

The title so well sets forth the character of the book as to preclude the need of comment. It is a manual designed "as a stepping-stone to aid beginners to attain to more comprehensive works." The article on Capernaum is given on another page, both as a specimen of the "Guide," and as furnishing material for an instructive Bible lesson.

MARRIED,

At Friends' Meeting, Smithfield, Jefferson Co., Ohio, on Fourth-day, the 26th of Eighth month, 1868, Abraham J. Hobson to Ann W. Griest.

DIED.

COX.—Near Rockville, Ind., Sarah E., daughter of Exum and Emily Cox; in the 20th year of her age. Although her life has been comparatively circumspect, yet in the near view of death she felt that she was a sinner, and after agonizing conflicts she was blest to realize the preciousness of the blood of Christ, and its efficacy in cleansing from all sin. She was enabled to ascribe glory to the Father, and to exhort her companions to give up their whole hearts to serve the Lord. Shortly before her peaceful exit she exclaimed,

"Nothing in my hands I bring,
Simply to thy cross I cling!"

GAINER.—In peace, at the residence of her son-in-law Adam Spencer, in South Norwich, Province of Ontario, Can., Christiana Gainer, in her 86th year; an esteemed member of Pelham Mo. Meeting. She removed in childhood, with her parents, from Pennsylvania to Canada. She was educated a Lutheran, and joined the Society of Friends by convincement. After her marriage with Jacob Gainer, and during the remainder of her life, she pursued the even tenor of her way in the faithful support of our religious testimonies. The language may be applied to her, "Mark the perfect man and behold the upright, for the end of that man is peace."

CANNON.—At Tuscola, Ill., on the 15th of Fourth month, 1868, Gulielma, widow of Dr. K. F. Cannon, aged 64 years; a member of Bloomfield Monthly Meeting, Ind.

HORNER.—In Marshall Co., Iowa, on the 31st of Third month, 1868, peacefully, and in a good hope through faith, Anna, wife of Joseph Horner, and daughter of Isaiah and Patience Hollingsworth, in her 56th year; a member of Bangor Monthly Meeting.

MORRIS.—On the 9th of Sixth month, 1868, Rachel R., wife of James E. Morris, in the 43d year of her age; a member of Rocky Run Monthly Meeting, Indiana. She was of a meek and quiet spirit, much loved by those who knew her. She was enabled to impart much pertinent Christian counsel during her illness, and she has left a comfortable assurance that through the mercy and merits of her Redeemer she has been gathered into eternal rest.

MAXWELL.—On the 2d of Eighth month, 1868, in the 35th year of her age, Ann Elizabeth, wife of John M. Maxwell, and daughter of Robert and Ann Moore; a member of West Grove Monthly Meeting, Indiana. She was sustained in Christian fortitude, often admonishing those around her to more faithfulness in attending meetings and other Christian duties; saying she could only commend them to the mercies of our heavenly Father. Having the assurance that her Saviour was ever near to sustain her in the hour of trial, she prayed fervently that her faith should fail not, and that she might be enabled to bear her sufferings without a murmur and patiently await his coming. She fell asleep in Jesus, leaving the sweet consolation that her prayers were mercifully granted.

ELSWORTH.—At his residence in the township of Athol, Prince Edward Co., C. W., on the 13th of Sixth month, 1868, Job P. Elsworth, aged nearly 62 years; a member of West Lake Monthly Meeting of Friends. During a protracted illness he evinced entire resignation to our heavenly Father's will, repeatedly saying that he could not see farther than the Sixth month, though his friends cherished a hope that he might recover his health. The covering of serenity that rested on him seemed a realization of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." At his funeral, which was a solemn occasion and largely attended, testimony was borne to his worth by one who was not in membership with Friends, who said, "We all loved him for his consistency."

BRAY.—In peace, on the 21st of Fifth month, 1868, after a lingering illness, Elizabeth, wife of Edward Bray, in her 76th year; a member of Henkle's Creek Monthly Meeting, Ind.

BENBOW.—On the 24th of Eighth month, in the 81st year of his age, Charles Benbow, a member and elder of Dover Mo. Meeting, Guilford Co., N. C.

SINTON.—In this city, Eighth month 31st, Martha, widow of James Sinton, in the 72d year of her age, a member of Philadelphia Monthly Meeting for the *Northern* District.

FRIENDS N. Y. YEARLY MEETING BOARDING SCHOOL AT UNION SPRINGS, N. Y.

The winter session of this institution will open on Fourth-day, the 7th of Tenth month next, and continue 20 weeks. Its healthful location and the beauty of its surrounding scenery are scarcely surpassed. A competent corps of teachers is secured, and every arrangement made to make this school one of the most desirable and efficient. Application for catalogue and admission may be made to

JACOB H. VINING, *Supt.*,
Union Springs, N. Y.

TEACHERS' ASSOCIATION.—The first meeting of the ensuing term will be on the evening of the 23d inst. at Boy's Select School, Cherry ab. 8th (south side.)

CORRESPONDENCE.

Eudora, Douglas Co., Kansas.—There has been quite a change in the meetings in Kansas. Many Friends have come in, and new meetings have been established. Ours, (Springfield,) recently a little one, is now a large, interesting Monthly, composed of three Preparative Meetings,—Shawnee, Lawrence and Springfield. We have had to build an addition to the house, which is yet unfinished; there is so much to do in these new countries that people really have little surplus to build meeting-houses and make other necessary improvements for a while, though many are very willing-minded. Quarterly Meeting is held at our place in the 3d and 9th months, at Kansas in Sixth month, and Spring Grove in Twelfth month. It is exactly six years since our meeting was set up as a Preparative Meeting, composed of twenty-three men, women and children. We have now a very interesting First-day school, numbering 80 pupils, *a few* not our members. A Monthly Meeting is to be opened this month at Tonganoxie. Quite a large settlement of Friends has been formed in south-eastern Kansas, called the Spring river country, distant from us 150 miles. They have a Monthly Meeting, organized a year ago, when we attended the opening. At our last Quarterly Meeting they made request for another Monthly, a Preparative and a Quarterly Meeting. The subject was referred to a large committee, who are to visit them and make report. We were there last year, and found a lovely body of Friends, —most of them in limited circumstances. The trip occupied more than two weeks, and we slept, excepting two nights, in our wagon, as the houses were very small, and we had become accustomed to our travelling accommodations.

DEATH OF FISHES IN THE BAY OF FUNDY.

BY A. LEITH ADAMS, M. D.

Among all the fluctuations of opinion respecting the nature of the causes to which the phenomena of the physical sciences are referrible, none in so short a period of time have undergone greater changes than we see represented in the history and progress of Geology. The first observers, more engaged in the discovery of appearances than in seeking to divine their causes, were led, by the wonderful but imperfect scenes constantly opening out before them, to infer, that the mysterious and extraordinary assemblages of strata and organic remains therein imbedded were owing to causes in every way distinct, both in kind and degree, from the laws which now govern the material universe. But the gigantic strides made in this science during the last half century have induced philosophers to conclude that throughout the vast

periods of time of which geology takes cognizance, there has never been any intervention to the working of fixed and invariable laws of change. The elevation of land, distortion and dislocation of rocks, together with their assemblages of organic remains, were considered by the early observers to have been brought about by sudden and violent oscillations of level, earthquakes and diluvial agencies far exceeding both in extent and intensity any similar phenomena of which history has preserved records. But the modern progress of enlightenment has greatly modified such opinions, and now geologists, not content with the speculations of their predecessors, are earnestly endeavoring to interpret the Great Stone Book by comparing the former mutations in the earth's surface with those of our own times, and thus the science is being gradually divested of the supernatural appearances and fanciful conjectures, which, for many years, not only encompassed but also retarded its advancement. Even the simple enumeration of the discoveries which of late years have brought about this grand revolution in the thoughts and opinions of the modern school of geologists would far exceed our limits; we will therefore elucidate the subject by an example which came under our own notice, and attempt to show the reader that many similar appearances among the rock formations may possibly have been occasioned by similar causes.

In the Bay of Fundy, opposite the Island of Grand Manan, there is a large gap in the coast-line named Passamaquody Bay, into which several fair-sized rivers drain. One, called the Magagudavic River, is reached by means of a long fiord of several miles in length. At a short distance westward, there is a small creek named Anderson's Cove, formed in the trappean rocks of which the coast-line is composed. These beds are considered by geologists as belonging to the Devonian or Old-Red Sandstone formations of Southern New Brunswick. Anderson's Cove is, in fact, the sea-ending of a ravine down which runs a small stream into a very muddy lagoon of upwards of 1,300 feet in circumference. The latter is oval in shape, and communicates directly at high tide with Anderson's Cove by means of a narrow and rocky channel, filled with masses of amygdaloid trap, fragments of which are mixed with the mud forming at the bottom of the lagoon. There is a beach of sand in front of the lagoon, besides a sea-wall formed of sand and masses of rocks and stranded logs of wood piled in disorder along the shore; so that, excepting during furious gales, the only direct communication with the lagoon is by the passage just mentioned. During high tide the waves rush up this channel with force, stirring up the mud of the lagoon, when the water in the basin frequently assumes almost the consistency of pea-soup. Thus the lagoon is a shallow morass of brackish water at low tide, receiving a constant supply of fresh water from the stream which is depositing its debris on the slimy bottom; moreover, land-shells and other organic remains are being conveyed by the stream or washed by the rain into the basin, whilst on the other hand the powerful tidal wave of the Bay of Fundy brings up quantities of marine Mollusca, Radiata, etc., remains of which strew its bottom and sides. Such, in all probability, has been the usual state of matters in this quiet corner of the bay for unreckoned ages, broken only at long intervals by occurrences such as we shall now describe.

On the 24th of September, 1867, a very heavy gale from the west blew directly into Anderson's Cove, and more especially on the entrance of the lagoon at the eastern end. The result was, that the mud became disturbed to an unusual extent, and the amount of the water in the area was doubled in quantity. During the gale enormous numbers of dead fish were seen floating on the surface of the turbid waters of the morass, and on the following morning, when the hurricane had subsided, a spectacle presented itself, baffling anything of the kind observed by the residents on previous occasions. The entire lagoon, from its entrance to the limits of the tide, was covered with dead fishes. The species, with the exception of a few mackerel and New York flounder, was found to be the young of the American herring (*Clupea elongata*) averaging about six inches in length. This fish is said to spawn in the neighborhood, and usually large shoals had been observed for some weeks previously in and about Anderson's Cove. The author chanced to be in the vicinity about a fortnight after the occurrence just mentioned, and, when on his way to the scene of the disaster, was made uncomfortably aware of the proximity even at the distance of two miles, by an intolerable stench from decomposing fish, contaminating the atmosphere in every direction for five miles around Anderson's Cove. The smell was found to emanate not only from the latter, but also from the fields around, where many cart-loads had been deposited by the farmers; nevertheless the quantities of rotting fish around the margin of the lagoon seemed very little diminished by the amount taken away for manure, not to mention what had been consumed by the flocks of gulls and crows which were feeding sumptuously on their remains.

After skirting the shore of Anderson's Cove we reached the entrance of the narrow, tortuous passage leading to the lagoon; here

the first traces of the disaster were manifested by enormous quantities of fishes, impacted between and among the fallen masses of rock, which were literally besmeared all over with the crushed flesh and bones of herrings, whilst the sides and bottom of the lagoon were covered with their entire and mangled remains, forming heaps several feet in depth, more especially in places where there had evidently been eddies, whilst the limits of the tide were distinctly marked by a pile of their bodies which fringed the basin of the lagoon. On the muddy bottom they lay as thick as herrings in a barrel, interspersed with remains of crabs, lobsters, sea-mussels, and other shells, together with enormous numbers of the dead bodies of star-fish, etc.

A friend, who resides in the neighborhood, suggested that the shoal had been chased into the inclosure by sharks, or other predaceous fishes, and were subsequently suffocated by the muddy waters of the lagoon. But the mangled remains in the passage and shallow water in Anderson's Cove, together with the fury of the gale, rather seemed to indicate that the vast assemblage, getting into shallow water, and under the influence of the breakers, were driven pell-mell up the passage and against its rocky sides into the lagoon, where the survivors perished from the combined fury of the waves and the muddy waters. During our examination of the bottom of the lagoon it was apparent, even in the short space of time that had elapsed since the gale, that many of the fishes had been completely covered over by mud conveyed or re-disturbed by every tide, and deposited also from the water-shed around the morass. No doubt at that rate the whole of the organic remains, before long, became buried in the soft mire, and perhaps some geologist, in the far distant future, will be speculating on the cause or causes which brought about such a vast congregation of marine and land animals in so limited an area, just as he now theorizes on the probable causes of those vast assemblages of fossil animals he is accustomed to observe in many rock formations. For we have only to suppose one or more geological epochs to have passed away, and a slight elevation of the land, when, if a section were made of the spot where this lagoon now stands, there would be found an alluvial deposit on the surface, succeeded by a sedimentary stratum containing fragments of the Devonian trap-rock of the neighborhood, accompanied by the vast assemblage of organic remains just described, and followed, perhaps, by similar objects at greater depths, succeeded, no doubt by traces of the Glacial epoch, which are so vividly portrayed on the surface of the surrounding country at the present day; and lastly, the old Devonian conglomerate in which the lagoon now stands. And whilst each will supply memorials of its own peculiar but relatively distant epochs, none will furnish more lasting and wonderful phenomena than the deposit which contains the fishes destroyed during the gale of the 24th of September, 1867.

Occurrences similar to that just described are apparently not common, at least along the coast of the Bay of Fundy, but enormous shoals of herrings and other fishes are met with at stated seasons, so that the accident of the 24th of September might occur again anywhere under the same favorable conditions. Moreover, it may be pretty confidently surmised, that the fish stranded in the lagoon were but a very small portion of the original shoal which entered Anderson's Cove, and thus, supposing the locality had been many times larger, there would have been no diminution in relative density of the dead fishes on its area.

Another example is recorded in the Journal of the Geological Society of London.* Thousands of dead fishes, thrown on the coast of Madras, were afterwards enveloped in sand and mud along with other marine animals and plants, so as to form a densely packed stratum of fishes, etc., of unknown breadth, but extending for a vast distance along the coast-line. The fishes were supposed to have been destroyed by the enormous fall of rain from the south-west monsoon, rendering the sea-water less saline. Be that the cause or not, it is by such facts as these, compared with similar phenomena of by-gone epochs, that the geologist is enabled to arrive at just conclusions, and it is in this way that the science of geology is progressing.—*American Naturalist.*

DO YOU FOLLOW THE DRAWINGS OF GOD'S SPIRIT?

Two sisters, Adeline and Maria, intended to take part in a ball. During the preceding night Adeline dreamed that she and her sister were in a splendid saloon. While all present were happy, enjoying the gayeties of the ball, she could not participate in it, feeling so very unhappy. Then her sister came up to her and reproached her for putting on such a serious and gloomy countenance, while she continued looking out at a distant graveyard, whose white tombstones were gleaming in the light of the moon. Feeling herself weak, she sank into the arms of her sister. Being carried into an adjoining room, she was placed in front of a mirror in which, to her great alarm, she beheld her extreme paleness. In vain the physician tried to open one of her veins. She grew still more pale,—and died. This remarkable

* June, 1862.

dream made Adeline feel very serious next morning, being greatly concerned about the scenes she had witnessed in her dream, and hence she felt no inclination to attend the ball. But her sister, to whom she had related her dream, laughed her to scorn for suffering herself to be thus disquieted by a dream, and gave her no rest until she consented to go to the ball. Unable, however, to banish the dream from her mind, she grew still more sad. Then Maria stepped out of the dance and reproached her in the same terms she had employed in the dream. Adeline was terrified, but said nothing in reply. In order to dissipate her thoughts, she joined in with the dance, and thus stifled the voice of conscience. She next stepped up to a window, and by the light of the moon she beheld a graveyard at a distance, which she pointed out to her companion, and then gleefully returned to join the whirling mazes of the dance. Having by this time forgotten everything else, her sole desire was completely to empty the cup of joy. Presently a disturbance occurred in the saloon. Adeline having fainted away, was carried into an adjoining room. Maria, while holding her head, beheld in a mirror in front of them the death-like countenance of her sister, and now *she* remembered the dream and was terrified. Adeline grew more and more faint. The physician's aid proved in vain, and in this condition she died. Often before this she had been seriously impressed by the warning voice of faithful ministers and various death-bed scenes, but nothing was strong enough to break the bonds of her youthful levity.—*Moravian.*

CHILDREN'S CORNER.

BESSIE BELL.

Dear mother, why do all the girls
  Love little Bessie Bell ?
I've often thought it o'er and o'er,
  And yet I cannot tell.
My favorite cousin always was
  Dear gentle cousin Bess ;
But why the girls all love her so,
  Indeed I cannot guess.

She's not so pretty, half, as Kate,
  Her hair don't curl like mine ;
Candies and cakes she never brings
  To school, like Caroline.
She has no garden large and fine
  Like Amy, Grace, and Jane,
No coach like Rose, to take us home,
  When falls the snow or rain.

She's no piano like Christine,
  Nor harp like Julia May ;
Parties she never had but one,
  That on her last birth-day.
Money she never seems to have,
  She has not one silk dress ;
Why is it, mother, all the girls
  So love dear little Bess ?

They hear her gentle voice, my child,
  And see her mild soft eye,
Beaming around on every one
  With love and sympathy.
They see her striving every hour
  For others' happiness ;
These are some reasons why the girls
  So love sweet little Bess.

She never speaks an unkind word,
  She's never passionate :
I never knew her to complain,
  Or tease, or scold, or fret.
She's lowly in her own esteem,
  She's gentle, kind, and true ;
The blessed Bible is her guide,
  Its laws she keeps in view.

The widowed mother's heart she cheers
  By love and tenderness,
And by her daily walk with God,
  And growth in holiness.
Sweet Bessie is a Christian child,
  She loves the Saviour dear ;
One of the lambs of his own flock,
  She has no want or fear.

Money which other children spend
  In candies, toys, and cake,
She carries to the poor and sick,—
  She loves them for Christ's sake.
Poor old black Dinah down the lane,
  She reads to every day,
And ne'er forgets it—though sweet Bess
  Is very fond of play.

And now, my little daughter dear,
  Would you be loved like Bess,
Go, ask of God to change your heart
  From pride and sinfulness.
Better than beauty, rank or gold,
  To be like little Bess,
Clothed in the spotless garment
  Of the Saviour's righteousness.

—*Youth's Penny Gazette.*

THE DOG WHO WAS A GOOD SAMARITAN.

Badger was the name of a butcher's dog. He had care of the cattle kept in a pasture a little way out of town. Every morning Badger trotted off to look after them. He would run round the pasture, stop, look at the cows, as if counting them ; then lie down so as to keep all in sight, and there stay till dusk, when he quitted his charge, and trotted home.

One day, as he went along, a pitiful cry stopped him. "What is that?" thought Badger, pricking up his ears and running towards a bush by the side of the road. There what should he see but a poor dog with a deep gash in his thigh. The wound was clotted with blood and caked over with dirt, and the poor thing was half dead with hunger. When he saw Badger's honest face he took courage, and with a groan he as much as said, "Pity me, please, and help me, good fellow."

Badger was not a dog to say "No" to that; so he licked the sore, and then tried to help the dog up. But walking was out of the question. After a step or two, he fell back with a piteous moan. "What is next to be done?" thought Badger.

Well, he set off as hard as he could go. On reaching home, he went to find his supper. The platter was empty. So he marched into the shop, wagging his tail, and showing extra fondness for his master. Pretty soon he put his forepaws on the stall, and seized a choice piece of meat.

"Will you please let that alone and be off?" cried the butcher. Badger did not sneak away like a thief, not he; he kept his hold on the meat, and ran up to his master, asking, as plainly as dog could, for leave to keep it. "What, take six pounds of nice beefsteak like that, Badger!" Badger did not budge. The butcher took it from the dog and put it back on the stall. Poor Badger gave one mournful look, and turned towards the door with a low howl.

"What *does* Badger mean?" asked his master, for Badger was never caught stealing in all his life. "Badger!" called his master. Back he came, and the butcher gave him his meat. The dog jumped for joy, and bolted out into the street. His master followed. He took it to the sick dog. Oh, what a supper he had! and Badger finished it. Then they went to sleep side by side under the bush.

Early the next morning Badger came home with a dog on three legs. He offered him his kennel. He ran round and brought in all the bones and scraps he could find for a breakfast. Then he trotted to the pasture, but came back two or three times during the day to see how his poor friend fared. The butcher, not willing to be behind his dog in kind offices, washed the stranger's wound. In a few days he was quite well, and Badger took him to pasture. What frolics they had! Badger was the happiest dog in the world.

Did the butcher keep Badger's friend? Yes; and he built a new kennel big enough for both.—*Child's Paper.*

PSALM XXIII.

DOMINUS REGIT ME.

He is my Shepherd, I his sheep;
I do not want to know
Whether the way be soft or steep
By which I am to go.
If green and smooth the mountain be,
I need not ask for more;
If stony, he will carry me,
As he has done before.

He is my Shepherd, I his sheep;
We travel onward still,
By pools where water lilies sleep,
By many a quiet hill;
I feed in many a grassy dell;
I drink the waters clear;
The gracious voice I know so well
Is music to my ear.

He is my Shepherd, I his sheep;
I wandered once, I know;
I heard him on the mountains weep
That I should leave him so.

I trembled as I faintly guessed
A sorrow so divine,
For as he clasped me to his breast
The blood gushed forth on mine.

He is my Shepherd, I his sheep;
And what if death be near?
The shadows up the valley creep,
And yet I do not fear;
As closer to his side I cling,
I feel the cross so true,
With which his love was pledged to bring
And safe has brought me through.

He is my Shepherd, I his sheep;
We journey on and on;
At last the smile upon his lips
Shall tell me all is won.
The table that he spreads for me
My foes shall all behold,
And in these trembling fingers see
His cup of royal gold.

The cup he put so gently by
When death was drawing near,
He freely fills for such as I,
And tells me not to fear.
And for those funeral odors shed
Upon his dying brow,
He pours the oil of joy instead
On each disciple now.

Shepherd! Good Shepherd! turn and see!
I follow far behind;
Thy voice of mercy calling me
Comes borne on every wind.
Set wide thy Father's open door,
That I the light may see,
And in his house forevermore
At last abide with Thee.

—*Sunday Magazine.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 15th inst.

GREAT BRITAIN.—The new American Minister had his first formal interview with the Foreign Secretary on the 9th. He presented his credentials to the Queen, who had returned from the Continent, on the 14th. The *Daily News*, commenting on his mission, says that difficult questions are to be treated; but England has given abundant proof of good faith, while the United States Government, in sending Reverdy Johnson to that country, shows its desire to settle pending disputes, and such disposition is the best guarantee that negotiations will be brought to a satisfactory conclusion.

The *Times* has published another long article on the Chinese-American treaty, mainly discussing the views advanced by other metropolitan journals. The tone, judging from the brief synopsis transmitted by telegraph, would appear to be somewhat querulous and arrogant. It declares that the British policy in China has been one of peace, submitting to aggression, disregard of treaties, fraud, ill-faith, and evasion, until leniency is interpreted at Pekin as fear. After having "jockeyed" England into quelling the Taeping rebellion, the Chinese now send a mission to defer indefinitely the clause of the treaty of Tien-tsin opening the empire and admitting civilization. They must be told, if they want war, that while England desires peace, actual treaties must be enforced, and no step further will be taken till this is done. They will then submit and there will be peace. In conclusion, it declares that only the rulers of China desire exclusion, while the people want free intercourse, and England should sustain this wish of the people against the rulers.

IRELAND.—The Archbishop of Armagh, (established Church,) in a recent visitation of his diocess, declared his opinion that the disestablishment of the Irish Church would cause a dissolution of the Union and make Ireland a separate State.

FRANCE.—The usual annual camp and review of troops had taken place at Chalons, and reports that the Emperor had made a warlike speech on the occasion, occasioned some uneasiness, but the report was officially contradicted. No special reason for apprehension is apparent, yet evident doubt prevails, shown in Paris by depression in the funds, and in diplomatic circles in London the situation is said to be summed up in the declaration, "There is no fear of war, though it may begin to-morrow." The German papers profess to be more confident of peace, but France is said to have refused the final demand of the Italian ambassador for the recall of the French troops from Rome, and Spain has proposed to cement an alliance with France by sending 30,000 soldiers to Rome. This proposition, and an interview which has been arranged to take place at Bayonne between the Emperor and the Queen of Spain, are regarded as foreshadowing an alliance which would enable France, if engaged in war, to relinquish to Spain the care of the Papal dominions. It is rumored, also, that Prussia intends to annex the Grand Duchy of Baden.

GERMANY.—A dispatch from the Prussian Under Secretary of Foreign Affairs, to the Prussian Minister at Paris, has been published, announcing that the king had issued an order for reducing the army to 120,000 men. This action, it is declared, is intended to give a new pledge of moderation, and to show confidence in the prospect of peace.

TURKEY.—The Sultan has accorded permission for Admiral Farragut's flagship to pass the Dardanelles and enter the Bosphorus; an unusual concession, intended as a compliment to the Admiral as a representative of the United States.

SOUTH AMERICA.—Later advices from Rio Janeiro, received in Europe, represent that after the evacuation of Humaita, a detachment of Paraguayan troops were surrounded in Gran Chaco, and surrendered unconditionally with all their stores and artillery. The fortifications at Humaita have been demolished, and the Allies were marching to besiege the new position of Lopez on the Tebicuari, where the fleet of iron-clads had already arrived and commenced a bombardment.

The greater part of the western coast of South America was visited about the middle of last month with an appalling earthquake, causing very great destruction of life and property. From the 13th to the 16th ult., the whole region from Cape San Francisco in Ecuador to the southern part of Chili, and extending about 100 miles inland, experienced a succession of shocks, some of which were of unusual violence and duration, lasting five or six minutes. A number of towns were nearly, and some wholly destroyed, the buildings not levelled being so injured as to require demolition. At Arequipa, not a single house was left habitable, although, as they were built very solidly and only one story high, they resisted the shock long enough to allow some of the inmates to escape; yet it is supposed that at least 2000 persons perished, including nearly all those in the hospitals and prisons. At Arica, the houses shook violently, the earth opened in several places in long fissures from one to three inches wide, whence issued dust and stifling gas. Three successive undulations were felt, increasing in force, and these were followed by other shocks at short intervals. The people fled to the neighboring hills. The water in the harbor receded, carrying out the shipping, and then returned in a tremendous wave, which shattered the stone pier or mole, rolled over the ruined city, sweeping away everything in its course, and left many vessels high on land. The U. S. steamer Wateree was lodged a quarter of a mile inland, and the U. S. storeship Fredonia was totally wrecked, and all the crew lost except five, who were on shore. Many lives were lost on other vessels. At all points along the coast, a similar terrible wave or succession of waves occurred, doing more or less damage, and at Callao, a fire on the night of the 14th, which consumed nearly sixty buildings, added to the calamity. Iquique was almost totally destroyed by the earthquake and inundation combined. In the region about Quito, the most violent shocks were felt on and after the 16th; several small towns were reported totally destroyed, and in Quito a large proportion of the buildings were in ruins. It is estimated that over 30,000 lives were lost in all, and that property valued at $300,000,000 was destroyed, while 300,000 persons were homeless and lacking food. In one instance, a lake is said to occupy the former site of a town. In Chili, the earthquake appears to have been less violent than in Peru, the principal damage being caused by the sea wave. Cuzco, Puno, and other places in the interior of Peru, so far as is known, had escaped; but the mining region of Huancavelica, nearer the coast, is said to have suffered greatly. The Peruvian government was making great exertions to furnish provisions, &c., to the sufferers, and was efficiently aided by many private persons.

DOMESTIC.—The statement of the public debt for the 1st inst. shows a total of $2,607,942,285, besides $35,314,000 of 6 per cent. bonds issued to the Pacific R. R. Co., making altogether $2,643,256,285. The cash in the Treasury amounted to $107,641,972; hence the excess of debt over cash in hand was $2,535,614,313, an increase over the account of the previous month of $12,079,833. A part of this increase is due to the payment for the Alaska purchase.

A postal convention has been concluded between the United States and Great Britain, for establishing mail communication from this country to the British East Indies and the settlements near the mouth of the Red Sea, by means of the steamers plying respectively between San Francisco and Hong Kong, and between Hong Kong and Singapore, Calcutta, Madras, Bombay and Aden. It is to go into effect 11th mo. 1st, 1868. Postage on letters posted in the United States to any part of the regions named, will be 10 cents per half ounce; two cents each on newspapers, and eight cents per four ounces or fraction thereof on books, patterns and samples. Prepayment is obligatory on newspapers, books and patterns; letters unpaid or insufficiently paid will be forwarded, and charged, on delivery, 20 cents per single rate, together with a fine of 12 cents. On similar letters received in the United States, 10 cents per single rate and 12 cents fine will be charged. The Post-office Department of each country retains all the postage it collects, whether for paid matter sent or unpaid matter received.

The members of the Chinese Embassy, who have been for some time in this country, and who, since their formal reception at Washington, have visited various points of interest, sailed for England on the 8th inst., in the steamship Java, from New York. They hope to conclude with the leading governments of Europe, treaties similar to that recently made with the United States.

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ON THE NATURE OF THE KINGDOM OF CHRIST.

When the Christian dispensation was about to be introduced into the world, its near approach was proclaimed by John the Baptist, the immediate forerunner of Christ, in these words, "The kingdom of heaven," or, "the kingdom of God is at hand." (Matt. iii. 2; Mark i. 15.) And our Saviour himself used the same language, at the early periods of his personal ministry. It appears, therefore, that one great object of his condescending to take human nature upon him, was to establish his own kingdom—the kingdom of God, or of heaven—among mankind.

This great event had long been expected by the Jews. Their prophets had predicted it from one generation to another: its glory, and privileges, and permanence had been often pointed out; but the mode of acomplishment was not clearly defined nor understood. When Christ spoke to his disciples of his approaching sufferings and death, even one of themselves replied, under the expectation of an outward kingdom, "Be it far from thee, Lord; this shall not be unto thee." (Matt. xvi. 22.) And after his crucifixion, being ignorant of the nature of his intentions, they anxiously inquired of him, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts i. 6.) As the king of the Jews, he was arraigned before Pilate; and when this governor demanded of him the truth of the charge, he answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence;" and he added, "Thou sayest (truly) that I am a king; to this end was I born, and for this cause came I into the world, that I might bear witness to the truth; every one that is of the truth heareth my voice." (John xviii. 36, 37.)

These declarations of Jesus Christ evidently show that, though he came to set up a kingdom on earth, yet it was to be of a nature and in a manner totally different from those of the kingdoms of this world. His precepts and his example prove that love to God and love to man were the first laws of his dominion, that it was not to be upheld by violence or deceit, but that his subjects were to be those who listened and were obedient to the truth. The prophet Daniel foretold it in these remarkable terms;—"Forasmuch as thou sawest that the stone was cut out of the mountain without hands; and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, for it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 45.)

Christ declared, "The kingdom of God cometh not with observation; neither shall they say, lo here, or, lo there; for, behold, the kingdom of God is within you." (Luke xvii. 20.) His Holy Spirit which bears rule there, is not of an outward or tangible nature, but influences and governs the minds, con-

sciences, and souls of men. "And when Jesus perceived that they would come, and take him by force, to make him a king, he departed into a mountain alone." (John vi. 15.) From these and many other like passages, we may conclude that the kingdom of Christ was not to be of a worldly kind, imposing in its appearance, or established by human contrivance or power. The stone was to be cut out of the mountain without hands; small at first, yet gradually to increase to a great mountain and fill the whole earth. Under another figure of the same import, the kingdom of heaven is described as a "grain of mustard seed, the least of all seeds;" but growing up to a large tree, till the fowls of the air could lodge in the branches. (Matt. xiii. 31, 32.) This is true, as well in a general, as in an individual sense.

As Christ's kingdom was not to be set up, so neither was it afterwards to be sustained, by force or fraud; human wisdom and greatness, as such, were not to be its pillars, but lowliness and meekness; for he declared, "Except ye become as little children, ye shall not enter into the kingdom of heaven;" (Matt. xviii. 3.) implying that they could not otherwise be his faithful subjects. When the Samaritans would not receive him, and some of his disciples inquired whether they should call for fire from heaven to destroy these unbelievers, he meekly replied, "Ye know not what spirit ye are of; for the Son of Man is come, not to destroy men's lives, but to save them." (Luke ix. 56.) Thus he testified that they were not subject to the influence of his meek, holy, and beneficent sovereignty, but ignorant what its nature was, and whose subjects they really were; for that he came to promote love and truth, to save and not to destroy, even them who opposed him. It may be asserted that the whole tenor of the New Testament is consonant with this view of the character of the kingdom of Christ; and that, in proportion to the purity and faithfulness with which it is upheld, will love, sincerity, and meekness, "peace on earth, good will to men, and glory to God," (Luke ii. 14.) prevail as its sure tokens and genuine results. Nothing else can equally promote even the temporal happiness of mankind. Well, therefore, may Christians pray: "Thy kingdom come—thy will be done in earth as it is in heaven." (Matt. vi. 10.)

It would not be consistent with the purpose of this essay, to enter at length on the nature of Christ's kingdom on earth. Most readers, it is hoped, have glimpses, more or less correct and enlarged, of its holy, spiritual character. The writer however may venture, simply and briefly, to give his own view of it, drawn from the consideration of holy scripture.

The glorified Head of the universal church, the Redeemer and Saviour of men, who dwelt for a time on earth, and offered himself on the cross as a sacrifice for the sins of the world, condescends to visit the naturally dark hearts of all men by the influences of his holy Grace, Light, or Spirit, in greater or less degrees, reproving them for evil, inciting them to good, enlightening the conscience, and, as yielded to, subduing and purifying the will and affections, producing the work of regeneration, calling them to become his subjects, qualifying them for service in his church, and preparing them for heaven: all this being effected, in proportion as man, whatever may be the variety of his external circumstances, submits to his holy influence; some, unhappily, rebelling against it, whereby they become less susceptible of its visitations, and all liable to fall away, through unwatchfulness and disobedience.

We are assured that "the kingdom of God is within," (Luke xvii. 21.) or of a spiritual character; also that "it is righteousness, peace, and joy in the Holy Ghost," (Rom. xiv. 17.)—essentially holy and peaceful in its character. If we would know its establishment, and be sharers in its heavenly benefits, it must be set up in our hearts and rule there, diffusing these benign principles over our inmost thoughts, motives, and affections, as well as over our words and actions. If we are ruled by the Spirit of Christ, we shall bring forth its fruits—humility, purity, justice, meekness, long-suffering, peace, temperance, faith, hope, and charity. These will mark our conduct, as that of the subjects of Christ's kingdom; and according as we are defective in any of the Christian virtues, so are we rebelling against him, however we may persuade ourselves or others to the contrary. —*State Churches, by John Allen.*

The Lord preserveth the way of his Saints.

PROVERBS ii. 8.

John George Boley, a miller of Berg, in Wurtemberg, sent out his servant with a six-horse team, to fetch grain. During the night, about the time when the team was expected to return, he was suddenly seized by such a restlessness that he arose and went out to meet his servant, notwithstanding his wife's repeated assurance that he need not apprehend any danger. He found his man asleep on horseback, and the team, owing to the bad road, so far turned aside, that it would a few moments later have reached a spot where all would have infallibly been precipitated into a deep abyss.—*Moravian.*

GUILT is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk and behave itself poorly.—*South.*

GRASS.

BY HUGH MACMILLAN.

(Continued from page 51.)

Let us look for a little at this clothing of the grass, which we are taught to regard as a pledge and guarantee of our own clothing. The sacred writers did not dwell directly on the beauty of nature. There is no artistic painting in Scripture, no coloring or drawing for the sake of the picture itself, rather than for any purpose which it is to serve. Our poets never weary of "the splendor in the grass, of glory in the flower." The Hebrew poet, doubtless, perceived that glory and splendor too; but he uses them only in incidental illustrations and allusions, to color spiritual thoughts. The grass and the flower are not beautiful or glorious for their own sakes, but solely as pictures of spiritual things, as hieroglyphics in the alphabet of Divine language. It is right, however, that we should regard the objects of nature with interest for their own sake, as appealing to our love of beauty, and affording to us proofs of heavenly design, and, while the Bible teaches us that nature must be interpreted by our knowledge of God, we shall find a most delightful and profitable sphere of study in interpreting God by our knowledge of nature, which He designed to be not a veil, but a revelation. The grass of the field is well worth studying in this way. It is said of the great Galileo—who had been accused of infidelity because he asserted that the earth went round the sun, in apparent contradiction to the language of Scripture—that when questioned by the Roman Inquisition as to his belief in the Supreme Being, he pointed to a straw lying on the floor of his dungeon, saying to his accusers that, from the structure of that trifling object, he would infer with certainty the existence of an intelligent Creator. And this is the welcome conclusion to which an attentive examination of the grass of the field inevitably leads.

No proof of the Creator's care in ministering to the higher tastes and capacities of man is more striking than the abounding and universal beauty of the grass. How dull and uninteresting would the earth be without its soft, bright verdure! In every landscape it is the most conspicuous object, the ground-color on which Nature embroiders her varied patterns, and from the midst of which the gay hues of flowers come forth in greater brilliancy, by the force of contrast, to arrest the admiring gaze. What can be lovelier than the meadows in May? The eye that has lately looked out on the cold plain of snow or the leafless tree, gazes with delight upon the "tender grass springing out of the earth in the clear shining after rain," so richly, delicately, transparently green. And when the season advances, and the grass twinkles in the warm air, and the daisies in thousands open their round, innocent eyes in wonder among it, and the buttercups spread over it their cloth of gold; and the bright sunbeams and the light-footed shadows of the fleecy clouds overhead chase each other in little rippling waves over its surface, like smiles and thoughts over a human face,—it seems as if a larger and a brighter feeling of life came with the lovely spectacle, and as if every tiny spear of grass bore the admiring spirit upon it from the decays of earth nearer to the glory and the fulness of heaven. No sight can be fairer than a woodland nook, or a forest-glade with the tall untrodden grass in its dewy freshness, waving under the trees, intermingled with palmy clusters of fern-leaves, and tipped on the top, like billows that break into foam, with snowy wild-flowers; or those round fairy knolls, whose pillowy softness invites the dreamer to repose in the noonday heat, and which offer themselves in mammary tenderness to feed the rabbit and the wild deer. Beautiful is the grass when it covers the decaying thatch of the cottage, making it look more like a natural object than a work of man; tender it is, when it lays its rich carpet beside the threshold of the poor, to soften unconsciously the heavy footfall of toil, and refresh the weary eye of care, and remind the lowliest, by its mute appeal, of their share in nature's feast of simple gladness.

Nowhere is the beauty of the grass seen to so much advantage as in our own country. Its exquisite verdure makes the pastoral landscapes of Britain among the loveliest spots of earth. The grass in Palestine, owing to the dryness of the soil and the heat of the climate, is neither universal nor perennial. In some few favored spots, where the air is moist and the sun shaded by trees, it grows in rich profusion, and forms a continuous sward. We are told that there was "much grass" in the wilderness of Capernaum, where the miracle of the loaves and fishes was performed, and that the compassionate Saviour made the weary and hugry multitude sit down on it. It fills up the ground-work of the beautiful scenic pictures of Lebanon and Galilee; it springs up in the lifeless deserts of Judea to the music and the sparkle of the desert fountain. But in general the face of the country is but thinly clad with it. The bright showers and sunbeams of spring stimulate it into rapid growth; but in the scorching glare of summer it speedily withers, leaving the fields brown and the hills bare and desolate. And hence most of the images derived from it in Scripture are sad and melancholy, and speak more of human vanity and decay than human hope and lifeful-

ness. Every traveller admits that an English meadow in May is a far lovelier sight than the lily-covered slopes of Tabor, or the oleander-wreathed shores of Gennesaret. The exuberant vegetation of the East does not sufficiently hide the cracked and parched soil, and forms but a poor substitute for a bright elastic carpet of silken grass, such as covers our lawns and fields from summer to summer in perennial luxuriance. The eye soon tires of flaunting flowers, but it never wearies of the modest livery of the grass. Its simple verdure is earth's chosen robe, the household dress of our common mother, and none else becomes her half so well.

Look at each single plant, and you will find that the beauty of the mass is still more strikingly displayed in the individual. The finest ribbon of man's manufacture cannot for a moment be compared in richness and transparency of texture to its blades. How graceful is the tall waving culm or stem, with its knotted joints! How light and airy are its silvery and purple panicles, so modest and sober that few would suspect them to be blossoms at all! How delicately fashioned is each part of the bearded plume! A model of symmetry, elegance and strength, is each little spear of grass that pierces the sod and shimmers in the sunshine. Though formed to be cropped by the beasts of the field, and trodden under foot of man; though "to-day in the field and to-morrow cast into the oven;" there is as much skill expended in its construction as in the palm-tree, destined to last for centuries, and lifting up its head securely above the ravages of man and beast. Ask the skilful artist to construct for you a plant which will bear uninjured the summer's heat and the winter's frost; which will rise elastic from the heavy footstep and the cumbrous snow-wreath; which will speedily reform the parts that have been broken off or injured; which will wave with the wind, and stand upright under the rain and hail; which will unite elegance with strength, slenderness with beauty, and eminent usefulness with all; —and how vain and abortive would be his attempts. And yet all these opposite qualities unite in the lowly grass which covers with countless fac-similes of itself a single acre of meadow, and fit it admirably for the purposes which it serves and the circumstances in which it grows.

The structure of the grass exhibits interesting proofs of design. The root, in proportion to its size, is more fibrous and tenacious than that of any other plant. In some instances it is so vital that, like Hercules' Hydra, the more it is hacked and cut, the faster it spreads itself; and it runs so extensively, each joint sending up a new shoot, that it encloses a considerable space of soil. In this way the grass clusters closely together, and covers the ground as with a carpet; while, in the absence of blossoms, which are often prevented from forming by the cropping of animals, the budding roots propagate the plant, so that the effect of grazing pasture-lands is always to increase the vegetation laterally, and make the verdure more compact. The stem or culm is hollow, provided at intervals with knots, and invested, as if by some mysterious process of electrotype, with a thin coating of flint. It is constructed in this manner so as to combine the utmost strength with its light and elegant form; and so efficient are these mechanical appliances, that it rarely gives way under the force of the most violent winds, unless when heavy and long-continued rains lay it prostrate, and beat upon it until its elasticity is destroyed. The leaves next exhibit an adaptation to circumstances no less remarkable. They are spear-shaped, and strongly ribbed with threads of flinty fibre, thus forming wedges admirably fitted for forcing their way with least resistance through the soil; they are long, narrow, alternate, and sheathing the stem for a considerable distance, in order to present as small a surface and give as light a hold as possible to the winds; they are destitute of branches, so as to qualify them for growing together in masses without suffering from want of air and light—the whole stem being succulent and covered with spiracles or air-holes, thus acting as lungs along with the leaves. And last of all, the flower is a perfect miracle of design. It is produced from the upper sheath, which encloses it altogether when young; it is disposed in simple or branching heads, each head consisting of two or more chaffy scales, inserted the one above the other, like the plates of a steel cuirass. From each of these scales three slender white threads hang out, crowned with yellow dusty knobs, playing freely about in every breeze. These little threads or stamens are of the most vital importance; for without their agency the ears of corn would not fill with the nutritious grain, and they are exposed to a thousand casualties. Upon how slender a thread, then, does human life—sustained by bread—hang! Upwards of three hundred genera and more than five thousand different species of grass exist in the world. But though presenting so many varieties, the typical character is singularly strong in them all; the whole appearance, the general air, the manner of growth, the peculiarities of structure, are in each species so similar, that no class of plants can be so easily identified. The Creator has repeated the same pattern more frequently in the grass tribe than in any other order of vegetation, as if in admiration of its grace and sim-

plicity. Its exquisite perfection enables us to see some deeper aspect of the Divine character than the mere intelligence of a contriver—enables us to see God's care for helplessness and lowliness—His care for beauty as an end, and not as a mere means. It impresses us with the perfect wisdom of an Infinite Spirit, and not with the limited ingenuity of a finite mind. It displays intellect as well as intelligence, purpose as well as design, character as well as contrivance, personality as well as law. In studying it, we seem to get within the veil behind which the Creator works in secret; we come into contact, as it were, with His mind and heart; we see Him who is the Invisible. Standing on the green sward, each blade of grass whispers to the inner ear, "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground;" and the response of every devout spirit must be, "Surely the Lord is in this place, and I knew it not."

(To be concluded.)

PENNS AND PENINGTONS.

(Continued from page 53)

The voyage was made in about eight weeks, which was then considered a good passage. But, whilst crossing the Atlantic, thirty of the emigrants who had sailed from the Downs died of the small-pox. The survivors as long as they lived had many a tale to tell of that sad passage, of William Penn's care and tenderness towards the sick, and his comforting exhortations and prayers with those who died on board.

Business cares and studies soon gathered around him, into which he entered with that administrative capacity and dispatch for which he was remarkable. Amid all these, the grand features of nature in the New World failed not to impress his imagination, and draw forth lively descriptions in his letters home. The woods, the flowers, the shrubs, and the native fruits of Pennsylvania were most charming to him. The site of his new city was a continual source of interest and occupation, whilst emigrants from Great Britain, Ireland, and Germany were flocking to Pennsylvania as to a land of promised freedom and plenty.

From *Watson's Annals* we learn that the assembly to which Penn's frame of government and laws were submitted was held at Chester, three weeks after his arrival; and the first provincial assembly which was convened at Philadelphia, and was composed of seventy-two members, met in the Friends' meeting-house on the 10th of First-month, 1683. The representatives were elected by ballot. Watson says that "the only law added to the provincial code on that occasion was one enacted to prevent law-suits, by the institution of three 'Peace-makers,' after the manner of ordinary arbitration, to be chosen by each county court, that they might hear and end all differences." This, like many others in the Pennsylvania code, was merely enacting as a law that which was an established rule of Quaker discipline; for law-suits are discouraged among the Friends, arbitration being the substitute.

But it was William Penn's treaty of peace and brotherhood with the Indians which especially marked his first visit to America; and, beyond any other event in his career, has attracted the attention of the civilized world. Yet neither he nor the Friends associated with him were conscious of doing anything more than what simple Christian morality and human brotherhood suggested. They had ignored all war and bloodshed for the settlement of disputes, as contrary to the gospel of Christ. Therefore they went among the Indians unarmed. They were not satisfied with merely paying them for specified portions of the country which they desired to occupy, but they felt that these sons of the forest should be told why they came among them unlike the other colonists,—without weapons of war.

The title of the Indians and their right to compensation had been repeatedly recognized from the time of the first settlement of the Friends in New Jersey—that therefore was not new. Nor was it, as many suppose, the design of William Penn at the time of the famous treaty to pay them all off hand, then and there, for their lands. On the contrary, there were various separate purchases made at different times and from different tribes who occupied different localities. It does not appear that there was any purchase whatever in connection with the great treaty. Presents were given and speeches made on both sides, which embodied clearly defined promises of justice and peace, to the exclusion of all violence. In case of differences arising at any time, they were to be settled by arbitration; the arbitrators, twelve in number, to be fairly chosen by the parties concerned—half to be Englishmen and half Indians. Although the Indians made stately and eloquent speeches in answer to William Penn, of their replies little seems to have been preserved except their pledge "to live in love with Onas [Penn] and his children as long as the sun and moon shall endure."

When the account of this treaty reached Europe most of her politicians awaited with sneering smiles the consummation they expected to follow. "Going among the cruel Indian savages without arms, and pledging themselves never to use violence towards them! What folly! What madness!" But they waited and watched long, and still no

violence or bloodshed ensued. Whilst the surrounding colonists were ever and anon at war with the Indians, and the scalping-knife and tomahawk brought death and terror to many a hearth, the Quakers of Pennsylvania and all their possessions remained uninjured—

Safe that quiet Eden lay,
When the war whoop stirred the land;
Thence the Indian turned away
From their homes the bloody hand.

"He remembered the treaty with the sons of Onas, and kept it inviolate." The Friends of Pennsylvania on their side acted truthfully and honestly towards the Redmen; and the Indian people, even when at war with other English colonies, and when the original parties to the treaty had died off, regarded the lives and property of the children of Onas as sacred. Such was the treaty of peace and amity on which Voltaire remarked, that "it was the only one ever made without an oath, and the only one that never was broken."

We are told of two purchases of land from the Indians in 1683, whilst William Penn remained in the province. They lay in different directions. As regards one of these, the extent of country paid for was to run as far back as a man could walk in three days. It is stated that Penn himself, with several of his friends and a number of the Indian chiefs, began to walk over this land at the mouth of the Neshaminy, and walked up the Delaware. They are described as having, in a day and a half, got to a spruce-tree near the mouth of Baker's Creek, when the Governor decided that this would include as much land as would be wanted at present. A line was then run, and marked from that spruce-tree to Neshaminy, and the remainder left to be walked out when it should be wanted for settlement. It is said they walked leisurely after the Indian manner, sitting down sometimes to smoke their pipes, to eat biscuit and cheese, and drink a bottle of wine. It is certain they arrived at the spruce-tree in a day and a half, the whole distance being rather less than thirty miles.

Two years afterwards, when William Penn had returned to England, a purchase was made in another direction. A copy of the deed drawn up on this occasion is now before me, and I shall give it verbatim.

Copy of a Deed of Purchase between William Penn and the Indians in 1685.

This Indenture witnesseth that we, Packenah, Jarkham, Sikalls, Partquesott, Jervis, Essepenauk, Felktroy, Hekeloppaw Ecomer, Mackloha, Metthconga, Wissa Powey, Indian kings, Sachemakers, right owners of all lands from Quing Quingus, called Duck Creek, unto Uplands, called Chester Creek, all along by the west side of Delaware River, and so between the said creeks backwards as far as a man can ride in two days with a horse, for and in consideration of these following goods to us in hand paid and secured, to be paid by William Penn, proprietory and governor of the province of Pennsylvania, and territory thereof, viz.

20 guns, 20 fathoms match-coat, 20 fathoms strong water, 20 blankets, 20 kettles, 20 pounds powder, 100 bars of lead, 40 tomahawks, 100 knives, 40 pairs of stockings, 1 barrel of beer, 20 pounds red lead, 100 fathoms of wampan, 30 glass bottles, 30 pewter spoons, 100 awl blades, 300 tobacco pipes, 100 kinds of tobacco, 20 tobacco tongs, 20 steels, 300 flints, 30 pairs scissors, 30 combs, 60 looking-glasses, 200 needles, 1 skipper of salt, 30 pounds of sugar, 5 gallons of molasses, 20 tobacco boxes, 100 jewsharps, 20 hoes, 30 gimlets, 30 wooden screw boxes, 100 strings of beads.

Do hereby acknowledge, etc.

Given under our hands at Newcastle 2d day of 8th month, 1685.

[The above is a true copy taken from the original by Ephraim Morton, of Washington County, Pennsylvania, formerly a clerk in the Land Office.]

The Indians as well as the colonists were at liberty still to hunt over all the lands which were sold to the Governor, so long as they were not inclosed with fences or walls that would keep out the deer.

The following letter is from Gulielma Penn:—

To Margaret Fox.

Worminghurst, 2d 6th mo., 1684.

"*Dear friend M. F.*—In a sense of that love and life by which we are united to God and made near one unto another, I salute thee. And, dear Margaret, I cannot express the sense I have of thy love and regard to me and my dear husband; but it is often before me with very great returns of love and affection, and desires for thy prosperity and preservation among God's people. I should be exceedingly glad if it were my lot once more to see thy face, but at present I see little likelihood. Yet methinks, if thou foundest a clearness, it would be happier if thou wert nearer thy dear husband and children, but I leave it to the Lord's ordering and thy freedom.

"There have been great reports of my husband coming with J. Purvis, A. Parker's brother-in-law; but he has returned without him, and brought letters. My husband was then very well on the 8th of the Fourth-month, and has some thoughts of coming, but when he did not mention. This puts a stop at present to my going; but with the Lord I desire to leave it, and commit him and myself to His holy ordering.

"I truly rejoice to hear thou art so well, and thy daughters, and their children, and that Thomas Lower had a little time to see them. I perceive they are bad about you, and that thy sufferings are large; but the Lord can, and I believe will, make it up. In Him is thy great reward for thy manifold exercises. They begin to be troublesome in

his country also. They have not yet been here, but threaten it, they say.

"I desire my very dear love to thy son and daughter Lower, and to thy son and daughter Abraham. We are all pretty well, I bless the Lord.

"Thy truly loving and affectionate friend,
"GULI PENN."

While Guli was writing the above, her husband was crossing the ocean on his return home. His arrival in England was announced to their venerated friend at Swarthmoor Hall in the following letter:—

William Penn to Margaret Fox.

"London, 22d, 8th mo., 1684.

"*Dear M. Fox,*—Whom my heart loveth and honoreth in the Lord, remembering thee in the ancient love and path of life which is most glorious in mine eyes; yea, excellent above all visible things. Dear Margaret, herein it is I enjoy the fellowship of thy spirit above time and distance, floods, and many waters.

"It is now a few days above three weeks since I arrived well in my native land. It was within seven miles of my own house that we landed. I found my dear wife and her children well, to the overcoming of my heart because of the mercies of the Lord to us. I have not missed a meal's meat or a night's rest since I went out of the country, and wonderfully hath the Lord preserved me through many troubles in the settlements I have made, both as to the government and the soil. I find many wrong stories let in of me, even by some I love; but, blessed be the Lord, they are the effects of envy, for things are sweetly well with Friends there, and many grow in wisdom. And in the outward things they increase finely. The love of divers Friends, especially those of Lancashire and Cheshire, was to thee. Our meetings are blessed, and I think there are eighteen in number in the province. Poor C. Hurst and brother died soon after arrival. Fixing on a low marshy place, for the river's sake, (though a dry bank was not a stone's cast from them) they had agues and fevers, but no seasoning in any other settlement.

"My dear wife relates thy great love to her in my absence, and so she also wrote me word, which affected my heart and soul. I return thee my tender acknowledgemnt. My salutation is to thy dear children, and to Thomas Camm, Leonard Fell, and other faithful brethren.

"I have seen the King and the Duke. They and their nobles were very kind to me, and I hope the Lord will make way for me in their hearts, in order to serve His suffering people as well as my own interest.

"I shall be glad to hear of thy well being, and am with much affection thy faithful friend and brother in the Truth,

"WILLIAM PENN."

(To be continued.)

A TROPICAL AIR-PLANT.

BY CHARLES WRIGHT.

A wonderful tree—if tree it can be called—grows throughout the West India Islands, in South America as far south as Brazil, and perhaps in Florida. It is not remarkable for its beauty, nor for its great size, but for its irresistible power of destroying other trees.

It is an epiphyte (*Clusia rosea* Linn.), perhaps a true parasite. Whether it ever germinates in the ground I know not; nor do I know why it should not, if it can sprout from a woodpecker's hole in a palm. Certain it is, that of hundreds which I have seen, I never saw a young plant attached to the soil. It grows on many kinds of trees, and at almost any height above the earth. In some situations it grows feebly. On a palm, it never or rarely attains to any considerable size; whether there is an incompatibility between the two growths, or whether, as is commonly the case on these trees, it germinates at too great a height. On the spreading branch of a tree it thrives better, but seems there to be not in its proper place. In any case, its main development is downward. When on a branch remote from the trunk, the descending axis—root or trunk, whichever it may be—is like a cord, increasing to the size of a rope, or a hawser, or growing even larger; rarely branching, but, sometimes, near the ground sending off stays. The ascending axis makes little more than a bush, while the root may be thirty or forty feet long. In one respect, this is like a true root,—it branches irregularly,—while, on the ascending trunk the leaves and branches are in pairs.

In order to attain its full development, it seems necessary that it should germinate at a point from which the descending axis shall pass in proximity to the trunk of the tree; and, it has seemed, that if this point be very high, it is a circumstance unfavorable to its rapid growth.

Supposing, then, our plant to start under favorable auspices, not very high above the ground, and from a hole or a fissure in an erect trunk, the ascending stem presents nothing of special interest, but the root, passing down near the foster-tree, is most singularly affected by it. It would seem as if possessed of a most grateful affection for that which gives it support; so much so, as to multiply arms with which to embrace it. It sends off, from time to time, at irregular distances, from one side or the other, slender, almost thread-like branches, which pass horizontally around the tree, till they meet on the opposite side and unite; or, it may be, if two should *not*

meet, they would pass entirely round it and unite again with the main root. On this point, I either made no careful observations, or my memory is at fault. Gradually the foster-tree is embraced by a succession of these cords. But, by the same regular growth, these cords spread upward and downward, till they become hoops. And these hoops often send off branches from one to another; and these in their turn widen, till the tree is enclosed in a living cylinder or a cylindrical network of bands, having immense strength; and as these seem to increase only laterally, the growth of the tree is checked, and its destruction is inevitable, sooner or later, according to its less or greater power of endurance.

A tree, on which the Copey has woven a pretty complete net, cannot long retain its vitality. Its circulation is stopped and it dies. But this *seems* not to check the growth of the destroyer, so long as the trunk remains erect. But when they both fall, the parasite cannot long survive. It would seem that it required either elevation or an erect position for its existence.

I can recal to mind but one instance of a Copey growing from the ground, and it is probable that in this case the place whence it started was low, and it had time to reach the soil and fasten its roots there before the death and decay of its foster-parent.

Copey is, probably, the aboriginal or Carib name of the plant, which, like many others, has been retained. Scotch lawyer, or Scotch attorney, by which name it is known in Jamaica, is not altogether flattering to legal gentlemen of Caledonian extraction.—*Am. Naturalist.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 26, 1868.

Iowa Yearly Meeting.—Several large public meetings for divine worship were held on First-day, the 6th inst., at Oskaloosa and at Spring Creek, at which the gospel was preached to the multitudes. On the 7th, the business of the Yearly Meeting was opened. Strangers present—From *Western Y. Meeting*, Hugh Woody and Allen Jay; from *Indiana Y. M.*, Rachel Binford, John H. Douglass and Mary Malotte. Epistles were received from corresponding bodies, (those from New England and North Carolina had not come to hand at our last date,) and the committee to draft epistles was directed to address one to Friends in Norway. Joel Bean was appointed Clerk, and Barclay Hinchman and Jeptha Morgan assistant clerks. Twenty-six Friends were appointed as the Yearly Meeting's representatives in the Representative Meeting.

The subject of sharing in the expenses of the Baltimore Association to aid the cause of Education in North Carolina, Tennessee, &c., was introduced by a minute from the Representative Meeting, and ably presented by J. H. Douglas, Allen Jay, &c. Intense feeling was witnessed, and many tears were shed. A cash contribution of $700 was raised, and sufficient subscriptions pledged for next year to make the amount $1200.

The subject of Tobacco having been introduced by one of the Quarterly Meetings, was referred to a large joint committee. The subject was finally disposed of, (wisely, no doubt,) without the adoption of any disciplinary rule, but the exercise of the body is believed to have been beneficial, and some Friends openly declared their resolution to abandon the use of the noxious weed.

An interesting Youth's meeting was held on Third-day evening, the number in attendance being estimated at 2000. [Meetings of this character were formerly held throughout Philadelphia Y. M., the Yearly Meeting extending to them its fostering care, and making very interesting provision for the manner of conducting them.]

The report of the Indian Committee gave an account of their visit to the Aborigines under their charge, and of their intercourse with chiefs of different tribes, and with private individuals at their own lodges. Our correspondent writes:

"They see the necessity of changing their nomadic mode of life, and of adopting agricultural habits; but the violation of former treaties, and the employment of swindling agents who have shamefully defrauded them, stand in the way, and cause a want of faith in our Government. Could they be persuaded that Governmental promises would be faithfully carried out, and did Government exercise a watchful care to send among them none but men of clean hands and uncorrupt integrity, *there would be no further trouble with the Indians.* They appear to have an intelligent appreciation of the position occupied by Friends, and of the dealings of Wm. Penn with a former generation of their race; and this confidence on their part would seem to call upon us to do all that is in our power to

prevent their extermination. And as it is certain that the judgments of God will eventually follow national iniquity, *all Christians* should join in the advocacy of a liberal policy towards them, based on principles of justice."

On Fourth-day morning meetings for worship were held in the several houses, and, in the intermission, one in the open air for the children, many of whom were tendered and in tears. At 2 P. M. a Peace meeting was held, crowded to overflowing, which, as also one in the same cause on Seventh-day, in a larger house, was addressed by J. H. Douglas, and it is trusted that the testimony of Truth in this important respect was extended among the people, and that many will adopt and exemplify the olden motto: "I am a Christian, and *therefore* cannot fight." A meeting of the First-day School Committee was held and efficiently conducted.

The Queen of Spain was memorialized on the subject of Slavery. A committee was appointed to hold one or more (not exceeding three) general meetings during the ensuing year. We are advised that it has been decided to hold one at Des Moines, (the capital of Iowa.)

The Yearly Meeting closed on Seventh-day, the 12th inst. The Women's Meetings were also held in harmony, and were favored by an evident Divine visitation, and an outpouring of the Spirit of Him who would gather souls into the fold of true safety, peace and joy. On the following day large public meetings for worship were held. May the Lord of the harvest condescend to give the increase to the seed thus planted and watered!

Ohio Yearly Meeting (*Continued.*)—On Third-day, Jonathan Binns was appointed Clerk, and George K. Jenkins assistant clerk. We regret to state that on Fourth-day our friend J. Binns found himself unable, through ill health, to serve, and being excused by the meeting, our friend Griffith Levering was called to the table. The state of Society being weightily entered upon, a correspondent writes:

"Several deficiencies were reported, though I am glad to say those most frequently referred to were on the minor points, if any can be called minor in a code of ethics so concise, so comprehensive and so precious as our queries would be if expanded,—and the more important queries were pretty fully answered. Much valuable counsel was administered, and the exercise of the Y. M. was embodied in a minute, to be sent to subordinate meetings, that the absent brethren might also partake of the feast of fat things so bountifully handed to the disciples, sitting, as we trust, at the feet of the Saviour."

On Fourth-day, as several important subjects were to claim attention, men and women Friends held a joint session. Educational statistics were reported, showing 690 children, only 60 of whom attend schools under charge of the Society, but a large number were at public schools taught by members, and thus, it is trusted, not beyond the influence so much to be desired for them. The Meeting for Sufferings presented a minute from Baltimore, relative to the educational movement in North Carolina. The Ohio Friend quoted above, writes:

"Francis T. King gave us an account of the establishment of the schools in North Carolina, and spoke with great ability of the condition of Friends there,—of their trials and sufferings during the war, and of the beautiful coincidence, that on the very ground where Friends reside, and where they had so faithfully maintained their peace testimony, the last hostile sword of the rebellion was surrendered, and the olive branch of peace was again placed upon the banner of our country, in the midst of perhaps the only spot that was largely inhabited by Friends. Sherman marching northward from Georgia, and Johnson coming from Virginia with a heavy force to interrupt him, had advanced within forty miles of each other, inclosing in that district four of the largest Quarterly Meetings of Carolina. It was expected that one of the greatest battles of the war would be fought in their very midst—but lo!—when all were intensely listening for the shock of contending armies, the sword was suddenly sheathed, the war-storm was hushed, the vast armies melted away, and Peace raised her smiling countenance from the midst of a community of Friends, and threw her cheerful sunlight over a country drenched indeed in blood, but freed, forever freed, from the blighting curse of slavery."

Friends were encouraged to contribute liberally towards the support of the schools on their present basis.

A satisfactory report was made by the Committee on Peace, and Daniel Hill, President of the Peace Conference, gave a full and

interesting account of its proceedings. Without pledging any specific sum, Friends were advised to contribute liberally for this purpose. The Committee on Freedmen gave encouraging reports of the condition of the schools and the progress of the scholars at Jackson, Miss. Various matters of routine and miscellaneous business claimed attention. The Committee on the Book of Discipline, which had been under appointment for two years, reported some changes, for the exact statement of which we wait for the official printed minutes. The conference of the two committees in reference to the annexation of Adrian Q. M., resulted in the way being left quite open for application to be made through the regular channel, if it shall be believed to be right.

The business of the Yearly Meeting was conducted with a remarkable and comforting degree of harmony, condescension and true brotherly love, the unity of the Spirit furnishing the bond of peace, and the adjournment (to meet next year at Mt. Pleasant) was made on Sixth-day, the 11th inst., at 3 o'clock, P.M., "under a solemnizing sense of the presence of the great Head of the Church, and reverently thankful for his continued favors."

An opportunity was had, under Christian concern, by an elder of another Yearly Meeting, with those who have spoken as ministers, but who are not recorded as such.

AN ACCOUNT OF THE SUFFERINGS OF FRIENDS OF NORTH CAROLINA YEARLY MEETING in support of their testimony against War from 1861 to 1865. *Published by order of the Representatives of North Carolina Yearly Meeting of Friends.*

This is a pamphlet rich in anecdotal evidences of the sufficiency of Divine Grace under temptation and suffering. We trust it will be largely purchased and circulated. The expense of the publication ought to be covered by the proceeds of sales. An advance copy lies before us. It will no doubt be on sale in this building, and at Plainfield, Richmond and other central localities. The details are grouped under three heads:

1. Cases of suffering previous to passage of Exemption Act, or under irregular proceedings.
2. Cases among the Newly Convinced Members, on whom the persecution fell most heavily.
3. Cases of those who could not conscientiously pay the Exemption Tax.

It is to be hoped that Friends will purchase and disseminate the little book. For safe keeping and future reference, it might be appropriately bound up with the 8vo. edition of Sewell's History.

After a number of thrilling narrations, we notice the following comment:

"Such were the heroes of the Army of Peace! Who shall estimate the power of such examples? Volumes may be written upon the impolicy and evils of War, but how feeble are all words by the side of such quiet deeds wrought in the grace of their blessed Leader. Most meekly, yet most nobly, did they keep the charge: 'Thou therefore endure hardness as a good soldier of Jesus Christ.' Let it be remembered, they were in the hands of men whom Slavery had long trained in the exercise of almost irresponsible power."

EARLHAM COLLEGE.—It is desirable that the change in the opening of the winter term, which has been adopted in order to close the summer term before the enervating heat of the 7th and 8th months, should be generally understood. The following notice is official:

THE WINTER TERM OF EARLHAM COLLEGE commenced on the 9th inst., but students will be admitted until the 12th of Tenth month.

DIED.

CONING.—At Orangeville, N. Y., at the residence of his son-in-law Daniel Griffin, Joseph Coning, aged 72 years; much esteemed as an upright man, and as a member and elder of Elba Monthly Meeting.

WOOD.—On the 9th of Eighth month last, at the residence of her nephew, Ashton Richardson, near Wilmington, Del., Ann Wood, of this city, aged 75 years; a member of the Southern Dist. Mo. Meeting.

FRIENDS' HIGH SCHOOL,
Spiceland Academy.

The Winter Term begins the 12th of Tenth month, and continues in session 20 weeks. The school has been in successful operation for several years, is well graded, and the High School embraces both a Classical and Scientific Course of Study. Opportunity afforded for learning to read and speak the German language.

INSTRUCTORS.—Clarkson Davis, Wm. B. Morgan, A. M., C. E., Luzena Thornburg, A. B., Hannah E. Davis, Ella M. Pearson, Dr. J. H. Stuart, A.M., Lecturer on Anatomy and Physiology.

For further information address
CLARKSON DAVIS, *Supt.*,
Spiceland, Henry Co., Ind.

FRIENDS' FIRST-DAY SCHOOL OF PHILADELPHIA

Will be reopened on First-day, the 4th of Tenth mo., 1868, in the rooms in the rear of Twelfth St. Meeting House, Twelfth St. above Chestnut. Former scholars are invited to attend, and to bring with them any who wish to join the school.

BENJ. J. CREW, *Supt.*

CORRESPONDENCE.

Letter from Eli Jones.

PLYMOUTH, ENG., 9th mo. 4, 1868.

My dear friend Wm. J. Allinson.—Thou wilt have pleasure in hearing of the somewhat improved health of my dear Sibyl Jones since the time of my last writing, and that we cherish the hope that before long she may be able to proceed in the work before us. In this fresh trial we have derived much comfort from the care and sympathy generously bestowed by many dear friends, as well as from some precious sense of the continued love and favor of our covenant God.

Late accounts from Athens, Greece, state that "all the schools seem to be flourishing, and the Government continues to do something for the refugees," (Cretans,) and that their condition has not changed materially since last autumn.

John H. Hill and Frances M. Hill, missionaries at Athens, have lately returned to the United States,—their native land; the wife having been absent thirty-three consecutive years, engaged in her work of love, imparting secular and religious instruction to Grecian and Cretian girls, thousands of whom have shared in the blessing through her self-sacrificing efforts. We may hope that such an example may stimulate her American sisters—members of the Society of Friends—to devote not only the *evening* but the *morning* of life to the service of the Lord.

I learn by letter from L. M. Johnson, American Consul at Jerusalem, that the carriage road from Jaffa to Jerusalem is completed, and that some modern "Jehu" has driven over it several times—a fact that marks a new era in that country, and will change greatly the character of a pilgrimage to the city toward which all eyes so longingly turn.

I have it upon the same authority that —— Adams, the projector and self-styled head of the "American Jaffa Colony," has left the country under circumstances discreditable to an American citizen, and very unseemly in a professed minister of the Gospel. Christians in all lands, and more especially in the United States, will greatly deplore the stigma cast upon the man, upon the country that gave him birth, and upon our common Christianity.

Yesterday I attended a Monthly Meeting at Liskeard. Thought the meeting for worship a favored one—several present not members. Afterwards I was at the British school in the town—addressed the children.

In reply to the question, How many belonged to Temperance Bands of Hope? nearly every child raised a hand.

I returned to Plymouth in the evening, and gave some accounts of travel in the East to an appreciative audience.

To-day, since commencing this, have called by previous arrangement at "The Plymouth Public Free School." In the room where we met the children, there were said to be present near 900. The sight interested me much, and as A. P. Balkwill and self addressed them, my interest increased as I witnessed the attention and heard the ready answers given to questions asked.

We are kindly entertained at present by our dear friends Samuel and Jane Elliott, respected elders of this meeting. Our love to our dear American friends is unabated, and we are often gladdened with the trust that they still bear us on their hearts in the hour of prayer.

I forward herewith the names of three additional subscribers for Vol. 22 of Friends' Review, respectively for Greece, Syria and England.

Thy sincere friend, ELI JONES.

[The modest letter of E. J., interesting as it is, does not convey all the information that would be acceptable to their friends who read the Review. It may be supplemented by extracts from a private letter by an English Friend, which, after a touching account of S. J.'s critical illness, thus proceeds :]

PLYMOUTH, 8th mo. 31st. . . . . I believe there are many in this part of the country who will have reason to bless God in eternity for the visit and gospel labors of Eli and Sibyl Jones. A peculiar blessing seems to have attended them in many ways. Rather more than two months ago they came to Plymouth, taking Exeter on their way, and they attended the Quarterly Meeting for Devonshire, as well as the Monthly Meeting the day before. Both E. and S. Jones spoke somewhat largely in the ministry on both days, much to the refreshment and benefit of some at least among their hearers. On the day of the Q. M., before men and women separated, S. J. spoke very strikingly on the subject of the peace principles held by our Society. A meeting was held with young Friends the same evening at the house of a Friend. The solemn sense of God's presence, the silence that seemed more impressive than words, were very striking; and this became more and more the case, as, after a sweet address from S. Jones, in which she spoke of her youthful religious experience, and a few words from one or two others, one after another of the youth felt themselves called upon with deep feeling to approach their heavenly Father in vocal prayer. It was not excitement—a calm, deep and intense, pervaded the little assembly; and we could but rejoice when six young persons who had never before opened their lips in this way before others, bore testimony that they emphatically

desired to be on the Lord's side. Eli Jones made brief remarks, and it seemed so good to be there that we could have long remained; but E. J. said that although he was reluctant to disturb such a meeting, it seemed to him the time was nearly come when we might separate. We returned to our homes under a sweet yet awful sense of the presence of our Saviour. The unction poured forth was not evanescent, and it is hoped that the effects of that evening's gathering will be permanently felt by many.

During the stay of E. and S. J. at Plymouth, they visited Tavistock, where they had a remarkable public meeting, in which S. J. was largely engaged, and in which E. J. especially addressed Socinians, who have much influence there. The Unitarian minister was present, and after the meeting was over he came to E. Jones, and they walked up and down the street for some time, but they could hardly find any common ground on which to meet, as the Unitarian would not admit the Scriptures as a basis for argument.

After this meeting S. J. became very ill—she was better in a day or two, but unable to share with her husband in public service. He held a public meeting at Tideford, which was well attended and satisfactory. They went to Liskeard and attended meeting on First-day before the Q. M., on which day it has been the custom from time immemorial for the inhabitants to attend at Friends' meeting. It was a large gathering, and gave much satisfaction. Many not members attended the meetings for worship which preceded the Monthly and Quarterly Meetings, (held the same week.) The latter was attended by many Friends from Plymouth, and was truly a time of refreshing from the presence of the Lord. E. J.'s very striking sermon was addressed especially to some to whom was addressed the solemn question, "What shall it profit a man to gain the whole world and lose his own soul?" He compared those who sought earthly things with more earnestness than heavenly things, and who were afraid to examine how it stood between their souls and God, to a merchant who will not add up his accounts nor examine his books lest he should discover that he is ruined. He then pointed them to Jesus, who has paid the sinner's debt, which he is powerless himself to pay, and urged on all faith in Jesus: not a dead historical, but a living faith. So should we learn to understand the confessedly great mystery of godliness.

They held several meetings in the neighborhood with persons not members of our Society, and then went to Falmouth, the residence of Alfred Lloyd Fox, who accompanied them to Syria. Here they had acceptable service among Friends and others. They also held meetings at several small towns inhabited chiefly by fishermen. They were engaged some days at Truro, and returning to Falmouth, their labors were much appreciated by many who are not at all in the habit of attending Friends' meetings. At Truro an appointed meeting was held on First-day evening for Friends from all parts of the Q. M. In the morning many non-members were present. A meeting for children was held by S. J. the evening before. Her loving address to the children was simple and beautifully adapted to their comprehension. The meetings on the day of the gathering of Friends throughout the county were both favored times, E. and S. J. being both largely engaged. It was very striking to some to hear the latter speak as if reading their very thoughts, with words of loving warning and of counsel. E. J.'s sermon in the morning on the abounding fulness of the provision which God has made for us in the gospel of His Son, was one to be long remembered. Their message in these parts has been one calculated to arouse to a more diligent work in the vineyard, and to more active efforts to benefit others. We believe that this work has not been in vain. One timid Friend has since found it his duty to open a Bible class in one of our disused meeting-houses, and has received a minute for service in the Scilly islands, in conjunction with another Friend, a minister. They had a remarkable public meeting at St. Austell, where S. J. spoke very closely to some peculiar cases. . . . It was a very great trial to dear S. J. to speak as she felt constrained to do. After an evening meeting at Favistock, Sibyl Jones became very ill, and was with difficulty removed to Plymouth. After some days of suffering, to our great joy she became better, and went to a Friend's house in the country, where her illness returned with much greater intensity, and for some days she lay between life and death. . . . . .

[The letter informs us that every kindness and attention were bestowed that love could suggest or that skill could furnish.]

We shall not soon forget the First-day during which her life seemed hanging in the balance, nor the prayers, silent and vocal, that were put up by many to whom her labors and those of her husband have been blessed. Eli Jones has had several public meetings here which have been very well attended. . . . . .

N. Carolina.—(*Letter from a Friend.*) . . . . . At our select Quarterly Meeting we had a close season. It seemed as if all were concerned—some in a very lively manner—that this might be a time of searching and sifting, and it was found needful both to preach and to accept home truths. Much

concern seemed called for that ministers and elders should realize more freedom and sympathy to exist: more willingness to believe that those who have to speak should be teachable, listening with humility to counsel: that elders and older ministers become more intimate with those young in the ministry, for their encouragement and help: that elders as well as ministers do not overcharge themselves with business to the hurting of their service: that Friends who appear required to speak a few words at a time should not be immediately ranked as those called to the ministry: that ministers preface their offerings with no apology, &c. We felt it to be a good meeting. . . . Next day was Quarterly Meeting, and a favored one. A dear aged minister, who has a large gift, with little education, was much strengthened in service. The Queries were answered for the Yearly Meeting. They go up pretty clear. An appointment was made to visit, as way shall open, the sick, the lame, the halt, the blind,—all to remember, in a measure of the love our Saviour had for the lost sheep of the house of Israel, those who had been disowned, and who might be only needing a helping hand to show them where to rest the sole of their feet—how to return to the ark. Many as we believe, who have joined other societies, after the excitement has passed away, do not find that satisfaction for which they looked,—that strength which they expected on their way; do not hear the still small voice speaking of rest and peace. But they do not know that Friends love them, or would meet them at all if they turned back to what they feel as their Father's house. Thus they and others *stay* upon the barren mountains. How often have I been reminded of an expression in a letter, "There are helps as well as governments in the Church." We do not wish to bring any to our Society if their Master has placed them elsewhere, but I do feel that we ought neither to neglect nor to be indifferent in regard to those who He does design should both *find* and *give* their strength among Friends, when the thing they need is help from the brethren. This committee will not, necessarily, act in company, but each, asking for wisdom and clear guidance, endeavor to stand ready to obey the leadings of their Lord. . . . .

CHURCH AND STATE.

If it were conceded, for the sake of argument, that the Protestant Episcopal rulers of this country [England] have a right to require from all the people contributions to that form of religion, on the same ground it would follow that the popish rulers of other countries must have a similar right over their own people, to compel their support of the Roman Catholic tenets and observances. It would be difficult to show why the Unitarians, the Jews, the Mahometans, and even idolaters, when uppermost in any country, would not also have a right to enforce on the people the maintenance of their respective opinions. The absurdity and confusion attending the admission of such a principle, and its opposition to the spirit of the New Testament, are surely self-evident.—*State Churches, by J. Allen.*

EXTRACT FROM N. C. YEARLY MEETING'S ACCOUNT OF SUFFERINGS.

It was in the midst of such commotions that many were led to very serious thoughts upon the inconsistency of war and fighting with the loving and quiet spirit of a disciple of Jesus. Decided first upon this point and then led on to the consideration of others, many sought admission to our Society. The whole number of these, including those members of their families who were often received with them, was about six hundred. There were many other grounds upon which the more quiet citizens of our State were opposed to the war, but such motives could rarely have been the inducement for them to unite with us. Nor did such a step allow of much hope of escape from suffering. Only those who were actually members at the time the Exemption Act was passed were allowed the benefit of it. It is true that through the leniency of some officers in the Confederate War Department this act was sometimes so construed as to cover other cases. But for this, special application had to be made, and such influences brought to bear, as few could hope to secure; while the release was usually obtained after a lengthened period of trial had tested the reality of their convictions. Thus it fell out that the storm burst with the greatest violence upon those who were in many ways the least prepared to meet it. By their old associates such views were regarded as lacking the excuse of early training, and in the family circle the suffering had often to be more or less shared by those who did not partake of the conviction that occasioned it. But He whose strength is given according to our need, prepared many of these to suffer cheerfully for His name's sake, and to endure hardness as good soldiers of Jesus Christ. In the great multitudes that swelled the two vast armies arrayed against each other, there could not have been found instances of more lofty heroism, of calmer courage, and fearless, unshrinking endurance of death, and agonies beyond those of death, than were exhibited by that little band, who made up another army, and followed as their only Captain the *Prince of Peace.* No hope of higher honors lured them on. No exulting nation gave them its gratitude. Reviled and persecuted, their Heavenly Leader sus-

tained them with one sure promise, "Great is your reward in heaven." . . . .

J. B. of Chatham County, N. C., was, at the commencement of the war a Baptist and Colonel of the militia. He threw himself eagerly into the Southern cause and began to raise volunteer companies. The refusal of some Friends to join in a parade, led him to examine the ground which they held. The result was, that he first hesitated to order the Captains of the different companies to enroll the Friends, and soon after, in the Fall of 1861, he resigned his own commission, under a full persuasion that "it was not right to slay his fellow-men." Starting on a dark night not long after to attend a political meeting, to be held near him, he lost his way, and wandering, in no small distress of mind, he reached at last the public road, and the steps of a building, which proved to be the Friends' Meeting-House. While seated there alone, in solemn meditation, he became satisfied that it was his duty to unite himself with the people who worshipped there. Delaying a little to perform the vow which he had at that time made, on the 6th of Third month, 1862, he was drafted. He evaded the search made for him by escaping into another County. Venturing to return in the Eighth month he was for some time unmolested. He was received into membership with Friends in the First month, 1863. He soon after paid the Exemption Tax. But the enmity which followed his decided course, and hitherto singularly held in check, now had its way. Early in the next year his exemption was revoked by a sub-officer, and he was sent under guard to Camp Holmes, near Raleigh, and then to Wilmington, where for four weeks he suffered much abuse. But his spirit was so far changed that he was able to endure it meekly, and even literally when smitten on the one cheek turned the other also. A petition for his release from his friends proving ineffectual, he resolved to escape. After a perilous journey on foot of 200 miles, he reached his home, only to be recaptured the next morning, and was soon again at Wilmington under still more cruel treatment. Believing that he had erred in his hasty escape, he now became resigned to whatever they might be able to inflict. An alarming illness, which brought him to the brink of the grave, led to his discharge. Upon his recovery he was again ordered to Camp, and put in jail for a week. Passed on again as a prisoner from camp to camp, he had, in each place, to bear his testimony amid sneers and taunts and cruel threats. At times he met with kinder treatment, and was allowed such work as he could conscientiously perform. He was finally released by the surrender of Johnston's army, after having, for three years, endured peril and hardness, and, for the last year, almos continuous persecution.

CHRISTIAN RETIREMENT.

No man, however great, can bear the con tinual strain of public work; he must relax o sink exhausted. The well at which every one draws must be fed by invisible streams or it will soon run dry. The secret of per petual motion has not yet been discovered. We must rest. The silent fingers of the dew repair the ravages of the light, and in the morning nature is once more beautiful with renewed youth. Night is the complement of day. It is everywhere true that the season of action must be sustained by the season of thoughtful rest. This, however, is peculiarly necessary in regard to spiritual effort, which is more exhausting than all other kinds of labor. Who that has intensely longed for the salvation of a soul, or wrestled with the contempt of human indifference, the hardness of human hearts, the sinfulness of human lives, but has realized a strange loss and prostration of natural energy succeeding that endeavor? I believe our Divine Master felt all this. "The zeal of thine house hath eaten Me up." Those grand thoughts of His, profoundest sympathies, called forth by the numberless sick, and sorrowing, and poor, who gathered around Him—all helped to exhaust His physical, mental, and spiritual resources. And this was the secret reason of His frequent retirements. Speaking simply of His human nature, we may say that He was unable to withstand the heavy demands made upon Him without constant renewal. The golden pitcher must be replenished at the Fountain of Living Waters. And so when the close of day came, He would retire, worn and weary, to the unbroken silence of some mountain-top or solemn glen, and there, amid the hush of the midnight scene, would be alone with God. And oh! who shall describe those wondrous communings between the Holy Father and the Beloved Son? Who shall dare to tell of the outpouring of that care-worn, anguish-smitten heart? Who shall dare to tell how the Father's infinite tenderness gathered about the Son, and the Father's blessed face beamed its richest compassions upon the Man of Sorrows, until He was refreshed, and again prepared to return into the world of scornful, sinning souls, pursuing His noble work? Christ is our example. We cannot neglect what was necessary for Him. It will be impossible for us to bear testimony to God by the holiness of our lives and the earnestness of our lips, unless we too obtain secret help. The more prominent we are, the greater is our need of privacy. The source of all our power is communion with God, and as a stream never

rises higher than its source, so our life in the world will run on the same level as our life in retirement. If we have no more fellowship with Divine things in secret than men of the world, we shall not only be as weak as they are, but weaker, because we have a profession to maintain and a work to do which they have not, yet our power is no greater than theirs. Demands are made upon us of which they know nothing—we must, therefore, have funds in reserve to meet these claims. The balance must be evenly maintained; the more the activity, the greater the need for rest. There is a danger in these days lest our enterprises should outgrow our strength. We have so much to do in the Christian Church, so many agencies to maintain, every one who will work has so much thrust into his hands, that there is considerable fear lest the spiritual energy which must vitalize all our organizations to make them effective should not be powerful enough to influence any well. The irons may be too numerous for the fire to heat, and, in the end, may extinguish the fire itself. It is constantly reiterated that prayer must always be combined with work, but we may have so much work to do that there is no time for prayer. This will be a sad calamity, and must be guarded against. The hour of devotional meditation is the hour of renewal. Hope springs into a more ardent life, and earnestness is girded for nobler conquests, "While I was musing," says David, "the fire burned, my heart was hot within me."—*Braden.*

THE PLACE OF PRAYER.

Have you any room for Jesus?
When we gather, shall we say
That the followers of the Master
Have no time for prayer to-day?

He was cradled in a manger;
His own angels sang the hymn
Of rejoicing at His coming,
Yet there was no room for Him.

O my brothers, are we wiser,
Are we better now than they?
Have we any room for Jesus
In the life we live to-day?

Not much room for our Lord Jesus
Has there been, or will there be;
Room for Pilate and for Herod—
Not for him of Calvary!

Room for pleasure—doors wide open—
And for business; but for Him,
Only here and there, a manger,
Like to that at Bethlehem.

Have you any time for Jesus?
O my brothers, you and I,
When a few more days are ended
Must have room and time to die.

Have you any love for Jesus?
When we gather shall we say
That the followers of the Master
Are not followers to-day?

Room for Jesus—King of Glory!
Time for Him, all times obey;
Love for Him who came to save us—
Let us ask these things to-day.

Church Union.

THRIVING COLORED COMMUNITY.

Two-thirds of the population of Calvin township, Cass County, Michigan, is made up of colored people. They pay one-half the taxes, supply three entire school districts averaging from sixty-five to seventy scholars each, are about equal in four others, and paid $2500 tax last year. They own five-eighths of the land in the town, and that the most choice, amounting to 14,400 acres, which is worth $40 per acre, making their entire valuation in landed property $576,000. Of course, they have in addition a large amount of other property. They are industrious, determined to educate themselves and their children, and to be honorable and respected citizens, a benefit to their State, and an honor to themselves.—*A. S. Standard.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 21st inst.

Great Britain.—The registration of voters for the Parliamentary elections, which are to commence about the 1st of Eleventh month, is actively going on throughout the kingdom. At several places women formally demanded that their names should be placed upon the list, on the ground that they possessed the property qualification prescribed by the Reform bill; and the legal aspect of the question, as well as the extent of the movement, excited much public interest. Over 6000 women, in Manchester alone, claimed the right to be registered, and their demands were supported in an able speech by one of them before the registering officials; but after argument on both sides the claim was disallowed. Similar proceedings took place elsewhere, and in some cases the question was reserved for legal decision. A case, it is reported per Atlantic Cable, has finally been brought before the judges at Westminster, and they have overruled the application of women for registration as voters, on the ground that an amendment to the Reform bill, proposed in the House of Commons by J. S. Mill, substituting the word "persons" for "men," was rejected, and that by this action the House clearly indicated the intent of the bill in this respect.

The importation of hay from the United States will hereafter be allowed only under a license from the Privy Council. The prevalence of the cattle disease in various parts of America is assigned as the reason for this step on the part of the government.

The ChineseEmbassy had arrived in London.

Prussia.—The King of Prussia recently visited the University at Kiel, in Holstein, and in response to an address from the faculty, in which they referred to the tranquillity existing throughout Europe, and expressed hopes that it would remain unbroken, he said that he did not see any cause for the disturbance of the peace of Europe. Speaking of the army and navy, he said they had proved that they did not shun the combat, and if compelled to engage in a conflict, they would fight it out. Some of the papers of Paris appeared dis-

posed to interpret this last remark as a menace, but the French government was said to view it as intended to refer only to the events of 1866, and not to the present state of affairs. Subsequently, during a visit to Hamburg, the King took occasion to say that his speech at Kiel was intended to give the strongest assurances of his hope that peace will not be broken.

FRANCE.—Guizot, the distinguished historian, has recently published an article on the state of Europe, in which he urged on the Emperor the reduction of the army as the only effective pledge of peace.

SPAIN.—The French Emperor and Empress visited Queen Isabella at St. Sebastian, on the shore of the Bay of Biscay, on the 18th.

An account was received in London from Madrid on the 20th, that the Prime Minister, Bravo, and two others of the Cabinet, had resigned, and the Marquis of Havana, (Gen. Concha, formerly Governor of Cuba,) had been requested to fill their places *ad interim;* and that the Queen was returning to Madrid, where martial law had been proclaimed. The Paris journals of that and the next day had reports that a general movement against the Queen had commenced in Spain, supported not only by the Liberals, but by all parties, and headed by Gen. Prim and the generals recently exiled. The accounts received were vague and imperfect. It was said that all Andalusia was in the hands of the revolutionists, and that a strong body had gathered at Valladolid to intercept the Queen's return to Madrid. A parley had been held between the royal officers and some rebel leaders, but the result was unknown.

BAVARIA.—The ratifications of the treaty with the United States relative to naturalized citizens had been formally exchanged.

CENTRAL ASIA.—The latest advices indicate that the Russians will probably resume hostilities in Bokhara in next month, on what grounds does not clearly appear. The Emir, who was erroneously reported to have been killed in the capture of Bokhara, died recently.

JAPAN.—Advices to the 29th ult. have been received at San Francisco. The northern princes, adherents of the ex-Tycoon, had appointed a new Mikado, the uncle of the present Mikado, and a panic was said to have broken out among the southern princes, the supporters of the latter. The Mikado had been requested to resign, and it was expected he would do so. The new officer had assumed the office and published a proclamation. Several battles had taken place between the northern and southern troops, in which the former were victorious. The publication of all newspapers had been prohibited in Yeddo. A new decree had been issued against the Christians.

POLYNESIA.—The great wave accompanying the recent earthquakes on the Pacific coast of South America, was experienced in the Sandwich Islands on the 14th, and for several successive days much disturbance of the tides was observed, the water in several places rising 10 or 12 feet above the usual high-water mark, and doing considerable damage. Earthquakes were felt in several of the Islands, but they were not thought of sufficient force to cause these phenomena.

DOMESTIC.—The Legislature of Alabama has adopted a resolution asking the President to send U. S. troops to that State to aid in preserving the peace, and has appointed a committee to visit Washington and present the memorial to the President.

The Governor of Louisiana has issued a proclamation calling for the election of Presidential electors and members of Congress on the 3d of 11th month.

A correspondent of the N. Y. *Tribune* at Atlanta, Ga., gives some interesting details of the recent expulsion of colored members from the Legislature. At the opening of the session, a question was raised as to the eligibility of certain members under the 14th Article of the U. S. Constitution, as they were known to have taken part in the rebellion; but the committee of investigation reported that General Meade's order announcing the members elected was conclusive, and the House, by resolution, declared all sitting members eligible; the Republicans, including the colored men, voting for it. Subsequently, a resolution was offered that no colored man was eligible as a member, under the State Constitution, and after a debate, in which the colored members were allowed one hour each to speak on their own behalf, it was adopted, the colored men being excluded from voting on the question. They presented a calm and manly protest against the action of the House, declaring that they would submit to wrongs for a time, rather than seek redress in any way which might lead to civil strife, but that at the proper time they will appeal to Congress and to the justice of the American people to redress their grievances. Twelve other members joined in protesting against the unjust proceeding. The House refused to enter the protest on its journal. It appears that the old code of Georgia, which was declared by the Constitutional Convention to be still in force, so far as it did not contravene the Constitution of the United States, the laws of Congress or the new State Constitution, while it did not expressly make persons ineligible to office on account of color, contained provisions by which a person might be excluded from citizenship on proof of his having one-eighth negro blood; but these manifestly conflict with the Civil Rights bill, the Reconstruction acts, and the 14th amendment, and with the new State Constitution, which declares all residents of the State, born or naturalized in the United States, to be citizens. The Senate has since expelled two of its members, colored men, as ineligible. Their protest was received and entered on the journal. The House has also passed a bill to exclude colored men from acting on juries. The expelled members have organized an association called the Civil and Political Rights Association, and have issued a call to the colored people of the State to hold a convention at Macon on the 16th of next month, to consider their condition and determine their future course. They declare their belief that their personal liberty is in danger equally with their civil and political rights; and add this counsel: "Guard against all disturbances, as this is a moral contest, a bloodless battle. Drunkards and fools fight in person; sober and wise men fight with thoughts and words."

CONGRESS.—In accordance with the joint resolution providing for a recess, both Houses assembled on the 21st, more than a quorum being present in the Senate, but not quite a quorum in the House. A concurrent resolution was adopted by the House, without objection being made, (which in the absence of a quorum would have defeated it,) that the presiding officers adjourn their respective Houses to the 16th of 10th month, and then unless otherwise ordered, further adjourn to the 10th of 11th month, and if not otherwise ordered, then adjourn to the 7th of 12th month. The Senate concurred, and both Houses adjourned accordingly. An effort was made in the House to offer a resolution directing inquiry into some difficulties which have occurred in the Internal Revenue Bureau, but it failed for lack of a quorum.

FRIENDS' REVIEW.

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BRITISH-SYRIAN FEMALE SCHOOLS, BEIRUT.

ESTABLISHED 1860.

August 17, 1868.

The Committee desire to lay before their friends the results of the work in Syria during the last six months. In addition to the former agencies for raising the condition of the Syrian women, several new and important features have been added to the labors already in existence. These are:

1. The formation of a Secluded School for the elder MAHOMEDAN girls of the upper classes.

2. An Industrial School for the BLIND, who are also taught to read the Holy Scriptures on Moon's system of raised types in Arabic.

3. And within the last three months the establishment of a GIRLS' SCHOOL AT DAMASCUS for Jews and Mahomedans, Greeks and Latins.

The MOSLEM SCHOOL took its rise in our Infant School at Beirút, where the younger Mahomedan girls were allowed freely and without restraint to mix in the open school: here they learnt to read, to sing, and to sew, and on their return to the hareems, those "gilded cages" where their elder sisters are rigorously secluded from all contact with the outer world, their progress excited the most anxious desires for education. Accordingly, the Mahomedan parents, including the highest Government officials, applied to Mrs. Bowen Thompson to form a Secluded School for their elder daughters, most of whom are betrothed at an early age, after which they are not suffered to be beheld by the eye of a man.

The Examinations at the Normal Training School have been attended by the Pasha, and many Mahomedans of position; and the President of the Board of Civilization, in seconding a vote of thanks, expressed "his great satisfaction and delight at hearing the children repeat and sing so well: he would impress upon all the necessity of female education, now that they had so splendid an opportunity, and advised all, and especially the Mahomedans, to avail themselves of Mrs. Thompson's kindness."

Another Moslem Effendi who invited Mrs. T. to visit the ladies of his hareem observed: "We know that they are not mere clods of earth, but have an immortal life, and we wish them to be taught by the teacher who will lead them to the true Master (meaning Christ). We once thought it our duty to keep our daughters at home, but now we see that the best way to educate them is to send them to school. It is the mother that educates the child—we men know nothing about it. But what can we do for our elder daughters?" The Mahomedan mothers had a meeting at Mrs. Thompson's, to consider the matter. It was a subject which lay very near her heart, and after much prayerful consideration, she resolved at once to meet this wonderful opening for bringing the light and liberty and peace of the Gospel into those hitherto impenetrable fastnesses of Moslem jealousy and bigotry. Writing to the Committee, April 22, she says:

"I have arranged to commence the Mahomedan School in connexion with our Infant and Elementary Schools, which are more easily secluded than any apartments in the main Institution; a high wooden wall, with trellis-work on the top, runs all round the play-ground, which is now provided with a double entrance, so that if one door is open passers-by may not have a peep at the girls, while the windows also are whitewashed so that the poor girls may not peep out. I think the Mahomedans begin to feel quite ashamed in thus making prison-houses for their young daughters, and an Effendi who brought two of his daughters yesterday, said, 'Put them where you like, in the open or closed school.' I quite hope after six months we shall see a great change. We shall need help for this school at first. All the alterations have cost above £26. I cannot tell you how full of gratitude I am for this school. No principles are yielded, for with closed doors we have an open Bible.

"*May* 11.—We have now above 30 Mahomedan girls who as yet are day scholars, but several Effendi would like to place their children as boarders after the long vacation. This, however, I fear cannot be accomplished for some time, for I could not have the courage to ask our friends to help in erecting the necessary accommodation. Of course it is most important to get these young girls placed under home superintendence, and thus break the pernicious influence of hareem life. I had a long visit from one of the Ulêmas last week. He said he had a list of ten other Mahomedan girls, but he wanted to make sure that, as they were strict Mahomedans, they would be taught to read with vowels, as it was considered a sin to omit even one single jot or tittle; that hence it would be absolutely necessary to have one of their own people to teach them to read with vowels. I told him that our first class were perfectly competent to undertake this, and at once gave him the opportunity of judging for himself by taking him into the first class, where Maalim Selim made them read from the vowel Testament; he exclaimed: 'Mashallah, Mashallah, they read as well as Ishi.' He expressed his wish to see the younger Mahomedan girls, and marvelled to see the order in which they were ranged behind their desks, and repeated one or two hymns and texts."

There was a General Examination of all the British-Syrian Schools during the month of July. That of the Normal Training School occupied the three days of the 7th, 8th, 9th July, and excited great interest among the natives. On the last day there were above 1,180 visitors, among whom were the Pasha of Beirût, the Mufti, and many other Moslems, and also his Excellency Franco Pasha, the new Governor-General of the Lebanon. The Examination was in Arabic, English, and French, in the Holy Scriptures of the Old and New Testament, grammar, history, geography, arithmetic, singing, the piano, &c., while the modest self-possessed manner of the girls gave much satisfaction. The Mufti, in a long address, said: "With these schools has begun the regeneration of Syria." Indeed the Moslems were so pleased that they begged Mrs. Thompson to have a special private examination for the benefit of the Mahomedan ladies, which was accordingly arranged for the following Thursday. The premises were cleared of all the men; two black eunuchs were stationed at the gate to keep guard. The ladies arrived, closely shrouded in white sheets, or tzars, which, on laying aside, disclosed the richest diamond ornaments. They sat for three hours listening with the greatest interest, and were very unwilling to leave at the appointed time. They were charmed to see and hear their children and young relatives, and several expressed a desire to come here as boarders, provided we had private rooms.

I have had an estimate made for this; from £250 to £300 would cover the expense of erection. What good might be done for such a comparatively small sum! Well, the Lord may put it into the heart of some of his servants to care for these Mahomedans. I am sure the results would be great.

His Excellency Franco Pasha left the following record in the Visitors' Book, as translated from the Arabic:

"Since I was in Beirût, eight years ago, I have not witnessed anything like what I have *now* seen *here* in regard to the growth of education and the spread of knowledge. Therefore my admiration is great in regard to what I have seen in this useful school, touching the success of the daughters of Syria in languages, sciences, morality, by the care of the honorable head, Mrs. Bowen Thompson. Therefore I offer to her my hearty thanks for the care she has taken to spread education in the right direction—teaching the children of all sects without distinction; and I have been pleased in that I have seen them brought up in unity and love; and as these young girls must one day be mothers, they will, without doubt, impart to their children these same good principles. Hence unity and civilization will become general, under the shadow of the rule of His Majesty the Sultan.

"I feel especially obliged to Mrs. Thompson for her desire to teach Arabic education in Arabic, which is their native language. I know this school will be very valuable to

Syria, and I congratulate Beirût for having it.

"(Signed) Nusri Franco,
"Governor-General of the Lebanon.
"*July* 14, 1868."

The Blind School was commenced in February last by a brother-in-law of Mrs. Thompson, who was deeply affected by the forlorn condition of the Blind, who are very numerous in Syria. A small room was hired, and the master of our Boy's School charged each of his pupils to bring one blind person, so that a goodly number were soon collected. They commenced by singing in Arabic—

"My faith looks up to Thee,
Thou Lamb of Calvary."

After reading the touching story of Blind Bartimæus, to which they listened with intense interest, the object of assembling them was explained: to give them the power of reading Holy Scripture, and, if possible, furnishing them with some employment. The pupils are of the most various conditions and ages. The old Muezzin who calls the hour of prayer from the Turkish minarets—several Druses, women and children. There are three little Turkish children, brother and sisters, all blind; a mother with her infant; all learning to look to Him the entrance of whose Word giveth light. There are about twenty-seven pupils, and a similar school has been opened at Damascus, where Mr. Mott proposes to introduce the Scriptures in Hebrew for the benefit of the blind Jews. The Examination of the Blind School excited the greatest interest and astonishment, and many eyes were filled with tears.

(Conclusion next week.)

A SERIES OF FOUR SCRIPTURE LESSONS, DESIGNED FOR FIRST-DAY SCHOOLS AND BIBLE CLASSES.

Lesson IV.

On Prophecy.

What is prophecy?

The foretelling of future events.

How can this be done?

By the revelation of the will of God to man.

How can we tell whether a prophet is sent by the Lord or not? In other words, how can we distinguish a false from a true prophet?

If the words which a prophet speaks, in all their particulars, afterwards come to pass, then we may know the Lord sent that prophet; for secret things belong only unto God.

Are there many prophecies recorded in Scripture of which we can trace the fulfilment?

Very many. Some of them were uttered hundreds of years before their fulfilment.

Have all the prophecies of Scripture been fulfilled?

Some are yet unfulfilled.

How should these be regarded?

They should be believed as entirely as if their fulfilment had already taken place.

Mention an Old Testament prophecy whose fulfilment is recorded in Scripture.

The prophet Daniel says, whilst he was speaking in prayer, the angel Gabriel, whom he had seen in a vision, touched him about the time of the evening oblation, and said to him, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

"And after three score and two weeks shall Messiah be cut off, but not for himself." . . .

"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. ix. 24—27.

What are we to understand by seventy weeks?

The Jews had Sabbatic years, by which their years were divided into weeks of years. Each week here represents seven years. The seventy weeks therefore amount to four hundred and ninety years.

Then there were to be four hundred and ninety years before Messiah the Prince was to be cut off. When did this time begin?

Four hundred and ninety years reckoned back from the time when most learned men agree that the death of Christ took place, brings us to the year in which Ezra received his commission from Artaxerxes Longimanus, King of Egypt, to restore and rebuild Jerusalem.

Why are the seventy weeks divided, in one part of this prophecy, into seven weeks, three score and two weeks, and one week?

The seven weeks are thought to refer to the time occupied in the repairing of Jerusalem and the restoration of the government to the Jews, after the Babylonish captivity; for Ezra and Nehemiah were just forty-nine years in completing that great work.

To what do the sixty-two weeks refer?

From the restoration of the government to the Jews till the commencement of the public ministry of the Messiah, was just sixty-two weeks, or four hundred and thirty-four years.

What is the remaining week, the time alluded to in the prophecy for the confirmation of the covenant with many, and in the midst of which week Messiah was to be cut off, and the sacrifice and the oblation were to cease?

The remaining week was divided into two parts by the sacrifice of the Messiah, which rendered useless any other sacrifice. His public ministry lasted three and a half years.

During that time the covenant was confirmed with many of the Jewish nation, by their acceptance of the promised Messiah; and during the three and a half years which followed, the gospel was offered to many in the name of Jesus, and many thousands by their acceptance of these offers had the covenant confirmed with them, before the apostles were driven from Jerusalem, to proclaim the same salvation to the Gentile world. This is one of the most important prophecies in Scripture. It was mainly in consequence of this, no doubt, that the Jews were looking for the Messiah, at the very time that Jesus was born; but they were looking for an outward king, to come in great pomp and glory, and therefore did not receive the meek and lowly Jesus.

There is one portion of this prophecy not yet considered. "The street shall be built again, and the wall, even in troublous times." Tell us a little of the fulfilment of this part of the prediction.

The city of Jerusalem and its walls were nearly fifty years in building; and the people were so much molested in their work by their enemies, that they labored with a sword in one hand and an implement for building in the other.

Now give us an Old Testament prophecy whose fulfilment we learn from history.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

"But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

"And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. xiii. 19—22.

Before we consider these prophecies, let us have a little description of Babylon.

Babylon was a very great and very ancient city. It was sixty miles in circuit, and so famous as to give its name to a powerful empire. It is called in Scripture, "The praise of the whole earth;" and Bishop Newton says that "its beauty, strength and grandeur, its walls, temples, palaces and hanging gardens, the banks of the river and the artificial canals and lakes, made for the draining of that river in the seasons of its overflowings, are described with such pomp and magnificence by heathen authors, that it might deservedly be reputed one of the wonders of the world."

What does Herodotus say of the walls and gates of this city?

The walls were 350 feet in height and 87 feet in thickness, and six chariots could go abreast upon them. The city had one hundred gates, all made of solid brass.

Such a city as this would seem in no danger of being totally abandoned. By whom was it taken?

It was besieged by the united forces of the Medes and Persians under Cyrus the Persian.

What prophecy was there respecting the river Euphrates, which ran through the city?

That its waters should be dried up. Jer. li. 36.

What was the size of the river?

It was more than one-fourth of a mile broad, and deeper than two men standing one upon the other; so that the city was thought to be more strongly fortified by the river than by the walls.

How was the prophecy fulfilled?

By means of deep trenches connecting with the canals and lake made for the overflow, Cyrus so drained it that his soldiers entered the city, under the walls, through the bed of the river.

Could it have been taken by other means?

It was thought to be impregnable, and was supplied with provisions for many years. It was foretold that the city should be taken by surprise, during the time of a great feast. Jer. l. 24; li. 39, 57.

How was that accomplished?

Newton, in his work on the prophecies, says: "The city was taken during the night of a great annual festival, while the inhabitants were drinking, dancing and revelling; . . . and the extreme parts of the city were in the hands of the enemy, before those who dwelt in the middle of it knew anything of their danger."

When was this?

According to Prideaux, about 539 years before Christ, and 170 years after the delivery of the prophecy.

Did there appear to be any reason why this beautiful and noted city should be abandoned, even after it had been captured?

There did not. The prediction seemed as unlikely to be fulfilled as if it had been made concerning New York or Boston.

Why were those splendid edifices forsaken, and the city depopulated?

The seat of the empire was transferred to Shushan. The court being removed, the nobles followed; then the merchants and others, until the streets were entirely abandoned.

Was there ever any attempt to repair the damages made by Cyrus in diverting the course of the Euphrates, thus flooding a large extent of country?

Alexander the Great purposed making Babylon the seat of the empire, and set men at work to repair the banks of the river, and to bring back the waters to their original channel.

Why was it not accomplished?

He met with some difficulties in the work, and death soon after put an end to his project.

Describe the further changes which took place in Babylon.

In the 4th century, it was converted into a hunting-ground for the kings of Persia. The walls were repaired, and wild beasts of every kind were kept there.

What is the next information we have respecting the city?

Some hundreds of years afterwards it was related that ruins were to be seen there, but that men feared to approach them on account of the innumerable serpents, scorpions and reptiles with deadly fangs, that were concealed among the rubbish. We are told that modern travellers cannot now discover the place where this renowned city was once situated. Thus we see the word of the Lord will be strictly fulfilled, however improbable it may appear.

We will now consider a prophecy from the New Testament whose fulfilment is learned from profane history: our Saviour's prediction respecting the destruction of Jerusalem. Please repeat it.

"And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . There shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." Luke xxi. 20—24.

What does the Evangelist Matthew record on the same subject?

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. . . . Then let them which be in Judea flee into the mountains. . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. xxiv. 15, 16, 21.

When were these prophecies delivered?

About forty years before the destruction of Jerusalem.

What is meant by the abomination of desolation standing in the holy place?

The Roman army besieging Jerusalem. The ensigns and images of the Roman army were an abomination to the Jews; and our Saviour called it the abomination of desolation, as it was to desolate Jerusalem; standing in the holy place, because the city and a certain portion of ground around it were considered holy by the Jews.

But how could the Christians flee from the city, when it was encompassed with armies?

Josephus tells us that when the Roman general, Cestius Gallus, might have taken the city with comparative ease, he *most unaccountably* led his army away.

Did the Christians avail themselves of this opportunity of obeying their Lord's command?

They did. During the interim which occurred before the city was again besieged, they fled to the mountains, where they found safety; and it does not appear that one of them perished in the destruction of Jerusalem, which took place several years after.

What Roman general took Jerusalem?

Titus; during the reign of the Roman emperor Vespasian.

How was the city taken?

After a protracted siege, it was destroyed by fire.

Was the escape of the Jews entirely cut off?

It was. Titus surrounded the city with a wall, so that no provisions could be carried in, and no person could escape without the knowledge of the Romans.

Were these the days of vengeance spoken of by the Saviour?

They were. History has not a parallel with the sufferings of the Jews at this time, from dissensions among themselves, from famine, pestilence and murder; while fire and the sword raged without.

What does Josephus say with regard to the burial of the dead?

He relates that the civil broils converted the city into a common charnel house, and that no care was taken for the burial of the dead, many of whom were finally thrown outside of the walls. Others were piled in heaps or shut up in large houses.

Describe further the great distress the Saviour had spoken of.

Wives tore the meat from their husbands, and children from their parents; and often it would be again seized by others, before it was devoured.

Did any leave the city in search of food?

Driven to desperation by hunger, numbers went out and fell into the hands of the Romans, who, without the orders of their commander, crucified so many that room was wanting to plant the crosses.

Why was this cruelty perpetrated?

To induce the Jews to surrender.

Did this treatment have the desired effect?

It did not. The Jews seemed to be blindly infatuated, and persisted to their own ruin. Josephus asserts that the Romans were more afflicted at the calamities of the city than the Jews themselves.

What was the end of these things?

The city was at length burned, and thousands perished in the flames. Some were taken prisoners by the Romans, being too much reduced by famine to escape.

How many perished in the siege?

It is estimated that eleven hundred thousand perished during the siege.

Why did these terrible sufferings come upon the Jewish nation?

On account of their great wickedness.

What was their crowning crime?

The crucifixion of the Messiah.

How did the Saviour lament over the city?

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, *and ye would not!* Behold your house is left unto you *desolate!* Matt. xxiii. 37, 38.

Who was the last one sent to this nation?

The Saviour;—The Lord Jesus Christ.

How is this represented in the 20th chap. of Luke?

Under the parable of the vineyard.

How might these dreadful sufferings of the people have been avoided?

By faith in Jesus as the promised Messiah.

How would their faith have saved them?

It would have led them to accept the warning of the Saviour, and to flee with the Christians, who escaped when the opportunity was most wonderfully provided.

What may we learn from this?

That our true happiness in this life, as well as our eternal salvation, depends upon our obeying the precepts of Christ.

How so?

If we are His children, He will support us in the hour of danger; and in the end will save from everlasting destruction every one that has taken refuge in Him.

Poughkeepsie, N. Y. M. M. F.

GRASS.

BY HUGH MACMILLAN.

(Concluded from page 69.)

"He maketh grass to grow upon the mountains." The wild grasses are taken, as it were, under the special providence of God. In their perennial verdure in regions above the zone of man's cultivation, we have a perpetual proof of God's care of the lower animals that neither sow nor reap. The mountain grasses grow spontaneously; they require no culture but such as the rain and the sunshine of heaven supply. They obtain their nourishment directly from the inorganic soil, and are independent of organic materials. Nowhere is the grass so green and vigorous as on the beautiful slopes of lawn-like pasture high up on the Alps, radiant with the glory of wild flowers, and ever musical with the hum of grasshoppers and the tinkling of cattle-bells. Innumerable cows and goats browse upon them; the peasants spend the summer months in making cheese and hay from them for winter consumption in the valleys. This exhausting system of husbandry has been carried on during untold centuries; no one thinks of manuring the Alpine pastures; and yet no deficiency has been observed in their fertility, though the soil is but a thin covering spread over the naked rocks. It may be regarded as a part of the same wise and gracious arrangement of Providence, that the insects which devour the grasses on the *Kuh* and *Schaf Alpen*, the pasturages of the cows and sheep, are kept in check by a predominance of carnivorous insects. In all the mountain meadows, it has been ascertained that the species of carnivorous are at least four times as numerous as the species of herb-eating insects. Thus, in the absence of birds, which are rare in Switzerland, the pastures are preserved from a terrible scourge. To one not aware of this check, it may seem surprising how the verdure of the Alpine pastures should be so rich and luxuriant considering the immense development of insect life. The grass, whenever the sun shines, is literally swarming with them—butterflies of gayest hues, and beetles of brightest iridescence; and the air is filled with their loud murmurs. I remember well the vivid feeling of God's gracious providence, which possessed me when passing over the beautiful Wengern Alp at the foot of the Jungfrau, and seeing, wherever I rested on the green turf, alive with its tiny inhabitants, the balance of nature so wonderfully preserved between the herb which is for man's food and the moth before which he is crushed. Were the herbivorous insects allowed to multiply to the full extent, in such favorable circumstances as the warmth of the air and the verdure of the earth in Switzerland produce, the rich pastures which now yield abundant food for upwards of a million and a half of cattle would speedily become bare and leafless deserts. Not only in their power of growing without cultivation, but also in the peculiarities of their structure, the mountain grasses proclaim the hand of God. Many of them are viviparous. Instead of producing flowers and seed, as the grasses in the tranquil valleys do, the young plants spring from them perfectly formed. They cling round the stem and form a kind of blossom. In this state they remain until the parent stalk withers and falls prostrate on the ground, when they immediately strike root and form independent grasses. This is a remarkable adaptation to circumstances; for it is manifest that, were seeds instead of living plants developed in the ears of the mountain grasses, they would be useless in the stormy regions where they grow. They would be blown away far from the places they were intended to clothe, to spots foreign to their nature and habits, and thus the species would speedily perish.

The more we think of it, the more we are struck with the wise foresight which suggested the creative Fiat, "Let the earth bring forth grass." It is the most abundant and the most generally diffused of all vegetation. It suits almost every soil and climate. Wherever the conditions of vegetation exist—from the icy plains of Spitzbergen to the volcanic

scoriæ of the Antarctic islands; from the sunny sea-shore to the dreary Alpine snow-line—there in some form or other it is sure to be found, struggling with adverse circumstances, maintaining the dominion of life over dead matter, incorporating in its frail tissues the forces of nature, preserving the atmosphere in a state of purity by feeding upon its noxious vapors, fringing the limits of eternal barrenness with beauty, often the only softening touch of tenderness beneath the scowling heavens. It attains its maximum of richness and growth in temperate regions, where the need for it is greatest. As we go northwards, it becomes short in stem and narrow in leaf, and forms a continuous closely-matted sward of verdure; as we go southwards, its stem becomes tall and its leaves broad, and it grows in isolated tufts, generally in swampy places or on river banks. It forms pastoral landscapes under the weeping skies of Europe; it forms bamboo forests and cane-brakes under the glowing skies of the tropics. It ministers to the food of man in mild climates; it ministers to the luxuries of man in hot climates. It may, however, be said to cover with a uniform green mantle the whole surface of the globe. And this mantle is not only ornamental, but eminently useful. It protects the roots of trees and flowers from the scorching effects of the summer's sun and the blight of the winter's frost. By the decomposition of its tissues, when it has fulfilled the purposes of its existence, it forms a layer of vegetable mould for the reception and nourishment of higher tribes of plants. When it grows upon the barren sands of the sea-shore, its long, creeping, matted roots bind down the particles which would otherwise be carried off by the waves; and thus it forms the best bulwark against the encroachments of the ocean. It can lift up its tiny spears against the crested billows, and say with prevailing power: "Hitherto shall ye come, and no farther." When it flourishes on the mountain-side, it performs a similar service to the loose soil, which the action of the elements has disintegrated from the rock; it binds it together by its roots and leaves, and thus prevents it from sliding down in the form of land-slips—whose effects in Alpine valleys are frequently most destructive. Indeed, the great primary object which God intended to serve by the universal diffusion of the grass, seems to be the protection of the soil. Were the soil freely exposed to heaven without any organic covering, it would speedily pass away from the rocks on whose surface it was deposited. The floods would lay bare one district, and encumber another with the accumulated heaps. The sun would dry it up, and deprive it of all its nourishing constituents; the winds would scatter it far and near, and fill the whole atmosphere with its blinding, choking clouds. It is impossible to imagine all the disastrous effects that would be produced over the whole earth, were the disintegration of the elements not counteracted by the conservative force of vital growth; and the destructive powers of nature not kept in check by the apparently insignificant, but actually irresistible, emerald sceptre of the grass. The earth would soon be deprived of its vegetation and inhabitants, and become one vast desert catacomb, a gigantic lifeless cinder, revolving without aim or object round the sun.

I began this paper with the assertion that man lives, both directly and indirectly, upon grass; I close it with the inevitable antithesis, that grass lives upon man. The melancholy words of Scripture, "All flesh is grass," are equally true whether we read them backwards or forwards. Strange mysterious circle of relations within which all organized nature is contained, and in which man himself, in common with the beast and herb of the field, has to perform his part and exchange offices and duties! The particles which circulate through his system must be again reduced to the inorganic state, out of which they were first formed, and restored to the tissues of the grass from which he derived them. The debt of nature must be paid; the obligations which for threescore years and ten had been accumulating must be discharged at last. The body, that had been sustained in life by the yearly produce of the fields, must return again to the dust to fertilize and enrich the produce of future fields, and keep the great vortex of life continually in motion. Grass forms the beautiful and appropriate covering of the grave. As it is the earth's first blessing, so it is her last legacy to man,

> "Whose part in all the pomp that fills
> The circuit of the summer hills
> Is—that his grave is green."

The body that it fed when living, it reverently covers when dead with a garment richer than the robe of a king. When all other kindness in food, and clothing, and emblematic teaching is over, it takes up its silent Rizpah-watch beside the tombstone, and forsakes not what all else has forsaken. Gently does it wrap up the ashes of the loved and lost, wreathing like a laurel crown the cold damp brow with its interlacing roots, drawing down to the darkness and the solitude the warm bright sunshine and the soft dews of heaven. If there be any place where, more than another, I love to see its modest verdure, it is in the village churchyard, whose swelling mounds have been trodden by the tender footsteps of time into less painful prominence. At the close of autumn,

when the grass lies withered and brown upon these quiet, forgotten resting-places of the dead, and the melancholy breeze wails over it, the words of Holy Writ come home to the heart with a deeply solemn and affecting appeal—"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." And if there be a place more than another where, in the bright days of early spring, I love to mark the bursting forth of its first tender leaves, it is also there. Resurrection is preached to us by each of the bright transparent blades, more convincingly than by the most eloquent human sermon. It tells us that our dead have not perished. It confirms the old Hebrew faith which called the grave the "house of the living;" and the exquisitely beautiful idea of Richter, that it is "the green mountain-top of a far, new world." It holds out before us the sure and certain hope that the human seed, "faithful unto death," that is sown in the furrows of God's acre, shall one day rise up to newness of life, and blossom in glory throughout an eternal spring.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 3, 1868.

Conversation.—Notwithstanding the jealous care of wise conservators of language, many English words have so drifted from their original signification, that some of the most accurate writings of two or three centuries ago seem to us awkward and almost foolish, the fault being, not in the old writers, but in our having lost the first and true sense of the terms employed. A removal certificate lies before us, granted "ye 17th of ye First month, 1687," to Alice Jones, on her emigrating to America, in which her Mo. Meeting testifies: "Shee hath walked blameless in her conuersation." This would now appear synonymous with saying "she hath walked blameless in her *talk*." But our old fathers understood the language of their day,—and the sentence is accurate. The primary definition given by Webster to the word *conversation*, is thus: "General course of manners—behaviour—deportment—especially as it respects morals." "*In this sense*," he adds, "*nearly obsolete*." How full and beautiful the tribute to the virtues of the modest maiden, from persons whose standard was so high, strict and pure! Blameless in her whole course of life! Webster's *fourth* definition is the acceptation now general—*familiar discourse*, &c. The word occurs in the Scriptures a score of times, and it may be doubted whether in a single case the present acceptation is intended. Ben Jonson, (contemporary and friend of Shakespeare,) in his Dictionary, defines it in a sense which the literary man of to-day would scarcely guess at: "Conversation. *Having a being.*" The King James translation of the Bible was made between the years 1607 and 1613, by men of elegant learning, who are admitted to have used in its perfection the English language of their time. In most cases where they give us the word in question, they retained it from the previous black letter Bibles—and it can hardly be supposed that, in its employment, they ever meant simple *talk*. We read, (Ps. l. 23,) "To him that ordereth his conversation aright, will I show the salvation of God." A black letter Bible lies on our table, "*Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most Excellent Majestie.* 1589." We turn to the text and read: "To him that disposeth his way aright, will I shew the saluation of God." Some old editions give it—"*makes that his custom.*" So we perceive that the text did not attach salvation to well-guarded language merely, important as it is, and included as it undoubtedly was in the rich, comprehensive old word *conversation*. Paul says, (Gal. i. 13,) "Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it." We have no difficulty in deciding that his *conversation* was not restricted to words, but, like Demosthenes' definition of Eloquence, consisted in "action—action." "As for Saul, he made havock of the church, and haling men and women, committed them to prison." Acts. viii. 3. "I persecuted this way unto the death." Acts. xxii. 4. "I persecuted them even to strange cities." Acts xxvi. 11. In Phil. iii. 20, "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ,"—the word is universally admitted to signify *citizenship* or civil rights. When Peter says, "Be ye holy in all manner of conversation"—he exhorts not exclusively to pious discourse,

but to holy living, which comprehends it. Peter clearly applies conversation to action, or *doing*,—1 Pet. iii. 16: "Whereas they speak evil of you as of evil-*doers*, they may be ashamed that falsely accuse your good conversation in Christ."

But whilst we may conclude that the scriptural use of the word is comprehensive, and always refers to the whole course of life, —to all our actions and even to all our thoughts,—we may profitably and reverently read the texts wherein it occurs, even if we accept it in its modern sense, well assured that it refers also to all our words. Taking the word in its full and scriptural, or in its restricted sense, what safe counsel, what wholesome exhortation is connected with it. "Let your conversation be as becometh the gospel." Phil. i. 27. "Be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness." 2 Peter iii. 10–11.

The present time of year, from 4th month till early in 11th month, is the season of Yearly Meetings, when the people assemble in multitudes to perform what our discipline sets forth as "the Lord's work," and thousands and tens of thousands gather in worshipping assemblies. Brought thus conspicuously into view, "what manner of people ought we to be, in all holy *conversation* and godliness!" How well for us all to aspire after the glorious promise "to him that ordereth his *conversation* aright." Let us, if the Lord so enable us, spread the truths so dear to George Fox and to us all, but let us not seek merely to be propagandists of right principles, but rather to exemplify them in our *conversation*, our whole manner and course of life. Let the simplicity which we so admire and desire in speech and apparel, be apparent in all our appointments. Let our horror of slavery be seen in our freedom from the thraldom of sin. Let our testimony for Peace strike at the root of all the lusts "from whence come wars and fightings,"—which underlie contention and schism, which break the holy bond that compacts the unity of the spirit. "Who is a wise man, and endued with knowledge among you? Let him show out of a good *conversation* his *works* with meekness of wisdom." James iii. 13.

Western Yearly Meeting.—The tenth annual session of this large and interesting body of Friends was held at Plainfield, Ind., commencing on Sixth-day, the 18th,—the Yearly Meeting for Ministers and Elders being held the previous day. It was large and satisfactory. Credentials were presented by the following Friends: *From Baltimore Y. M.*, John Scott, Francis T. King, Julia Valentine, Ann J. Matthews. *From Ohio Y. M.*, Jesse Hartley, Sarah Purviance. *From Indiana Y. M.*, Daniel Williams, John Henry Douglas, John Hammer, John Jessup, Jesse Pearson, Rachel Binford, Frances C. Jenkins. *From Iowa Y. M.*, Elizabeth B. Miles. A precious result of Christian unity with the Church at large was furnished in comforting and edifying epistles from the corresponding Yearly Meetings on both sides of the Atlantic. The business was transacted in brotherly love. A number of Meetings for public worship were held, it is trusted, in Divine life and power, the Spirit of our gracious Lord having been poured out among the multitudes assembled in the spacious meeting-house and in the open air.

A General Meeting was held at *Back Creek*, near *Jonesboro, Ind.*, under the auspices of Northern and Wabash Quarterly Meetings, and of the committee of Indiana Y. M., convening on the morning of Eighth month 14th. The house, calculated to hold 600 persons, was insufficient for the large assembly, but preparations had been made for out-door meetings in the commodious and well-shaded grounds. The first sitting was "purely and simply a meeting for Divine worship;" some of the subsequent ones partook of a business character, a steady aim being maintained to promote the honor and the spreading of the Truth, in accordance with the testimony of this religious Society. The continuance throughout the session of

remarkably fine weather was very favorable to such an assembly. Good order and Christian sobriety prevailed, and it is a comfort to note, as stated in the *American Friend*, the prevalent feeling "that the meeting had been owned and blessed of the Lord."

GRISCOM ON TOBACCO.—Considerable space has been occupied by the extracts from Dr. Griscom's treatise on Tobacco, brought to a close in the present number. Enough is given to enlighten the candid reader, and to induce a desire to possess the work in full. It is eminently calculated for tract distribution, and for this purpose ought to be purchased in quantities. Putnam & Son, the Publishers, have done good service in issuing it. Many will, on perusing the essay, wish to hand it, as a kindly gift, to those who need the instruction therein conveyed. Price for single copy 25 cents—$15 for a hundred—in richest binding, $30 per hundred. A discount to book sellers.

THE PENNS AND PENINGTONS.—The extracts from this interesting and instructive volume draw towards a close. We have abundant evidence of the satisfaction they have given to many subscribers who have not access to the work thus condensed, and especially to those, who, living in isolated localities, and receiving at most but one mail in the week, are very much dependent upon the *Review* for family reading matter. Those upon whose centre-tables and shelves fresh books are constantly crowding out those which would be still new to thousands, will, it is believed, approve of such a weekly appropriation of part of our space.

PRISON REFORM.—The idea embodied in the closing sentence of the paper on the Massachussetts State Prison, is one with which we should be glad to have every Christian citizen imbued. To make better the future lives of those who have sinned, is an object of incalculable importance, and the State, as a true parent of her people, should use untiring efforts for this purpose. The essay referred to was furnished at our request by a Friend engaged in prison inspection, from notes prepared for a different use, and we hope for further extracts.

FEMALE EDUCATION IN SYRIA.—By the kindness of Eli Jones a report is presented to the readers of the *Review* of a most important and interesting educational movement. Close by the spot where Annanias pronounced the words, "Brother Saul, receive thy sight," Moslem girls, brought for the purpose from the harems, are receiving education under Christian auspices, and taught to look for mercy and salvation unto that same Jesus whom Paul preached. There is enough connected with this movement that is purely Christian and unsectarian, to present a claim upon the liberality of those who feel that a portion of their surplus funds ought to flow towards that land which is fraught with so many precious associations.

DIED.

MILLER.—At the residence of his son-in-law Daniel B. Johnson, near Muscatine, Iowa, Jonathan Miller, in the 80th year of his age; a member of Bloomington Monthly Meeting;—gathered, it is believed, into the heavenly garner, as a shock of corn fully ripe.

SILER.—On the 11th of Ninth month, 1868, at the residence of her son-in-law George Chapman, in Parke Co., Ind., Rebecca Siler, aged nearly 72 years; a member of Bloomfield Monthly Meeting. Through her protracted illness she manifested much patience and resignation to the Divine will, leaving her surviving friends the consoling trust that her end was peace.

CORRESPONDENCE.

Bridgewater, Somerset, England, 9th mo. 11, 1868.—A letter from Eli Jones, under above date, transmitting names of additional subscribers to the *Review*, reports further improvement in the health of his beloved wife, whose extreme illness had caused much anxiety. She had accomplished a journey from Plymouth, by rail, of 95 miles, intending to proceed to Bristol. E. J. writes:

"I left Plymouth on the morning of the 8th inst. On that and the two following days I attended six meetings, and travelled 167 miles; some of them, as I thought, were unusually favored with the crowning presence of the Good Shepherd.

"One of the meetings attended was at Spiceland, in the east of Devon, in a well-wooded district of great beauty, finely varied with hill and dale, and *now* green as if clothed with the verdure of spring. The *black alder*, found only as a shrub or bush skirting our New England streams, I here saw a well-formed tree, with a trunk 18 inches in diameter—to me a *vegetable wonder;* the wood is said to be valuable.

"William and Ann Bird for many years attended meeting at Spiceland; their place of

esidence is still to be seen at the little village f Uffculme, near by.

"In the graveyard near the meeting-house ie the remains of R. W. Fox, the appointee f George Washington as American Consul t Falmouth, of whom I spoke in a former etter. The grave is indicated by a grassy ound and a stone, telling that he 'died in 818, aged 67 years.'

"Last evening I held a meeting at Wel- ington, Somersetshire, the town from which he "Iron Duke" derived his title, and where e had an estate,—on a high eminence, and ot far from the town, a pillar has been erected o the memory of the great warrior, and which rom its position can hardly fail to attract otice. I ought, however, in justice to Eng- shmen, to say they build monuments to thers beside military men; Lander, the frican Traveller, has one at Truro, Cornwall, is native town; and even the Quaker phi- anthropist and peace-maker, Joseph Sturge, as not been forgotten by his countrymen in his respect. One likes to believe 'that bad s the world is, respect is always paid to vir- ue.'

"Wellington is the present home of Cor- elius Hanbury, son-in-law of the late Wm. llen, (by marriage with Mary Allen, the aughter.) He and his present wife Elizabeth Ianbury are able to attend meetings with heir friends, and to take a useful part in la- ors of love for their Lord.

"Late accounts from several points in the ast represent the work of Education as pro- ressing well.

"As ever, thy friend and brother in Christ,

"Eli Jones."

Plainfield, Ind., 9th mo. 25th. . . . We ave had a remarkably favored Yearly Meet- g. The rain fell nearly every day, yet the rge meeting-house was filled at every sit- ng. The attendance is thought to be about wo thousand—the meetings for worship were uch larger. The sittings were very har- onious, the business well managed, and the eligious interest and feeling lively and con- ant. The sitting on Third-day, held with aised shutters, to hear about our North Caro- na Friends, was the most interesting one, I ink, that I ever experienced. The main- nance of our testimonies against slavery nd war was dwelt upon, and their practical orking out through the faithfulness of these ear Friends.

The meeting responded to the appeal to stain the schools, and over one thousand ollars in cash was laid upon the Clerk's ble. A minute was made, ordering $1000 be paid next year. About three-fourths of is Yearly Meeting are natives of North arolina, or the children of those who came from there many years ago. I never saw a meeting more baptized into feeling than it was. Some of the children gave in their *cents.* It was very touching. The Y. M. closed under a sweet covering. The Peace meeting (over 2000 present) was a complete success.

For Friends' Review.

THE MASSACHUSETTS STATE PRISON.

Passages from my Note-book.

The necessity of prisons and workhouses for those who violate the law and become dangerous to society, seems to grow with advancing civilization. But as a knowledge of the rights and duties of men in society has also advanced, these dark places of the earth are objects of increasing attention, and instead of being, as in times past, "the habitations of cruelty," many instances may be adduced of a Christian care that criminal men shall be treated for their own good;

"Hope's sunshine linger on their prison wall,
And Love look in upon their solitude."

The *Masachusetts State Prison* is a noble structure, situated at Charlestown, a suburb of Boston. There are 560 male prisoners. Female convicts in Mass. are imprisoned in county jails or workhouses. The warden is appointed by the Governor and council. He appoints and discharges subordinate officers. The present courteous and efficient warden, Gideon Haynes, has held his position for ten years. He is expected to hold office during good behaviour—not during the dominance of a political party—and is therefore encouraged to fit himself for his duties and perform them well. He manifestly aims to improve in every way the condition of the immortal beings committed to his charge. In the exercise of his appointing power, his estimate is high of the moral requisites of a prison officer, and dismissal is the certain result of improper conduct in a subordinate, or the odor of liquor on his breath.

A convict on being admitted is confined in the solitary cell from one to twenty days, before being put to work. During this time, he is visited by the deputy warden, and instructed in the rules of the prison. The warden, also, has a full and friendly talk with him, learns his history, assures him of kind treatment, and counsels him as to his future life. The chaplain, also, takes an early opportunity fittingly to impress his mind. The prisoners are always allowed ready access to the warden, to confer with him or to present any grievance.

The men are collected daily in the chapel, and a portion of Scripture is read, followed by prayer and singing. There are also religious services on the first day of the week. A series of evening lectures were delivered

last year by a number of gentlemen, on a variety of subjects. They were very instructive and deeply interesting to the prisoners, awakening an unprecedented demand on the library for books containing information on cognate subjects.

The time of the convicts is passed alone in their cells, except when in the shops at work, or collected in the chapel; and conversation with each other is prohibited at all times. But the severity of this rule has been relaxed, since 1863, on the occurrence of the national holidays, thanksgivings and fasts. On these occasions an hour and a half of unrestricted intercourse and recreation has been allowed them in the prison yard. Wines and Dwight, who witnessed one of these holidays, say, in their Report on the Prisons of the United States, "No equal company of gentlemen—we say it in the certainty of speaking within the strict limits of truth,—could have behaved with more decorum and propriety than these (temporarily) liberated felons." Warden Haynes says that the practice has been attended with the most happy and encouraging results. Fewer punishments, greater cheerfulness, better health, diminished tendency to insanity, increased alacrity in labor, and a more careful observance of prison rules, particularly that which enjoined silence and non-intercourse, are among the good effects claimed for it.

The convicts are subjected to no needless humiliation. They wear no distinctive dress. Each man's clothing is marked. Officers are not allowed to speak of the offence for which a prisoner is committed. Small violations of good order are treated with instruction or kind reproof;—those of graver character, or persistent, are punished by the dark cell, from which the convict is immediately released on his promise to obey the rules. Each day of confinement in the dark cell subtracts a day from his commuted time. It is supposed that a prisoner will earn all the time allowed by law for good conduct, and this is the case in a great majority of instances. No conduct record is therefore kept, except of punishments.

There are 702 cells in three blocks, surrounded by large halls or corridors. They are well lighted and ventilated, and kept scrupulously clean. The most recently built cells are 5 feet 4 inches by 8 feet 5 inches and 7 feet high. The hospital accommodations for the sick are excellent, and the general sanative arrangements such that no case of fever has occurred for fourteen years, and no contagious disease except one case of varioloid.

Every man, not an invalid, at the time of our visit was at labor, and the workshops presented an interesting scene of busy industry. In the foundry, iron clock cases and great variety of gas fixtures are cast, and other rooms ground and polished or bronze Iron bedsteads, (of which 150,000 were ma during the war,) wooden slat bedsteads, whi brushes of various kinds, and clothing f prisoners, were all being manufacture Most of the convicts are employed und contract, at prices varying from 75 cents $1.07 per day. The overseers of the wo must be approved by the warden, and ma be discharged by him at once for improp conduct; whilst to be the means of comm nication with the outer world by giving l ters or papers to prisoners, is a state pris offence.

The receipts of the prison last year were $125,697.2
Current expenses, including salaries, $101,351.0
Net profit on the operations of the year, $24,346.1

With kind consideration for her erri citizens, Massachusetts desires, not to vi them with her vengeance, but to make the future lives better; and she wisely adapts h means to that end.

Mercer Co., N. J. S. A.

THE USE OF TOBACCO.

EXTRACTS FROM DR. GRISCOM'S TREATISE.

(Concluded from page 56.)

There is yet another branch of this subje compared with which the physical effe heretofore alluded to are of comparative trifling importance, viz.: *the disturbance a impairment of the mental faculties.* The pro of this are as plain as those already given its physical effects, demonstrations of whi will now be given, showing that Nicoti like Opium and Alcohol, has a very mark and peculiar influence in that direction.

Among the many known cases of its i fluence upon the intellectual powers, the f lowing interesting facts are reported by Bertillon, in the *Union Medicale*, deriv from an investigation made at the Fren Polytechnic School in 1855–56. He inves gated 160 of the pupils who had undergo their examination, and what influence t fact of their having been smokers had up the results. As large a proportion as 102 these pupils were smokers. It was found, the classification by merit which followed t examinations, that while in the highest ser a third or fourth of the pupils were smoke in the lower series three-fourths, and in lowest series four-fifths were smokers. Aga while among 66 confirmed smokers, th average rank of 94.5 on their entrance i the school had sunk to 98.3 (the larger number the lower the rank), in the case of 60 pupils who were not smokers, their ra of 71 on entrance (already 23 ahead of smokers,) rose to 67·7—being, as the result nine months' work in common, 30 in adva of the smokers. This result of the inqui

s regards these limited numbers, was conormable to the prior experience of the school.

In this case, the pupils being chiefly a ounger class of smokers, they probably indulged in the practice to an extent comparatively moderate, and yet the influence of it pon the intellectual faculties, as compared ith those of the same age and class who rerained from the vicious habit, is very plain.

A further and more serious result of the ree use of tobacco now to be mentioned, is he *total* impairment of the intellectual faculies, in other words the production of *Insanity.* n the reports of the Lunatic Asylums of this nd other countries, this is very frequently ncluded in the list of causes of this sad conition, and the evidences of its influence upon he mental powers are so direct and clear as o be unmistakable. The great increase in he numbers of lunatics during recent years, n various civilized countries, presents a arked parallel with the increased use of his poisonous substance.

For example, in his report for 1866, Dr. Kirkbride, Superintendent of the Pennsylania Hospital for the Insane, states :—"Six ases were clearly attributed to the use of obacco. The pernicious effects thereof are uch greater than is generally supposed. In ertain temperaments it produces symptoms f an alarming character, and not unfrequenty is the cause of obscure and obstinate ailents, connected especially with the gastric nd nervous systems. This has often been een here very strikingly, when patients, after eing without a supply for a long time, have gain commenced its use.

"Even the most obtuse of those about the atients could not fail in many cases to oberve its effects. The use of tobacco and the se of alcoholic stimulants seem to have at east one somewhat similar effect on those ho have long been addicted to them, and hat is an inability to perceive any injurious onsequences in their own cases, however obious they may be to most others. The effects of tobacco on most of the inmates of a ospital for the insane are such, that, on hyienic grounds, even if there were no others. s use should be entirely interdicted in all uch institutions. I have never seen the ightest injury result from the immediate and otal breaking off of the habit of using tobaco, and the experience of this hospital is a arge one in this particular."

A very important fact illustrative of the elations of Tobacco and Insanity has recenty been brought to light in France by a paper aid before the Academy of Sciences, viz.: hat insanity increases in proportion to the mount of tobacco used. Thus it is said that etween 1812 and 1832 (20 years) the tax n tobacco produced 28,000,000 of francs, and the lunatic asylums of the country contained 8,000 patients. Since that time, the tobacco revenue has reached the sum of 180,000,000 of francs, and the number of lunatic and paralytic patients has increased to 44,000.

This increase of revenue is about 650 per cent., and the increase of the disease 550 per cent., very nearly the same proportions. These facts are certainly well worth the consideration of every human being, especially of those with whom the pernicious practice has already become a fixed habit, or a second nature.

Let all reflect ere it be too late, on the frightful warning contained in the above statistics. The last words of the individual who reported them, should be deeply impressed upon every mind, especially of the young. He said, "Immoderate use of tobacco, and more especially of the pipe, produces a weakness of the brain, and of the spinal marrow, which causes madness."

The following interesting story, illustrative and confirmatory of the views of the officials just quoted, is extracted from a New York paper of November 15, 1867.

Love and Lunacy. Brought to an Asylum by Crossed Love and Excessive Tobacco Chewing.—Some twelve months ago a young man, who was then employed in the Nashville and Decatur Railroad car shops, a steady, industrious mechanic, formed the acquaintance of a lady about fifteen years of age. An attachment speedily sprang up between the two which resulted in an engagement.

"The first troubles arose from the objections urged by the parents of the young lady. The old folks preferred another man. In anticipation of his marriage, however, the suitor had saved from his wages a considerable amount of money. He could now give the object of his affections a comfortable home, and saw no reason for waiting.

"About two weeks ago he asked that the wedding might take place at an early day, but his *fiancée* wished to defer the nuptials for two months, as at the expiration of that time she would be sixteen. This, with renewed opposition from the parents, seems to have weighed heavily upon his mind. He was an inveterate chewer of tobacco, and had often consumed nearly half a pound per day. This habit had long been at work undermining his nervous system, and his sorrows made him all the more persistent in masticating the weed. His quid was his constant companion. The more he thought of his crossed love, the harder he chewed. There was no limit to his unnatural indulgence. Every sigh was suggestive of a fresh mouthful; every reminiscence of the dear one was followed by copious expectoration.

"The rest is soon told. About two weeks

ago he began to exhibit unmistakable signs of lunacy, and is now under a physician's charge. His mental condition is directly attributed by the physicians to the excessive use of tobacco, aggravated by the effects of disappointed love on a weakened intellect."

Having thus demonstrated the effects of tobacco upon both the physiological and intellectual faculties of the individuals using it, even in the very common form of smoking, and more especially of chewing it, the next point to be considered is the influence of the practice of smoking *upon others*. In the first place, the presence of smoke in the air, derived from the combustion of any vegetable substance whatever, is offensive to the eyes and nose of all who see or inhale it, and moreover it is injurious to the lungs and blood. The principal ingredient of the smoke of all combustible substances is *carbon*, from which it derives its dark color. It is often deposited in the form of soot, showing the great quantity of this material derived from ordinary fuel. But tobacco smoke is doubly offensive and injurious, in consequence of its containing nicotine (the poisonous oil of the plant) combined with the carbon. It is this which gives to tobacco smoke its peculiar odor, so offensive to many, and necessarily injurious to the health of every one who inhales it.

If every human being should understand and appreciate the true value of pure air when inhaled, and the injurious influence of any foreign substance when absorbed into the blood through the lungs, the writer hereof cannot doubt that tobacco smoking would be totally discarded voluntarily, and perhaps legally. Under this view, it is plain that the practice referred to is a *nuisance* to all who refrain from it; and further still, the foul odor of the clothing, hair and breath, produced by the absorption of the smoke, renders the person of the smoker also very offensive. No one who properly appreciates the value of social intercourse, and the propriety of keeping his person in a genteel and pleasant condition, can indulge in so foul and offensive a practice, and every one who does so, should be wholly excluded from society for both sanitary and social reasons.

When practised even in the public streets, in the open air, and especially in large halls where people congregate, and in cars and other travelling vehicles, particularly where ventilation is disregarded, the effects of the smoke are offensive and injurious to great numbers of people.

Under such circumstances, it is justly regarded as a *public nuisance*, and, as in all cases of like character, it should be liable to suppression and prevention by the proper authorities. . . . . .

The *immoral influences* of this vile habit a sometimes as clearly manifest as are its phy cal, mental and social evils. The irritabili of the nervous system, and the depression the mental powers produced by it, are ve apt to result in diminished appreciation and indifference to, the moral obligations the individual; in consequence whereof e deeds and the neglect of intellectual and ligious duties are very apt to occur.

One of the most common and serious effec is the demand for alcoholic drinks, to satis the extreme thirst, and obviate the prostr tion of the physical functions resulting fro the high temperature and the narcotic infl ence of the burning weed.

There is no doubt that a large amount the intemperance now so prevalent, is the i mediate and direct effect of tobacco chewi and smoking, and no individual, however sa he may feel himself against intemperance b fore yielding to the temptation of tobac smoking, can rely upon himself to avoid after considerable indulgence in the latt practice, as both his moral and intellectu sensibilities are almost certain to become i paired, which fact he cannot himself apprecia It is therefore difficult and almost impossib for a confirmed lover of tobacco to avoid t terrible evils of intemperance.

Having thus demonstrated, by numero verified facts, the very frequent and almo universal influences of this singular pla upon the physical, intellectual, moral and cial qualities of man, it now only remains decide whether that being made in the ima of God, and endowed with faculties super to all other created beings, and alone p sessed of the power to discriminate betwe right and wrong, is justifiable to the least e tent in indulging in a habit which impa those noble faculties thus bestowed upon hi

Every habitual tobacco chewer or smok when in good health, if able to understar must admit the wickedness of opium-eati because of its impairment of the noble fac ties which distinguish him from the brute, a that death, when produced by it, which is son times the case, is correctly denominated *Suici*

The evidence herein presented furnish ample proof that very similar effects res from the use of tobacco; wherefore, as the dulgers in this habit impair to a greater less degree the physical and mental facult which they are bound by every religious c sideration to preserve and improve, they a liable to the same indictment as the Opiu Eater, and to the same ultimate penalty.

The grace of God within me, and the Scr tures without me, are the foundation a declaration of my faith and religion; and any man get better if he can.—*Wm. Penn.*

PENNS AND PENINGTONS.

(Continued from page 71.)

When William Penn left Pennsylvania in the autumn of 1684, he expected to return with his wife and family, as soon as he could secure from the King and those concerned a definite settlement of the boundary line between his province and that of Lord Baltimore. But, in the winter of that year, Charles II. died. Nothing had been effectually settled on the matter in question before that event, and hence the Governor of Pennsylvania was compelled to remain and watch for an opportunity to obtain a decision.

It will be seen by the letter in last chapter from Gulielma Penn to Margaret Fox, that the thought of her going to her husband in America had been before them, and she seemed most anxious to carry out his wishes. To live in Philadelphia, his own city, the birthplace and home of religious freedom, the beau ideal of his own creation, the spot on earth of all others in which his brightest hopes were centred, was from first to last the desire of William Penn. He says, in a letter to Thomas Lloyd, dated 16th of First-month, 1685, "Keep up the people's hearts and love. I hope to be with them next fall, if the Lord prevent not. I long to be with you; no temptations prevail to fix me here." Certainly, there was nothing to fix him, but much to delay him. The fall came and passed away, but no settlement of the boundary was obtained. Again, when writing to Pennsylvania, he says, "We are all well, through the Lord's mercy, and long to be with you, especially the children."

William Penn and his wife had systematically contracted their family expenditure, so as to allow as much as possible of their private income being applied to the expenses incident to the planting of a new colony, and the establishment of a new city. Most of the colonists were able working people; others took considerable property with them; so that the Governor did not calculate that the demand on his purse would be so long continued as it eventually was. His nature was so generous, so unselfish, that whilst his attention was absorbed in plans for the accommodation and prosperity of the settlers, he was liable to forget that much of what he laid out would never be returned to him. The sense of justice of corporate bodies, composed of settlers of every creed and class, was not in his absence always to be relied upon, and of this he was sometimes made painfully conscious. He remonstrated when each returning vessel brought call after call for money, bill after bill to be paid by the Governor. At length, in 1686, he peremptorily ordered that he be not drawn on for another penny; being then, as he stated, £5,000 in debt on their behalf; and no supplies, no quit rents, coming to him to help to clear it off. Writing to his agent he says, "If I cannot be supplied, I resolve to turn over a new leaf. There is nothing my soul breathes more for in this world, next to my dear family's life, than that I may see poor Pennsylvania again, and my wife is given up to go."

But it was long before the boundary question was even partially adjusted. Lord Baltimore, himself a Roman Catholic, with many friends at court, was determined not to yield to William Penn's suggestions, whilst the latter was too sensible of the importance of a settlement to the peace of the colonies to leave it undefined. In the mean time there were other affairs of great interest which claimed his attention. When the late King died, there were fourteen hundred Quakers lying in the prisons of England for conscience sake. To obtain their freedom he exerted himself to the utmost. But a full year elapsed before they were released; then by the King's proclamation, the prison doors were opened, and all who were confined on account of their religion were allowed to walk forth as freemen. It was not merely for those of his own society that Penn interposed to have such grievances removed as it was in the power of the King to prevent. The removal of every oppressive measure was an absolute pleasure as well as a matter of conscience to him, whoever were the sufferers. Possessing more of King James's confidence than any one else outside the Romish pale, and more than most of those within it, he obtained mercy or justice for many a suppliant by his intercession.

(To be continued.)

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 29th ult.

Great Britain.—The American Minister, R. Johnson, in his replies to addresses made to him at Leeds, reiterated the assurance of his hope for a speedy settlement of all differences between Great Britain and the United States, which he believed could be amicably adjusted without tarnishing the honor of either country.

The death of Henry Hart Milman, the poet, is announced.

Switzerland.—A Peace Congress is intended to be held soon at Berne. A request to send representatives, it is said, will be forwarded to the government of the United States as well as the different European nations.

Spain.—The accounts of the insurrection continue to be contradictory. The Queen is said to have attempted to reach the capital, but finding all the roads obstructed by the revolutionists, she was obliged to return to San Sebastian. Bravo, the recent Prime Minister, has fled and Gen. Concha is the President of the Ministerial Council. Martial law has been proclaimed throughout the kingdom. The insurgents appear to be especially strong in the

north-western provinces, and in those along the Mediterranean. The official *Madrid Gazette* of the 24th, acknowledged that the insurgents had appeared in arms in the provinces of Leon, Oviedo, Alicant, Malaga, Bejar and Alcoy, and that they had reoccupied Cordova, where they destroyed the bridge over the Guadalquiver, and the railroad, cutting off communication with the capital. At the latest accounts, the armed forces on both sides were said to be approaching each other, and a great battle was expected soon to occur. A report had been spread that the Queen had abdicated, but it was not confirmed. A proclamation is said to have been issued by the insurgents, saying that if victorious, their future course relative to the government of the country would be decided by universal suffrage. There are reports of a difference of views among the leaders, and that, while united in desiring the overthrow of the present dynasty, some of them are believed to be acting in the interests of the Duke of Montpensier, while others favor a republic. Gen. Concha was said to have sent to the Queen a request that her son, the Prince of Asturias, might go to the capital and assume the government, but that the Queen refused, saying that the Prince should not rule a people of robbers and assassins. Reports were prevalent that part of the army and most of the fleet had joined the insurgents. The dispatches of the 29th announced that the insurrection had become general throughout Spain; that the part of the royal army under Marshal Paiva was completely surrounded; that both Gen. Concha and his brother, who commanded one of the armies, had resigned, because the Queen refused to return to Madrid unless accompanied by one of her old Ministers, who was specially obnoxious, and that their resignations were accepted. The Queen had summoned a Council of State to meet her at San Sebastian.

Domestic.—A serious riot, in which several persons were killed, occurred at Camilla, Ga., on the 19th ult. The accounts of the parties engaged, though differing on some points, agree in saying that a political meeting (Republican) was to be held in the place, and that two white men who were expected to address it, approached the town at the head of a small procession composed of freedmen. Their opponents assert that the latter were armed, but this is denied. The Sheriff of the county opposed their entering, declaring, as they allege, that the people would not permit the meeting to be held; while he says that he assured them that if they would lay aside their arms, no objection to their entrance would be made. They persisted in proceeding, and soon after entering, they were fired upon, and a conflict ensued, in which seven of the blacks were killed and 30 or 40 wounded, according to the Sheriff's statement, while six of the citizens were wounded. The Governor sent a communication to the Legislature, saying that in disregard of his proclamation, the right of the people peaceably to assemble had been violently impaired, and the civil authorities were unable to protect the rights of citizens and to maintain peace, and recommending that the President should be applied to for military to preserve order in that county, and to have the guilty punished by due process of law. The message was referred to a committee of the Senate, which reported that the evidence submitted to the Governor was untrue, accompanying the report with sworn testimony. It was adopted, yeas 22, nays 10. In the House a report was also adopted, that the evidence furnished the Governor was not sustained by that before the committee; that the difficulty originated from a determination of certain parties to enter Camilla at the head of an armed company of freedmen, the right to do which was disputed by the sheriff; that the civil authorities are able to execute the law, and there is no necessity for military interference. A committee of the House "on the state of the republic," has since made a report, which was almost unanimously adopted, declaring that Georgia, in common with other States composing the *de facto* government of the confederacy, had acquiesced in the consequences of the late struggle of arms, and while believing it the right of the State to return to the Union on terms of equality with its other members, with the privileges and immunities of her citizens unimpaired and protected under the Constitution, her people acquiesced in the plan of reconstruction prescribed by the President, though the penalties imposed on the best citizens were regarded as unjust and oppressive; and they organized a State government in conformity thereto. Representatives elected under that plan have been admitted into Congress. They deprecate abusive political speeches and publications, intended to increase the hostility of the negro race against the whites, the advice given to the former to arm themselves in defence of their rights, which it is falsely asserted a majority of the whites desire to wrest from them, and the published accounts tending to produce a false impression that there is little security for life, liberty and property, in the State. They declare that it is the purpose of the whites faithfully to protect the negroes in the rights guaranteed by the Constitution and laws, State and national; and that they have no design to obstruct the right peaceably to assemble for the consideration of any matter, or any other constitutional right or privilege.

Gov. Warmouth of Louisiana, has vetoed a bill passed by the Legislature, forbidding the making of distinctions on account of color or race, in public conveyances, places of entertainment &c. The veto was based on the grounds that the rights sought to be enforced by the bill were fully recognized and established in the State Constitution; that the means proposed in the bill, for enforcing these rights were not only novel, but pernicious and impracticable, making that a crime which is properly a question of civil damages; that the provisions relating to railroads and steamboats, were likely to cause confusion in their application to those running beyond the State lines; and that the law proposed to enforce by penalties what is practically class legislation. The veto was sustained in the House by a tie vote. A new bill was introduced passed to a third reading and referred, almost identical with the previous one, except in making infractions of it a cause for civil action.

Application was recently made to Judge Boynton, of the Southern District of Florida, for a writ of habeas corpus to release Mudd, Spangler, and Arnold, now confined at Dry Tortugas, under sentence of a military commission, on conviction of conspiracy to murder President Lincoln. The application was based on two grounds: 1. That the military commission had no jurisdiction to try and condemn for the offence charged. 2. That, if rightfully imprisoned, the parties were pardoned by the President's proclamation of the 4th of 7th month last. The Judge decided that the offence was military one, and therefore properly tried by a military tribunal; and that the proclamation does not include these prisoners, because, while it pardons treason, it does not pardon those who have transgressed the laws of war, as spies, assassins, and those guilty of barbarous treatment of prisoners. The writ was therefore denied.

FRIENDS' REVIEW.

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HISTORICAL ACCOUNT OF FRIENDS IN GERMANY.

The history of Friends in Germany extends over a period of nearly eighty years, having commenced as far back as the latter part of last century, when three separate visits on religious service were paid by ministers of our Society from England and America, each of which had an important bearing in originating the connection between our Society here and the Friends in Germany.

The first of these visits * was in 1790, when Sarah Grubb, eldest daughter of William Tuke, and wife of Robert Grubb, was liberated to pay a religious visit to Dunkirk, Holland, Pyrmont, and some other parts of Germany, "her spirit" having, as she acknowledged, "been dipt into sympathy inexpressible with a seed in those parts of which she had not yet attained the outward discovery."

* Claude Gay, a native of France, and one who had joined the Society from conviction, visited the continent in 1763, but his labors had no direct connection with the little companies afterwards formed.

George Dillwyn, of Philadelphia (at that time resident in England) felt drawn to accompany Sarah Grubb in this service. He had also been her companion two years before to some parts of the continent, on which occasion circumstances had not permitted their reaching Germany; and it was to accomplish this remaining service that these Friends were now liberated.

A journal kept by Sarah Grubb, during this journey, is given in her memoirs, which, though brief, is so well written as to be in itself an evidence of the "great natural abilities," which Friends, in the testimony issued respecting her, said she possessed.

The party consisted of Sarah Grubb and her husband, George Dillwyn and his wife, and Joshua Beale. Their progress was difficult, and accompanied by various discouragements, besides the difficulty of travelling, which was at that time very great. Robert Grubb was recalled home through the dangerous illness of his brother; but Sarah Grubb, though deeply tried at this dispensation, felt it her duty to proceed, and, with the rest of the little company, succeeded in traversing most part of Germany, they "being previously," as she records, "entirely unacquainted with it, strangers to all their different languages, except a little French, and with no interpreter to accompany them."

In almost all the towns thus visited, they found individuals or companies, more or less numerous, of those who had become discontented and weary with the mere profession of Christianity and the deadness of those forms and ceremonies with which it is encumbered; these, Sarah Grubb writes, "having been mercifully visited with a lively sense of the spirituality of true religion, received us in the name of disciples, and rejoiced in being directed to the Christians' rest, leaving a comfortable hope respecting them, whether they are ever known to our gathered visible Church or not." This gathering did not take place except in two places.

In the town of Minden a little company of "sincere hearted and exercised

Christian travellers," (to use Sarah Grubb's own expressions,) welcomed the visit as in the "Divine appointment," and were found so prepared to sit down in *silence* and wait for a right opening, as to appear in favorable contrast to most elsewhere met with, who were but too ready to converse upon their experiences. One of the councillors in this town showed our friends much attention, which Sarah Grubb mentions in her journal, and especially the parting interview with him. He never was united to Friends, yet it is interesting to remember that, through the marriage of one of his daughters to Benjamin Seebohm's father, he had an important, though collateral, association with our Society.

At Pyrmont the travellers prolonged their stay for five weeks, becoming deeply interested and exercised for a company of some twenty persons they found there, "who were separated from the established religion, and were in the practice of meeting together at one another's houses, to read, to sing, or pray, as and when they apprehended most right." The state of these was not thought wholly satisfactory, yet the Christian labor then extended seemed so to remove doubts and quicken desires for the one thing needful, that our friends left them in the hope of their experiencing an increase of steadfastness.

Of the many places thus visited, respecting which an account more or less minute is given in the journal, these two are alone mentioned here, as they are the only ones in which the little companies became afterwards members of our religious Society.

In nearly all meetings held at the various towns, mention is made of the desire shown by individuals to attend, from the distances they had walked to be present. Some are described as having come on foot *many* miles; others 15 miles; one, a blind woman, walked 17 miles; at another time four men had walked 20 miles, and one 40 miles. It is interesting to find that this desire to attend meetings still exists, for during a recent visit to Minden, some of those present had walked more than 10 miles to be there, although one of them was in so feeble a state of health as to have been much overdone by the exertion.

This religious service in Germany proved to be the closing labor of Sarah Grubb's life. The journey occupied five months, and there is little doubt the fatigues it involved seriously impaired a constitution which ill-health had previously weakened. She survived her return only six weeks, and was but thirty-five years of age at the time of her decease. Friends in their testimony respecting her especially allude to the "intrepidity" she had shown in "these efforts to promote the blessed cause of truth and righteousness."

It was also the portion of the next laborer in this field of service to find in it the closing scene of his Gospel ministry. This was John Pemberton, of Philadelphia, a minister devoted from his early manhood to spend and be spent in his Master's cause, who had therein labored much, and at various times, throughout England, Ireland, and even among the wildest districts of Scotland; who had also twice passed to and fro between England and America upon this service, and had spent many years at a time therein. This devoted Friend, when sixty-seven years of age, at a period of life when most look for rest rather than exertion, felt so deeply exercised on account of the little companies Sarah Grubb had met with in Germany, as to leave his wife and the comforts of home, and for the third time crossing the ocean, landed in Holland on the 6th of Sixth Month, 1794, having Alexander Wilson as his companion.

In prosecuting this journey, of which his published journal contains many instructive particulars, he took a severe cold, from the exposure it occasioned during a very wet season. Yet, though greatly enfeebled, he was enabled to persevere in his work, with a devotedness to his sense of duty that awakened the surprise and esteem of those who saw the physical weakness that oppressed him.

Thus giving himself to the service, he was enabled to visit the little companies in nearly all the towns in Germany mentioned by Sarah Grubb, until, finding his illness increasing, he returned to Pyrmont, where, in the house of Frederick Seebohm, he was for some weeks tenderly nursed until his death, which took place on the 31st of First month, 1795, seven months after he had landed from America.

His illness was attended with much suffering, but the patience with which it was borne, the loving counsel he extended to those who visited his sick room, the frequent and melodious praises he uttered, and the resignation with which he met his approaching end, far from his nearest and most tenderly-loved friends, are acknowledged in a testimony issued respecting him by the Friends of Pyrmont, on whom this self-sacrifice to apprehended duty made at the time a deep impression.

John Pemberton's remains were interred in what was then a piece of waste land, secured for the purpose from the Prince of Waldeck, in whose dominions Pyrmont is situated. The ground was subsequently enclosed by a stone wall, built with money sent for the purpose by John Pemberton's widow and it became the burial-ground for the Friends, whose graves now thickly surround the weeping ash tree which marks the spot where are interred the remains of one whose

devotion had had so much influence in calling them into existence as a Society.*

Whilst John Pemberton was at Pyrmont, he encouraged the little company there again to address the Friends in this country, renewing a request to be considered as associated with them. A previous application had in some way failed to reach its destination, but this one, enclosed with a letter from John Pemberton, arrived duly, and was answered; thus forming the first link in that chain of epistolary communication which has since been preserved.

In the same year (1795) occurred the third of those visits alluded to, as having had the effect of gathering a Society of Friends in Germany.

This was the visit of William Savery and David Sands, both ministers from America; and George Dillwyn and his wife felt drawn for the second time to unite in this service. Benjamin Johnson, of Philadelphia, and William Farrer, of Liverpool, were also of the party as companions. They were engaged during the autumn of 1795, and the spring of 1796, in visiting the towns of Northern Germany, after which George and Sarah Dillwyn stayed at Pyrmont, whilst William Savery and David Sands visited Berlin, and, after thus spending five months in Germany, the whole party proceeded to the south of France.

It is evident from the published details of this journey, that the Friends' labors were blessed to the confirming of the work which their predecessors had commenced, though they had to lament that, amid much love shown for the truth and its friends, there was a want of firmness and boldness.

In Minden, William Savery and David Sands found the little company much reduced, so that out of some sixty persons only five or six families continued to assemble for public worship. These still evinced, as Sarah Grubb had before remarked, a disposition to sit in silence, and seemed honestly seeking a right foundation.

Councillor Borries was willing to renew his acquaintance with Friends, having kept himself somewhat reserved from them during the six years since Sarah Grubb's visit. Other persons of influence in the town also received the Friends with much openness, and an Orphan House was lent them in which to hold public meetings.

At Pyrmont, though the number calling themselves Friends was greater than at Minden, yet special causes of disagreement among them existed, and at both places the extensive and heart-searching service of the Friends was so blessed that a spirit of mutual forgiveness arose. Meetings that lasted for several hours at a time were held to much comfort, and, in a feeling of renewed love, assurances were given of a desire "to cast all offences as into the depths, and labor for the building one another up in the love and fellowship of the Gospel."

Thus, these two latter visits, of John Pemberton, and of William Savery and David Sands, paid after an interval of six years from that of Sarah Grubb, were the means of reviving, and in a measure consolidating, that work which her service had commenced, and were instrumental in establishing a regular meeting of Friends in association with the Society in England.

There had been held, from the first, Meetings for Discipline among the German Friends, but they had become discontinued: they were at this time revived,—and in a more systematic manner,—taking the name of the Monthly Meeting of Pyrmont. To this Meeting the Friends of Minden, at that time but five in number, became united as *members* and not as a distinct *Meeting;* the Monthly Meeting thus formed being placed in correspondence with the Yearly Meeting of London.

In this work it is to be observed how large a share had fallen to Friends from America, a circumstance which explains the interest felt by the meetings in that country on behalf of those at Pyrmont and Minden, as shown by the pecuniary help they have from time to time sent, and the numerous visits paid by their Ministers when travelling with certificates.

It must, however, be borne in mind that the prominence of the Ministers from America, in the commencement of this work, is accounted for by the difficulty British subjects had to encounter in travelling on the continent at this time, on account of the wars of Napoleon.

Whilst William Savery and David Sands traversed Germany, taking with them Louis Seebohm as an interpreter, George and Sarah Dillwyn remained at Pyrmont, where their visit was prolonged more than two months.

There is no doubt that the Friends who made this visit returned encouraged in the retrospect of their labor, and hopeful for the future welfare and increase of the little communities which they had been the means of re-establishing. They believed that a people, was "in preparation of the Lord who should not be afraid to own Him and his testimonies in his own time," and felt greatly solicitous for the preservation of the little communities

* It is interesting to observe that the Jews' burial-ground is opposite to that of the Friends, and both ar away from the Public Cemetery in which those f other communities are buried. In this, as in so any other instances, the Jew and the Quaker are ound associated in their separation from others.

at Pyrmont and Minden, as centres from which this work might grow.

What might have been the result if Ministers from England and America could from time to time have frequently visited them, cannot now be known; but the circumstances attendant on the continental wars almost precluded this, and, with the exception of a visit paid in 1798 by three women Friends, Ministers from America, accompanied by George Stacey, of London, and one by Richard Jordan, also from America, in 1799, no further visits were practicable until 1814, when, after an interval of sixteen years, Stephen Grellet was the first to renew a personal intercourse. During this time, so far from the increase which had been hoped for having occurred, the Society had become much reduced. During these sixteen years, however, considerable efforts for the benefit of German Friends were made, and that of a kind to require particular mention.

(To be continued.)

MADAGASCAR.

From Report of the Missionary Meeting held at Ackworth, 7th mo. 3d, 1868.

Under date of Twelfth month 22d, 1867, J. S. Sewell writes:—

"I long that some *young*, well qualified teacher could feel it his duty to come out and take charge of the School. I am sure he would be received most cordially by all here; if he came out to join heart and hand with those here, in advancing the cause of Christ, as far as he could unite with them, there would be no disposition to hamper his course of action.

"I have so often, since I came out, remembered the remarks made by one of the Friends on the afternoon when the Provisional Committee took up our case. Report was made that so many hundred pounds had been subscribed towards our mission; this Friend, who was deeply interested in the condition of the poor in London, thought it showed something wrong when Friends so cordially gave their money to an undertaking like ours, when so little was given to relieve the spiritual wants of the destitute in London. I made no remark at the time, for it would have been out of place; but I think if the good man who made the remark were here, instead of in London, he would look at the matter from a different point of view. He would call to mind the hundreds of thousands of pounds spent annually in London in support of the various benevolent institutions existing there, and in keeping up the thousands of churches, and chapels, and meeting-houses. He would remember the number of schools, from the lowest Ragged School to the University College. He would think of the many thousands of good, earnest Christians of various denominations who are laboring—some in one way and some in another—to do such service as they think God gives them to do, so that if they were willing, there are but few, comparatively, who cannot hear something of the glad tidings of the Gospel. I know well that a very different picture could be drawn; but I say that this is the kind of picture of London which one living here is inclined to make. And then he would look at this town and see less than a dozen foreigners with their hands as full of work as they can possibly be; a town with 50,000 or 60,000 inhabitants; seven or eight chapels, crowded every First-day, and the people craving for teaching a little beyond that which they get from their native teachers.

"He would find the Christians in a most interesting state, but subject to all the temptations incident to ignorance. The young, especially, are easily stuck up and attracted by anything new. The old, strong in their prejudices and jealousies, and a decidedly low standard of morality existing among them; many of them eager for instruction, though exceedingly desultory in their habits, and unwilling to give themselves much trouble about it.

"He would see seven schools in the town, which prosper so long, and so long only, as one of the Missionaries can spend about half the school-time in the school. He would not find one native teacher who was at all competent to have a school under his care without constant oversight. He would find no books for the people to read, except the Bible, Pilgrim's Progress and a small periodical, published every two months; and nobody here having the time either to write or translate books. He would see three-fourths of the population of the town with their strong prejudices against anything connected with the European. Perhaps this is not quite right—I ought to have said the leading portion of these three-fourths entertaining these strong prejudices, whilst a large number of the rest, being their slaves and dependants, are under their influence. Then leaving this town he thinks of the country round. He thinks with pleasure of those villages in the immediate neighborhood of the capital, having most of them their chapel and little company of Christians; but as he inquires more closely, he is struck with the contrast which these Christians in the villages show to those in the town. He needs little else to convince him what a blessing to the town is the influence of the devoted Missionaries there. The he sees how, as these village churches increase, these few Missionaries who are compelled to visit them at stated times, find the work so increase upon their hands that the

do not know how to give the time they feel they ought to give to their schools. Then he thinks London would never miss a few of the young, earnest men which it contains, and how invaluable they would be here! But he goes a little further from the capital, and then all these bright pictures are gone, and the grossest darkness covers the whole land. It is true he sees a few companies of Christians in a few distant places: as, for instance, in one large town, where no Missionary had ever been, till within the last three months, when one of the Church Missionaries spent a fortnight there. He finds three churches and three or four hundred attenders; but, on close inspection, he finds that in this town, as in almost every other, the Christian part of the population is composed of Hovas, who are there on government service—most of them continually changing population.

"Thus he sees, that of the 3,500,000 inhabitants of this land, the Gospel has only reached or has hardly reached any but the leading tribe, the Hovas, who form only about the seventh part of the population of the island, and of these about 20,000 only out of 700,000 have been so far brought under its influence as to be frequent attenders of chapel; then he sees the whole of the western side of the island inhabited by a people much more numerous than the Hovas, and bitterly hostile to them.

"Within the memory of all their old men, these, the Sakalavas, had the same homage paid them by the Hovas which they, the Sakalavas, now pay to them. Are they to receive the Gospel of peace from the Hovas? or while the strong warlike spirit still remains among both one and the other, and by no means confined to the heathen party, is another war to take place between them with all its direful consequences? Are they, with their fierce heathen and almost cannibal practices, again to have the supremacy over the Hovas which they once had, being more than double their number? Thoughts like these leave this most vivid impression: Now, JUST NOW, is the time for helping Madagascar as far as we can. Oh, what a rest there is in feeling sometimes it is God's work, and that He calls whom He chooses into His harvest field. But there is another solemn thought that often accompanies this. It is possible to be called into the field and not to go. It is possible on our part to withhold the service, whether of ourselves or our money, which the Lord calls for; and then loss, and sometimes a most fearful loss, follows as a consequence, not only to ourselves, but to those also whom we ought to have assisted. But I have got away from the idea I set out with, the comparison of the spiritual advantages of London with those of Madagascar. Nobody at home can just understand the craving sometimes felt for a few more helpers, only they must be such as the Lord sends and qualifies. I hardly know how to press it, but a few devoted women of the right sort—oh, what a blessing they might be! I feel, as I am writing this, that it does not do too much to press the claim of one place before another—we cannot feel an interest in all alike. One has his place of service in London, another in Italy or Spain, another in India, another in China, another in Madagascar, another in New Zealand, and each feels exceedingly 'the harvest truly is plentiful, but the laborers are few.' We cannot but each say what we feel, about the immensity of the work requiring to be done in our neighborhood, and there we must leave it. Where rightly minded, we shall none of us in our different spheres of service be at all inclined to be jealous of the help given to one portion of the vineyard more than another; but we shall all look with longing eyes upon the money uselessly squandered."

BRITISH-SYRIAN FEMALE SCHOOLS, BEIRUT.

ESTABLISHED 1860.

(Concluded from page 83.)

The GIRLS' SCHOOL AT DAMASCUS, which was commenced at the urgent petition of a large number of Jews, Greeks, Turks, and even some Roman Catholics, was opened in May, in a small hired house. On the 10th of June Mrs. Thompson writes:—

"The school already numbers above fifty children of the most respectable families, Jews and Greeks. The former preponderate. Our house and our forces will not enable us to take more than sixty, and indeed this is ample for the commencement. This work is most manifestly of the Lord, and small as it is, has already given an impetus far beyond the circle immediately concerned. The stupor hanging over the female mind has been aroused, and now they will never rest till they get education. The Jewish community is the most alive to the necessity of shaking off the lethargy of ages. Every morning several Jewish ladies make their appearance, sometimes at sunrise, bringing their daughters with them, and they lament their own inability to profit by these advantages. One of these mothers made many inquiries as to our religious views—pictures, images, saints, &c.—and finished by saying, 'If your school *here* is to be like that at Beirût, I promise you twenty children of my own connexions; and indeed,' she added, 'you may have all our Jewish children.' Several Turkish gentlemen also have asked me whether I would receive the Mahomedan girls, and were delighted when assured it was open to all.

"Yet with so much unexpected success,

our God, as if to keep us from being unduly exalted, sees fit to send us many trials. Thus for instance :—

"A very respectable man called upon me on Monday with his grown-up daughter, to place her at our school. He told us that the day before the Roman Catholic priest had cursed us from the altar, as well as those who should send their children to the English school. The man stopped to speak to the Padre after service, and told him it was wrong to curse us, that we were as good as other people, and that, as regarded himself, he should take his daughter and place her at our school the next day.

"A young Turkish officer whom I met one day, said he would give anything to learn English. He was twenty-three, and his eldest child five years old. He would like her to come to school, but the distance was too great. He said the English thought it wrong to have more wives than one—he could have four. At present he had only two, of whom one was a Circassian, whom he had bought for £150. This led to the avowal of the fact that there is at this time a regular slave-market at Damascus. Oh, what iniquities lie at our very threshold, and we know it not! It is well, for it would crush every energy. Dear friends, let us take courage and buckle on our heavenly armor, and oh, may we get a firm hold of faith; for without strong, unwavering faith in the love and power of God, we are defenceless on all sides. We must look to you to provide with needful supplies your Damascus little one—born and cradled amidst difficulties, and toil, and want. It looks to you."

And truly God is hearing and answering prayer. He has not only opened a great and effectual door in Damascus, so that, day by day, the number pressing for admission increases far beyond the limits of our small hired house, which has made it necessary to lengthen our cords, and accept the offer of an educated Jewish merchant to rent or purchase his large and commodious house, having double courts, a fine garden, and an abundant supply of pure water. By a remarkable coincidence this house is situated in "the street which is called Straight," where we trust that many will, by the blessing of God, be turned from darkness to light, and from the power of Satan unto God. Here our British St. Paul's School will, we hope, soon be carried on. Funds and friends, we cannot doubt, after our long experience, will be raised up to enable the Committee to undertake this new and enlarged field of labor, in the most ancient city in the world, associated as it is with the conversion of the great Apostle of the Gentiles."

The Committee have much pleasure in closing this paper with a letter just received from the Rev. E. B. Frankel, Missionary to the Society for Promoting Christianity among the Jews, dated Beirût, July 11, 1868.

"I am on my way home to Jerusalem, from a missionary tour through Syria. Speaking to Mr. Mott about God's work at Damascus, he asked me to communicate my impressions to you about dear Mrs. Thompson's efforts there. After each visit to Damascus I pleaded with Mrs. Thompson on behalf of the many thousand children in that ancient city. Her reply has always been, 'I wish I had the means; my heart is yearning for the dear girls there." However, a petition from the parents themselves to come over and help them decided the question at once. The Lord is calling, and His servant must hear. The school was opened a month ago, and nearly 70 children are already under Christian training, and a few days ago the teachers had actually to close the door against fresh applicants. The present house is too small to take in any more.

"Mrs. Thompson's schools remind me of the poor widow who had to borrow vessels from all her neighbors that the Lord might fill them with oil. Mrs. T. has only to furnish the schools, and the Lord is filling them with souls who are to receive there the oil of gladness, and every day a fresh cry is raised, 'more vessels—more schools.' Thousands more are ready to be instructed in the way of God. Who can refuse these calls?

"I trust the women of England will not turn a deaf ear to the appeal of their poorer sisters in Damascus.

"I cannot describe to you my feelings when I entered the School one morning, and found these dear girls, who had perhaps never prayed in their lives, all,—*Jews, Greeks, Turks,* and *Latins*—united in worshipping one God and Father in the name of His dear Son, the Lord Jesus Christ, all joining in the Lord's Prayer. It may be said of many a girl of benighted Damascus, as was said of Saul the persecutor, Behold, she prayeth! Time will not permit me to say anything about the work of the two Bible-women, the School for the Blind, Classes for Men, &c., but I know that it will rejoice your heart to hear that by the efforts of your dear sisters the light of the Gospel has been introduced into many a dark corner. The Lord is truly working with them. What a privilege to be workers together with Christ, to advance His glory and hasten His coming!

"Yours truly in the Lord,

"E. B. Frankel."

In a letter dated August 2, Mrs. T. says:—

"The School is full. The children come at 5 o'clock in the morning, so that the teacher has inflicted on such as come at that

early hour the duty of sweeping and cleaning the courtyard. But no matter, the girls come all the same, and the broom passes from one soft hand to another, so that they may but come to their beloved School."

The Committee are happy to add that two English ladies (one of whom has already been five years in Palestine, and is acquainted with Arabic) are now on their voyage to Syria to take charge of the Damascus School. The expenses of their passage, &c., have been generously defrayed by the Society for Female Education in the East, who have desired to give this proof of sisterly co-operation. They are, however, under the exclusive responsibility of Mrs. Bowen Thompson. The salary of one of these ladies has just been most nobly undertaken by a band of Christian friends at Tunbridge Wells.

The Committee are happy to say that the Syrian Bible-women at Damascus, whose monthly stipends are lovingly provided by friends of the *Missing Link*, have given much satisfaction, and by their diligent visits have acted as pioneers to the School.

The new GOVERNOR-GENERAL of the LEBANON, too, has entered warmly into the plans of the British Syrian Schools, and promises to encourage the Lebanon Mission even beyond our highest expectations.

With such fields all around, the Committee need not say friends and funds are more than ever needed to reap the harvest of souls.

[Here follows a list of 18 schools with a total of 1,134 pupils.]

THE BIBLE IN AUSTRIA.

The following interesting statement, taken from the Monthly Reporter of the British and Foreign Bible Society, gives an encouraging and gratifying view of Bible work at the depot of that Society in Pesth:

"One day a priest entered the depot, and looked at several copies. All at once he dashed down the book he had in his hand, as if stung by a viper, and cried out indignantly, 'Bible Society!' and hurried off without even saluting us.

"Only two favorable cases have occurred. A young priest praised the Servian and Croat editions and promised to promote their circulation. Another Romish priest, a professor in a college, was asked by a young man whether he might read Diodati's Testament. 'Oh, yes, indeed you may!' was the reply: 'read it with prayer, and live according to it. It is the word of God, faithfully translated, although the language is not very classical.'

"The following is related of a monk:—A poor old sick man, lying in the hospital, begged our colporteur for a New Testament. We sent him a somewhat damaged copy as a gift. The poor man, who is near death, was delighted, and read it with intense avidity. A monk saw this, and endeavored in a variety of ways to get the book out of his hands; but the old man clung to his treasure, and nothing could make him part with it. At last the monk, exasperated by the fruitlessness of his endeavors, cried out, 'It is an infamous book! infamous is he who brought it to you! infamous are those who sent it!' The sick man entreated the monk to leave him alone, and to let him die in peace; 'That book,' he said, 'had made him happy.'

"A young Croat student bought several editions and said, 'I beg you to transmit to the Bible Society the thanks of a Croat, expressed in the name of his countrymen. The noble-minded British nation has, by the publication of the truly classical Croat translation, rendered the Croat people a permanent service; it will prove to be the greatest blessing. And we feel doubly grateful that, not satisfied with this, the society now supplies copies beautifully got up, at merely nominal prices, so that the poorest may buy. I will tell them what has been done for them in England. May God bless the people and the country of England abundantly!' Thus spake the young man, full of noble enthusiasm. The meeting with him will not be readily forgotten.

"After much trouble we have succeeded in finding a colporteur, a man of the right stamp.

"The history of Paolo M— is in itself most interesting, and a glorious instance of the way in which God seeks out and leads his people.

"Our Paolo spent his boyhood as a chorister, serving at mass, assisting the Romish priests in the performance of their ceremonies; and he acted his part so well, that the manager of the city theatre took notice of him, and engaged him; so the mass-boy became a petty actor, and it was now his duty to make thunder, to play the page, etc. But he did not relish this sort of life long: he left and began to learn mechanics. In consequence of a stoppage in trade he lost this livelihood, and had to seek his bread in the streets. Always a little inclined to philosophise, and bent low under tribulation, he began to see that this life is all vanity, and man born to trouble. This was the Lord's time to draw him. At this time (it was in 1856) a Florentine monk made his appearance in Trieste during 'Lent,' and created a great stir. This monk, formerly a count, and related to one of the princes of Italy, a man of most prepossessing manners, rare eloquence, and noblest appearance, boldly preached Jesus Christ and Him crucified. He invited people of all classes and all denominations to come to his sermons, and he preached from an open Bible before him. The impulse given by him in this city is not

forgotten to this day. After he had thus publicly proclaimed the Gospel fourteen times, he died. The people say he was poisoned. When our colporteur brings our books to the people, and begins talking to them, they say: 'That is like what our *Predicatore defunto* (late preacher) used to say.' It is also known as a fact that he distributed among the poor the moneys given in the confessional and at mass. Our Paolo was one of his most attentive hearers. His sermons made an indelible impression on him; they occupied his thoughts by day and night; they eventually led him to the Saviour, and made him a new creature. Forgetting the 'things that are behind,' and constrained by the love of Christ, he at once began to confess his Saviour. Shortly after, he got a situation in a factory, and there, collecting the workmen in free hours, he repeated to them, as well as he could, the substance of the sermons he had heard, pointing to the necessity of a change of heart and life. The not very surprising consequence was, that one day he was suddenly dismissed. When he asked for a testimonial, the director said, sneeringly: 'You are always talking of your Lord; you had better get a testimonial from Him.' He was now again without employment for a long time, but this served only to confirm him. A noble-minded Jewish gentleman at last got him another situation, which he has held until he entered our service. Four years after the change of view which Paolo had experienced, he made the acquaintance of an old man, who has been a blessing to many in this place. This man possessed a Bible, and made Paolo acquainted with it. He borrowed it as often as possible, and spent whole nights reading it and praying over it. All his desire was now to get a copy for himself. It happened that one day, an old book was offered him for sale by an English foreman in the establishment where Paolo was employed. He opened it, and who could describe his surprise and delight when he discovered it to be his dear Bible. With joy Paolo, however slender his means, paid 2f. 50c. for an old copy of Diodati's Bible. Insult and mockery from his companions were his daily bread; but he used to say: 'I know the day will come when God will deliver me out of this hell.' The dissemination of the Scriptures was his heart's delight. He got copies from the English minister here, and his daily prayer was that God would send his word as plentifully as he had heard was the case in England. Then, one day, he passed our depot, newly opened, and to his utter amazement saw the Italian Testament in our window, marked at the price of 4*d*. He at once bought a copy, set himself to compare it with his own book, and found to his delight that it agreed word for word. From that day he spent every leisure hour in disseminating the Scriptures, until he saw it to be God's will that he should give up his situation and enter our service as a colporteur.

From his experience in his work we give only one instance. One day Paolo walked into a shop and offered his books for sale. The master, full of bitterness and irony, refused to buy. Paolo handed him a catalogue, and said: 'Sir, I am sorry you despise God's word. Your words prove that you greatly stand in need of it. You have no peace; but I hope the time will come, sooner or later, when you will come yourself to buy, and so allow me to give you the address.' And behold! some time after, one evening, just as Paolo had walked into the office, this very gentleman entered the depot, and in a rough tone asked for a Testament, and having paid for it, walked away hurriedly. 'Now,' said Paolo, who had at once recognised him from within, 'the time may be come to call once more on the old gentleman, and offer him a Bible.'"—*Bible Society Record.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 10, 1868.

TRUTHS HARMONIZE.—There is ground to fear that good may be sometimes obstructed by the arraying of one truth against another, so as to make them appear antagonistic.

It is a possible thing to be very active in Bible and Tract distribution, in missionary enterprises and in a verbal advocacy of the holiest truths,

"And yet Religion have no inward seat."

This view is often strongly presented to those who would make to themselves a righteousness of their own by outward performances, and in connection with warnings against this snare, works of active usefulness, which ought to be performed for the Truth's sake, and without any self-exaltation, have, by certain speakers and writers, been rather discouraged if not condemned. But there is true wisdom, which steers clear of one-sidedness, in our Saviour's words, (Luke xi. 42,) "These ought ye to have done, and not to leave the other undone."

The diligent perusal, the study and the circulation of the Holy Scriptures, are not to be slighted because their power to make wise unto salvation is "through faith which is in Christ Jesus," or because a mere head knowledge respecting religion does not constitute

piety, and will not serve the poor soul in its hour of extremity. In the gracious providence of God, the Scriptures were given to us "for our learning, that we through patience and comfort of the Scriptures might have hope." We dare not suppose that any part of them was written in idleness, or with the intent that we should leave it unread or unconsidered. Hence we encourage Bible Classes, Scriptural Schools, and a world-wide dissemination of the whole of the Sacred Record. Hence we are cheered in reading of its circulation in the dark places of the earth, translated into the various languages, so that "Parthians and Medes, and Elamites, and the dwellers in Mesapotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," and the dwellers of isles and realms where we know not that Apostle ever trod, may, in their own tongues, read and hear "the wonderful works of God."

Our readers have already become interested in the Malagassy version, and the Bible distribution in various parts of Europe, many anecdotes respecting which were furnished for the last volume by a valued correspondent. Recent colportage in Chili and other parts of South America has placed the Scriptures in the hands of a large number of benighted persons,—and who can say that some who by the late earthquake were summoned out of time, were not brought by this means to a better knowledge of the true God and of Jesus Christ whom He hath sent? Great anxiety, however, has been evinced by the clergy:

"The curé of Quillota, in one house, placed on the red-hot coals three copies of the New Testament, and that in presence of their owners."

Curates and ex-monks, however, have assisted in the good work. In Venezuela Spanish Testaments are circulated, and received with grateful appreciation. One recipient writes:

"I bless you for that precious gift. Now, in the new light, I perceive why the priest keeps us in darkness, and preaches of the Pope, purgatory, confession, the saints, the worship of Mary, and such like things, of which we find no mention in the holy book."

The American Bible Society has done nobly, and gladdened the Sandwich Islanders by a new edition of the entire Bible in the Hawaiian language, with marginal references. These are sold at cost price, not counting the expense of the electrotype plates, ($10,000,) which are presented to the nation. A copy was presented to the King with an appropriate letter, to which he responded as follows:

Iolani Palace, July 13th, 1868.

Gentlemen,—I receive with pleasure and gratitude the volume of the Holy Bible you present to me on behalf of the American Bible Society.

Their efforts for the Christianization of my people are well known and fully appreciated by me; and for this new proof of their interest in my people and kingdom, I pray you to tender them my most sincere thanks. Kamehameha R.

It is well that we should keep alive our sympathies on behalf of the many faithful laborers who are engaged in Bible colportage. With this view, the article on *The Bible in Austria* is selected from a mass of touching narratives.

Overturnings in Spain.—It is alike religiously and historically true that "Righteousness exalteth a nation," and sin national, is not merely a disgrace but a means of ultimate disintegration. Among the exciting events of the day, is the revolution which threatens the overthrow of the throne, at least of the reigning dynasty of Spain. Maria Isabella Louisa, the present fugitive Queen, succeeded her father Fernando VII. in 1833, at the age of three years, and was declared by the Cortes to be "of age" in 1843, being then a girl of 13. She is now 38 years old, and the nominal Sovereign of more than sixteen millions of people. The intolerance and cruelty of Popery have long been a heavy and disgraceful pressure upon the subjects of Spain, while negro slavery has seemed not unlikely to find a last refuge in her dominions. Whether either of these enormities will survive this upheaval, is a matter of doubt. However this may prove, far be it from us to cheer on a revolution, or to sympathize with war and bloodshed. We cannot however contemplate with indifference these commotions which are fulfilling prophecy, making history, and in some way, known to Him who sees the end from the beginning, shaping the future of Europe, perchance of the world. Popery is threatened—Slavery is

menaced—the "balance of Europe" trembles. The proclamation of the revolutionary Junta on the first day of last year was radical in its character, proclaiming as its war cry, "*Viva la libertad*, and the National Sovereignty." A few sentences from this bold document indicate its designs.

"There is nothing more dangerous or mischievous than insurrection, nothing grander in justice than revolutions, when they are necessitated by a nation's misery, or an army's suffering; when disorder has been elevated into a system, and oppression has attained the limits of tyranny." . . . "The Government has recourse to every kind of torture; it tramples our laws under foot, and stifles the cries of outraged opinion by purloining the public money. How horrible is the constant commingling of the groans of the transported, with the discharges of musketry at our unfortunate comrades! Revolution is the sole remedy for these crying evils. . . The road must be cleared by *the toleration of all religious opinions*, by clearing away abuses, and by respecting rights legitimately acquired."

Seventeen years ago the dedicated William Forster, on behalf of the Religious Society of Friends, labored perseveringly with the authorities at Madrid, in advocacy of the abolition of slavery, presenting officially and circulating the address of London Yearly Meeting. Since then a great advance has been made among the Spanish subjects in favor of emancipation, and the slaves, being cognizant of the efforts made in their behalf, have, with earnest expectation, looked, vainly alas! for relief. But the cruel system has remained in force, and these our suffering fellow beings are, according to cold calculation, "used up" in an average of eight years; the population not increasing, despite the annual introduction into Cuba by the slave trade of thirty to forty thousand Africans.

At the commencement of this year, this subject in its comprehensive bearings claimed the large-hearted deliberation of the Meeting for Sufferings in London, which resulted in the preparation of an address to the Queen, presenting the question ably and convincingly, showing even that a large proportion of those now held as slaves in Cuba are so held illegally according to Spanish law, and hence peculiarly entitled to immediate and unconditional freedom. This excellent paper concluded with the declaration that "Justice and Mercy are the best bulwarks of the throne." This address was forwarded by Lord Stanley, Secretary of State for Foreign Affairs, to the British Ambassador at Madrid, for presentation to Isabella II. It was also, we believe, published in the Spanish papers, and will doubtless have its effect upon public opinion, and in enlightening those who, should the revolutionists succeed, will be the makers and administrators of law, and to whom, perhaps, the memorials of our bretheren of Iowa, New York and Western may have to be presented.

When the voice of blood cries from the ground, the Lord's ear is not heavy, though his answer may, to our impatience, seem long delayed,—and, alas for human obduracy and impenitence, it often comes at length in "terrible things in righteousness." This is a lesson telegraphed to us through the ages, as century unto century has uttered speech. It has been but as yesterday impressed upon us as a nation, yet every day's reports abundantly indicate that we have not sufficiently laid it to heart.

Origin of Friends in Germany.—From the printed proceedings of the last Yearly Meeting of Friends in London, (a pamphlet of 146 pages,) we copy the historical account commenced in this week's *Review*. It possesses much intrinsic claim on the attention of the reader, and to those in this land it will be not a little pleasing to notice the names of so many American Friends who were associated in the work of building up a Church, similar in profession with us, in this part of Europe. George and Sarah Dillwyn, John Pemberton, (whose mortal remains repose at Pyrmont,) Wm. Savery, David Sands, Benj. Johnson, Richard Jordan, Stephen Grellet, Elizabeth Coggeshall and several other American women Friends are enumerated. This account is compiled from the Yearly Meeting minutes, and those of the Meeting for Sufferings and its Continental Committee, and from other sources.

A General Meeting is arranged to be held at Desmoines City, under the auspices of Iowa Yearly Meeting, to commence on Fifth-day, the 5th of Eleventh month, at 10 o'clock, A. M. It is expected to hold these meetings daily for four days. The distinguishing Christian principles of Friends are to be presented and explained. The afternoon of Seventh-day is to be devoted to the

subject of Peace. Strangers going by private conveyance are requested to call at the Shoe Store of H. N. Aldrich for information respecting suitable entertainment. Those arriving by rail will be met at the depot by a committee. It is expected that arrangements will be made for reduced fare on the railways.

INDIANA Y. MEETING.—By the prompt kindness of our Friend Eli Jay, we are advised that the deliberations of this body opened satisfactorily on the 30th ult. Chas. F. Coffin and Chas. S. Hubbard, the Clerk and Assistant Clerk, were at the table. Minutes were read for the following Friends, and for several others as companions: From *Baltimore Y.M.*, James C. Thomas, Francis T. King, Julia Valentine. From *Philada. Y. M.*, Samuel Bettle. From *Ohio Y. M.*, Martha Watkins, Sarah Purviance and Mary Johnson. From *Western Y. M.*, Thomas Armstrong, Asenath Clark, Samira H. Clark, Enoch Moore. Our friend Asenath Clark, a veteran laborer, three score years a minister,—daughter of the venerable Nathan Hunt,—has a prospect of extensive service in North and South Carolina.

The London General Epistle, and correspondence from all the Yearly Meetings which maintain the family compact, were read, "followed by remarks expressive of the satisfaction this correspondence afforded, and the unusual interest and depth of religious feeling which marked the Epistles of this year." A committee was appointed to draft responsive Epistles.

A correspondent writes; "A feeling of solemnity and earnestness was evidently felt to pervade the gathering and opening of the Yearly Meeting, under which supplication and thanksgiving ascended to the Father of all our mercies."

The remaining business of the sitting was of a routine character. In the afternoon a meeting for worship was held to comfort and edification.

WESTERN YEARLY MEETING.—Interesting notes were received after our last number was in type. They are therefore reserved till reception of the printed minutes.

FEMALE EDUCATION IN SYRIA.—The Editor, or the Publisher of this Journal, will willingly receive contributions for this object.

MARRIED,

At Friends' Meeting, Upper Darby, Pa., on the 10th of Ninth month, 1868, THOMAS SCATTERGOOD, of Philadelphia, to SARAH, daughter of the late Edward Garrett, of the former place.

DIED.

JESSUP.—At the residence of his son Jesse B. Jessup, on the 3d of Seventh month, 1868, Elias Jessup, in the 74th year of his age; a member of Spiceland Monthly Meeting, Ind. He often expressed entire resignation to the Divine will.

MATHER.—On the 16th of First month, 1868, Philip Mather of Cedar Co., Iowa, in his 32d year.

GIFFORD.—At West Falmouth, Mass., on the 31st of Eighth month, 1868, while on a visit to his sister, SAMUEL GIFFORD, aged nearly 47 years; a worthy member of Swansey Monthly Meeting. This dear Friend was early taught of God, and yielding in implicit faith to the requirings of Him who had redeemed him, he became an earnest advocate for the Saviour's cause, endeavoring faithfully in public and private to proclaim the glorious plan of salvation, joyfully serving and patiently suffering until fitted for an inheritance with the saints in light. Cheerfully consistent with his profession, walking humbly and prayerfully before his Maker, he truly adorned the doctrine of God his Saviour, to whom he owned all merit due. He labored earnestly for the promotion of First-day Schools and Bible instruction, desiring the youth might early be brought to know the beauty there is in holiness. Suddenly stricken down, he felt no alarm, saying, "I have nothing to fear; I know in whom I have trusted." Thus supported in the arms of the Infinite, he peacefully heeded the summons, "Come up higher;" and in those realms of glory his sorrowing friends undoubtedly believe him, through mercy, to be a joyous, free partaker in the promised beatitude: "Blessed are the pure in heart, for they shall see God."

FARR.—At Manchester, Maine, on the 30th of Eighth month, 1867, Mary Ellen, daughter of Thos. and Rhoda L. Farr, (the former deceased,) aged 29 years; a member of Litchfield Monthly Meeting. This dear young Friend was enabled, while in health, to give up all for Christ, and to realize "His sweet love to flow freely through her heart;" and her humble Christian walk, her affectionate interest in the spiritual welfare of those with whom she mingled, and her dying expressions of faith and trust in her dear Redeemer, have left a precious savor upon the minds of her surviving friends.

HAVERFORD ALUMNI.

The Twelfth Annual Meeting of the Alumni Association of Haverford College will be held in the Alumni Hall, at the College, on Seventh-day, Tenth month 24th, 1868, at 3½ o'clock, P.M.

A *Collation* will be provided at 6½ o'clock, P.M.

The *Public Meeting*, at which an Address will be delivered by LLOYD P. SMITH, of Philadelphia, will be held at 8 o'clock, P.M.

The College may be reached by the cars of the Pennsylvania Railroad, leaving the Depot, corner of Thirty-First and Market Sts., West Philadelphia, at 2.30, 4 and 5.30 P.M.

Returning, a train passes the College Station at 9.20 P.M. EDWARD RHOADS,

PHILADA., 10th mo. 1, 1868. *Secretary.*

CORRESPONDENCE.

Tonganoxie, Kansas, 9th mo. 19, 1868.—As clerk of Tonganoxie Monthly Meeting, I write to inform thee of our location, &c. Tonga-

noxie Monthly Meeting was opened by direction of Kansas Quarterly Meeting, 7th month 25, 1868, and is situated in Leavenworth Co., 18 miles from Leavenworth City and 14 miles from Lawrence City, on the branch of the Union Pacific Railway, and also on the Leavenworth, Lawrence and Galveston Railroad. This part of Kansas is well watered and well timbered for a prairie country. The soil is deep and very fertile, yielding bountifully all the cereals and fruits of this latitude (39° N.) The dry atmosphere of the West is especially adapted to the grape and kindred fruits. For particulars address MAHLON H. NEWLIN,

Tonganoxie, Leavenworth Co., Kansas.

[An interesting report of a First-day School Conference, held at Tonganoxie in Second month, was overlooked, and would now be out of date. Robert Brown, G. Dickinson, Eliza Pearson, Andrew F. Evans E. A. White, M. B. Harvey, B. W. Hiatt and others, took an active part in the proceedings, which were conducted with life and interest. The proper objects of First-day schools were strikingly and profitably presented. In pursuance of adjournment, a subsequent meeting of the Conference has, we understand, been held at Springdale.]

LECTURES ON ORNITHOLOGY, in Ten Parts, by GRACE ANNA LEWIS. Part I. J. A. Bancroft & Co., 512 Arch st., Phila. 12mo., pp. 32. Price 35 cts.

This modest little treatise, intended as an introduction to a more extended work which will be brought forward should this venture meet with sufficient demand, is not a mere compilation from other books. The author has devoted much patient study to the investigation of facts and the consideration of the principles of classification to be deduced from those facts. The results of her labor, in the form of lectures delivered to classes, have given instruction and gratification to many audiences, and their scientific value is vouched for by persons competent to judge. The first part, now published, treats of general principles of development and classification. The remaining parts, ten in all, will include interesting details of the structure, habits and geographical distribution of birds, a briefly descriptive catalogue of the birds of the Middle States, and a list of the most important works on Ornithology, for the benefit of those who may wish to prosecute the study.

The clear and pleasing style, and the earnest and reverent spirit apparent in these pages, are well calculated to recommend the subject to readers who are yet unfamiliar with it, and it is much to be desired that they may have a circulation commeusurate with their merits, and may arouse increased attention to this interesting study. L.

For Friends' Review.

EARLHAM COLLEGE.

This Institution is beautifully situated about one mile west of Richmond, Indiana. It has a *campus* of about one hundred and sixty acres, beautifully laid out in lawns, garden, orchard, groves and fields. Its surrounding shade and shrubbery give it a made appearance, and exhibit comfort, taste and design.

The main building is about two hundred feet long, with a wing at each end, leading back about forty feet, and the centre is four stories above the basement. It is heated throughout by steam. Its halls and corridors afford an abundant supply of air and light. It accommodates comfortably one hundred males and seventy-six females.

An expenditure of about fifteen thousand dollars in the addition of a kitchen, washhouse, laundry, lodging rooms for workhands and domestics, the upper story connecting with the main building for nurseries, would contribute greatly in a variety of ways to the comfort and advantage of the college. It is to be hoped that in due time the necessary funds can be had for this purpose.

Earlham ranks deservedly among our best Institutions of the West for its energy, success, and the proficiency of its students. In the last seven years the number of its graduates has reached thirty-nine. A large number of its well advanced undergraduates have gone out with these to engage in the great educational work in the Common School and the Academy. The standard of education has been elevated where they have gone, and thus the advantages of the Institution have been taken to the homes of those who in former years contributed their means in aid of its establishment. It has already richly repaid its original donors, and its good work will not stop. Such Institutions live on and on, to bless successive generations.

Without an endowment it has displayed extraordinary vigor of character, in meeting honorably its current expenses, and in keeping itself in elegant repair.

Its halls not having been kept full by our members, were opened to others desirous to avail themselves of its advantages, though at an additional expense.

While it is kept regularly filled, the price of board and tuition can be graded at the least possible cost, but at its present rates a deficiency of ten will diminish its receipts $1000 per session, while the expenditures are but slightly varied. As this deficit in numbers increases from any cause, its financial capabilities become proportionally crippled, and commercial embarrassments may thus render it liable to suspension. It lives wholly dependent on its business success. I know of

no other Institution, East or West, of like grade, in Europe or America, that has adventured itself thus, and become a success.

But Earlham is not to blame for its want of fortune, for its necessity for a too rigid economy, for its self-exertion and self-dependence on the ocean of life. At an early day, while yet in its minority, it was *set free*, and thrown upon its own resources, with but few maternal smiles to cheer its pathway, and no ancestral inheritance guaranteed by *any last will or testament.* It can look to no future but its honorable standing among its compeers.

Earlham should be ENDOWED. It cannot be regarded as a fixed success until it is. It should be *doubly endowed. First*, to secure a full complement of *permanent* College Professors, at salaries that will be a fair compensation for a life service, and, *Secondly*, for the benefit of students who are not able to meet the expense of board and tuition.

Perhaps at no period of its history has it been better supplied with earnest, competent and successful instructors than at the present, but its salaries will not guarantee a life service. A "Salary Endowment Fund" will relieve it of this embarrassment. Competent instruction will be guaranteed, whether it may be sustained in other respects or not. The salary of a Professor must be such as will enable him to risk, not only the energy of his earlier life work, but the strength of riper years. Colleges demand *ripe men*—men who have not only learned science, philosophy and literature, but whose experience has led them beyond the veil into the sanctuary—who can speak intelligently, solidly and well of "Life and immortality," of the "Law and the Testimony," of the duties of men in the Church and the State.

We are often severe critics on men and Institutions, judging them by *our standard*, when we are the cause of their imperfections. Earlham is to-day what society has made it. It is neither more nor less. Let us realize the fact. Whatever excellencies or imperfections it may have, attach to the church that has originated it and shaped its character. If it rises above the ordinary standard, it is the effect of the policy that controls it. If it falls below, the result is the effect of a similar law. *It is as it is made.*

The supply of teachers is according to the price,—the price is regulated by the demand. Whenever we fix our standard or type of men for a service we can find them by *paying their cost.* If otherwise it is not the *normal* law.

A Salary Endowment Fund is secured by subscriptions, donations, bequests,—by any means that will secure an adequate fund, the interest of which will pay the salaries or any part thereof, with a view to securing permanent instruction in the college course. Sometimes a generous-hearted man will make a donation or bequest sufficient to endow a single Professorship, and the Professorship will take his name, as the "Rose Professor of Mathematics," the "Allen Professor of Languages," the "Williams Professor of Philosophy and History," &c. It will require from $15,000 to $20,000 to endow each Professorship that a college may be on a permanent basis. All our colleges, East and West, look to such endowment. Some have very large endowments. Others are yet but imperfectly provided for. All aim at this, as the only sure basis of permanent success.

A common salary for a Superintendent of city schools in the West is usually about $2000. In Boston and other cities it reaches $4000. Teacher's and Professor's salaries range from $1000 to $4000. The salaries of Professorships West will average about $1500. The law of labor is to change employments when higher wages are offered as an inducement. The profession of teaching must be compensated, or we can retain only inferior men.

But Earlham needs another endowment fund. There are to-day, all through the West, young men and young women who have been accustomed to self-exertion and rigid economy in order to meet expenses in the ordinary outlay of home education, who have high aims and good natural endowments, whose minds and hearts are just the material to bless the world and the church, and whose usefulness will be enhanced in proportion to their intellectual and moral culture. It is the work of the church to aid and prepare such for a full and proper exercise of their respective gifts. The force and efficiency of their work must reflect back upon the church. By developing the power and influence of its members for good, the church developes its own power.

The church, then, needs an *Endowment Fund*, to aid worthy young men and women, whose limited means will not enable them to obtain collegiate instruction. Indiana Yearly Meeting has now about $4000 for that purpose, which ought to be swelled to $100,000.

It requires many people to lighten the work of sustaining a college well. Earlham is a joint inheritance of Friends of both Indiana and Western Yearly Meetings. In the setting up of Western Yearly Meeting the responsibility of its management, including its *liabilities*, was left to Indiana Yearly Meeting. Its patronage has come largely from Western in common with Indiana. This state of things leaves it too stationary. Its source of aid is confined to a too narrow

compass. The demands of the age, judging from what we see around us, in the onward tendency of States and religious denominations, are for a higher order of intellectual culture, for an expansion of mind and heart among the masses, that will secure the best interest of society.

The Christian world is constantly becoming less selfish, and the popular feeling is beginning to overlap the boundaries of States and Nations, and to realize the fact that God has made of one blood all the nations of the earth, and that Christ has died for the heathen as well as for ourselves. We must prepare men for the work of teaching and spreading the gospel in other tongues, to evangelize the Arab, Turk, Hindoo and Ethiop. It requires educated minds to do this work availingly among different languages and peoples. Paul is an example of what I mean. Whether at home or abroad, the church eminently demands a high order of mind-culture,—much higher than we have been accustomed to suppose. We cannot be sensible of this too fully or too soon.

We need, then, a more perfect union of the four Yearly Meetings of Ohio, Indiana, Western and Iowa, that a college, ample in its endowments, well sustained in patronage, efficiently supplied with a high order of instruction, and proof against the contingencies of "hard times," on a basis that will represent the general wish, and will secure *mutual advantage* for all time to come.

We only damage our success by creating competing Institutions of a *higher grade*. One Institution enlarged is better and cheaper than two divided. College making is a large work, and needs many blended advantages. It needs the united interest of many people, a large outlay of capital, and to be controlled by wise counsellors. We can see our work by looking at competing Institutions around us, both State and denominational.

The writer would invite the Friends of Earlham to examine the work before them, and when its claims are conceded, united counsels and generous minds will make the work easy. Estates are constantly wasted by prodigals that could, without damage to any, spare the desired means. We are responsible to God for the wealth He permits to come into our hands, that we should use it for Him. When we can unite in such a work, with the great *future* of the church to inspire us, Earlham will, it is trusted, become a heritage which the Lord will bless, and its blessings will descend from generation to generation.

B. C. H.

"It is cause enough for humility to know that we are not humble."

PENNS AND PENINGTONS.

(Continued from page 95)

It was against this part of Penn's career that the late Lord Macaulay directed those calumnies which have been so ably refuted by Paget, Forster, Dixon, Janney, and others.

. . . . . .

The poet Whittier refers to this subject with his wonted magnanimity in the following lines:—

"How vainly he labored to sully with blame
The white bust of Penn in the niche of his fame!
Self will is self wounding, perversity blind,
On himself fell the stain for the Quaker designed!
For the sake of his true hearted father before him,
For the sake of the dear Quaker mother that bore him,
For the sake of his gifts and the works that outlive him,
And his brave words for freedom, we freely forgive him!"

Gerard Croese says that "William Penn was the Quakers' sole patron at court, and on whom the hateful eye of his enemies were intent. The King loved him as a singular and entire friend, and often honored him with his company in private, and that not for one but many hours together, delaying to hear the best of his peers at the same time waiting for an audience." This friendship for Penn was the brightest feature in the life of that unfortunate monarch. But of course such favor brought to the subject of it the inveterate envy of courtiers.

[An interesting correspondence with Dr. Tillotson is, for the sake of brevity, omitted with regret.]

In the letter to James Harrison, his steward, at Pennsbury, in 1687, he says, "As yet I cannot get clear, for besides that I am not in my private affairs fit to remove for a stay as that I intend when I come there, I am engaged in the public business of the nation; and Friends and others in authority would have me see the establishment of the liberty that I was a small instrument to begin in this land. The Lord has given me great entrance with the King, though not so much as 'tis said, and I confess I should rejoice to see poor England fixt and the penal laws repealed that are now suspended; and if it goes well with England, it cannot go ill with Pennsylvania. Unkindly used as I am, no poor slave in Turkey desires more earnestly I believe for deliverance, than I do to be with you; therefore be contented for a while, and God in his time will bring us together."

In the spring of the year 1688, King James put forth his Declaration for universal liberty of conscience, and the suspension of the test act. Together with this was published an order of council, requiring the clergy to read the declaration in their churches. This order was extremely offensive to those of the Estab-

lished Church. "They disapproved of the measure, as being in their view calculated to subvert the Protestant religion; but the chief ground on which they opposed it, was the unpopular prerogative claimed by the King to dispense with or suspend at his pleasure the laws of the realm." The Archbishop of Canterbury and six other bishops addressed him, respectfully explaining to him the reasons for which they could not comply with his command, and they were forthwith sent to the Tower. On that occasion William Penn exerted all his influence and power of persuasion to induce the King to liberate them, but he utterly failed. However, they were soon brought to trial, and triumphantly acquitted.

It was well known that Penn was opposed to the tests which excluded all dissenters from parliament. He had written against them in a work entitled *Good Advice to the Church of England.* Though printed anonymously, the authorship was known, and he suffered public odium accordingly. The national indignation was aroused, and was not again to be appeased by King James. In the autumn of 1688 the throne was declared vacant, and the Prince and Princess of Orange were invited to take possession of it.

William Penn might then have returned to Pennsylvania had he chosen to do so; but he well knew that such a step would be interpreted unfavorably, and he therefore remained to brave the storm. He was soon placed under arrest, and after being most scrutinizingly examined, nothing could be brought anainst him which would warrant his detention. Again and again, as each fresh fabrication was prepared by his enemies, he was brought before the council, but still nothing could be proved. His truthful transparent answers carried conviction to the minds of all who were not influenced by bitter party spirit. "His manly avowal," says Janney, "of his continued friendship for the exiled King, who had been his own and his father's friend, was in accordance with his candid and noble character, but in striking contrast with the conduct of some who then frequented the court of the reigning monarch."

As the year 1689 waned, there seemed nothing to prevent the Governor of Pennsylvania from returning to his province in the ensuing autumn. He had always kept up a regular correspondence with his provincial council as a body, and with several of the chief officers of the State, in order to maintain good feeling and a sense of his authority among them. One of his letters written about this time to the council, which was composed of Quakers, concludes thus:—

"And now, Friends, I have a word more to you. It is this; that faith, hope and charity are the great helps and marks of true Christians; but, above all, charity, divine love. Blessed are they that are come to it, and hold the truth in it, and work and act in it. Poor indeed they are in their own spirit, but rich in God's. Oh! come into this love more and more; it will preserve peace in the Church, peace in the state, peace in families, aye, and peace in particular bosoms. God Almighty draw, I beseech Him, all your hearts into this heavenly love more and more, that the work of it may shine out to God's glory and your comfort.

"For matters here, as to myself, I am well and free, and for the Church of God liberty continues. But in the nations of Europe great wars and rumors of wars.

"I am, in the Truth which makes us near to God and one to another, your faithful friend and brother, WILLIAM PENN."

(To be continued.)

Selected.

THE BURDEN-BEARER.

Oh! the blessed promise, given on the hills of Galilee,
To the weary, heavy-laden, still is made to you and me
Many a heart has thrilled to hear it—many a tear been wiped away;
Many a load of sin been lifted, many a midnight turned to day;
Many a broken, contrite spirit, lonely, sorrowing and sad,
Felt the mighty consolation—heard the heavenly tidings glad;
And the dying gazed with rapture, trusting in the Saviour's name,
On the land of rest and refuge, when the Burden-bearer came.

Lazarus lies unfed and fainting; Peter sinks beneath the wave;
Loving Mary lingers sadly near the Saviour's guarded grave;
Blind Bartimeus, by the wayside, begs his bread disconsolate;
Eor the moving of the waters, at the pool the suffering wait.
In the wilderness the lepers wander, outcast, in their pain;
Paul and Silas in the prison, bear the fetter and the chain;
Mary Magdalene is weeping, friendless in her sin and shame,
But their burdens *all* were lifted when the Burden-bearer came.

Every phase of human sorrow fills the path we tread to day,
Harps are hanging on the willows—souls are fainting by the way;
But there still is balm in Gilead, and though here, on earth, we weep,
God, within the many mansions, giveth his beloved sleep.
On the cloud his rainbow glitters—shines the star of Faith above;
God will not forsake nor leave us—let us trust his truth and love;
And beyond the shining river we shall bless his holy name—
That to bear our sins and sorrows, Christ, the Burden-bearer, came.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates are to the 4th inst.

SPAIN.—The revolt against the Queen has attained the proportions of a successful revolution. On the 30th ult. it was announced that both Gen. Concha and his brother had pronounced for the revolution; that the people of Madrid and garrison had followed their example; that Gen. Paiva, of the royal army, had been defeated at Alcola, near Cordova, his army dispersed, and himself badly wounded; and that Gen. Serrano, commander of the insurgent army, was marching on the capital unopposed. A Provisional Junta was organized at Madrid at that time, under the presidency of Pascal Madoz, a statesman of considerable reputation, who has long taken an active part in public affairs, and a leader of the "Progressist" party. This Junta issued a proclamation, pronouncing the deposition of the Queen, proclaiming the sovereignty of the people, and denouncing the Bourbons. On the same day the Queen, and the members of her family who were with her at San Sebastian, took refuge in France, first going to Biarritz, where the Queen had an interview with the Emperor and Empress, and then to the castle of Pau, which has been assigned as her residence while in France. She was reported to have carried off with her the crown jewels and royal regalia, and 25,000,000 reals (about $3,125,000) in gold. Gen. Serrano, with seven other generals of the army, arrived at Madrid on the 4th, and entered the city in triumph, being received with much enthusiasm. A review of the National Guard, which followed, was made an occasion for manifestations of popular sentiment. The troops carried, with their flags, banners bearing mottoes, among which were such as "Sovereignty of the People," "Religious Liberty," "Free Education." Gen. Serrano, in an address to the soldiers and citizens, then announced that he had united with Gen. Prim in calling Espartero to the head of the State, as Regent. A new Cabinet has been formed, of which Serrano is President, Prim, Minister of War, and Madoz, of Finance. It is understood that a popular election will soon be ordered, to choose members of a Definitive Junta, and delegates to a Constituent Assembly, to be held at Madrid at an early day. What form of government will be decided upon, and who will be chosen to administer it, can only be matter of conjecture at present. A proclamation has been issued by certain parties in Catalonia, demanding a federal republican government for Spain. Some of the leaders of the revolution are believed to desire a republic, others a constitutional monarchy, but it is announced that they are acting in complete accord, and the decision will probably be left to the Constituent Assembly. The Queen has issued a protest, arguing that the force used to depose her does not injure her right to the throne, and declaring that the acts of a Junta established by violence are not binding upon the people.

It was announced on the 3d inst. that the great powers of Europe will allow their diplomatic relations with Spain to remain as at present.

GERMANY.—The brig Germania, of the German Arctic Expedition, has arrived at Bergen, Norway, on its return. No results of the voyage have yet been made public.

BELGIUM.—An International Congress of Workingmen has been held at Brussels, closing on the 14th ult. The attendance was large, and the proceedings orderly. Resolutions were adopted, among others, for the formation of councils of arbitration to settle all differences between employers and employed; for the establishment of trade societies in all countries where they do not exist, to be so organized as to be able to act in close connection, and confer together for the general improvement of the condition of working men in Europe; and advising all workmen to abstain from following their trades in the event of war in their respective countries. An address to the workingmen of Europe was also adopted, calling on them to oppose war, to refuse to countenance assassination, and to use every effort to promote the education of the poor.

ENGLAND.—It is announced that a contract for the construction of an underground railway in New York has been concluded with the English engineers who constructed that in London, and they expect soon to enter on the work.

JAPAN.—The Japanese Commissioners who were recently in the United States purchasing war vessels, and who returned to Japan in one, the ram Stonewall, have arrived at San Francisco, having been compelled to leave Yokohama for their personal safety. The Japanese authorities of the Mikado's party threatened to put them to death if captured, and they put themselves under the protection of the American Minister while they remained in Japan.

The wave from the great South American earthquake was experienced in the harbor of Yokohama on the 15th of 8th month.

SANDWICH ISLANDS.—Honolulu advices to the 5th ult. mention the recent sinking of a portion of the south-eastern coast of Hawaii, the amount of subsidence varying in different places from eight inches to three or four, and even six or seven feet. From one to five earthquakes occurred daily in some parts. Considerable smoke was arising from the volcano of Kilauea, though but little fire was visible. Remarkable oscillations of the sea were observed at Hilo, on the eastern coast of Hawaii, on the 13th, 14th and 15th of 8th month. On those days, the sea rose and fell from three to four feet two or three times in an hour.

SOUTH AMERICA.—Information has been received in Europe that the newly installed President of the Argentine Republic, D. F. Sarmiento, formerly Minister to the United States, has proposed negotiations for peace between Brazil and Paraguay. He is undoubtedly supported by public opinion in his own country, where a growing feeling against the war has been manifest for some time past.

DOMESTIC.—The committee of the Alabama Legislature which recently visited Washington with a memorial from that body to the President asking military aid to sustain the civil power, received a promise that such aid should be given, and the matter has been referred to Gen. Meade, the Department Commander, with instructions to use all his lawful authority for the preservation of peace. The Legislature has passed a registration bill, but it is thought that the bill has been delayed so long that probably the registration will not be completed in time for the Presidential election.

Gen. Reynolds has issued an order declaring that no election for Presidential electors will be held in Texas next month, prohibiting any assemblage, proceedings or acts for such purpose, and admonishing all citizens to remain at home or attend to their ordinary business on that day.

An arrangement has been concluded between the postal departments of the United States and Great Britain, to take effect the first of next year, for the registration of letters between the United States and the British and foreign West Indies, and parts of Colombia, Ecuador, Peru, Bolivia and Chili, by the British mail. The registration fee, to be paid in the United States, will be eight cents in addition to the ordinary postage.

FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

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The Spiritual influence which rules in Christ's kingdom, and the secular power which governs the kingdoms of the world—the essential difference and distinction between them.

The declaration of the Saviour of men that his "kingdom is not of this world," (John xviii. 36,) is fraught with deeply important truths. It strikes at the root of all attempts to endow and support spiritual authority with secular power, and to enforce a union between them. Indeed, holy scripture and experience teach us, that these two principles and sources of influence are entirely different, and independent of each other—rarely found in large measure in the same individual or church—but often like the scales of the balance, the one depressed in proportion as the other is lifted up. Vain, therefore, are the attempts forcibly and permanently to combine elements so dissimilar, and often so opposite.

Under the theocracy of the ancient Israelites, the political system was eminently a religious system, and based upon the latter as such. All the rites and observances, the worship and the sacrifices, the officiating tribe of the Levites, and the chosen family of the priesthood, the mode of their support and the extent of their duties, were minutely prescribed in the law given by Moses. There was but one true visible church, or mode of religion in the state, and there could be but one. Yet when the kingly power was established, the monarchs were often rebuked by the prophets of the Lord. Far from being the heads of the church, the kings were sometimes "rejected" (1 Sam. xvi. 1; 2 Kings i. 3,) and denounced by its voice, leaguing themselves with idols and the enemies of the living God.

The old pagan system of religion was mainly an engine of state; its regulations and services were therefore committed to the control and exercise of the civil authorities. The chief magistrate of the ancient Romans had always been entrusted with the superintendence of the national religion, and might properly perform its most sacred functions.

The Christian religion was based on a totally different principle. Lowly in the estimate of man, Christianity arose from a Divine original, containing a spiritual power above all human authority, and unconnected with it. A degree of this power was committed by its Divine Author to his faithful followers, of whatever worldly rank or station. Hence, the duties of the prince and of the minister of the gospel—of the rulers of the state and the rulers of the church, became wholly distinct and independent. The minister and every advanced Christian might be either a prince or a peasant, but must possess spiritual authority. The prince and magistrate, whether religious or irreligious, must possess human authority. The necessary connexion between worldly greatness and religious eminence was for ever dissolved.

Civil government, employing secular measures, is ordained from on high to be wisely administered for civil purposes—to establish and maintain order, justice and equity—to protect the weak and the poor—to repress

violence and oppression—to punish the wicked—to encourage industry and art—to promote knowledge and civilization—to reward and stimulate virtue—to aid the moral elevation and happiness of man. It regards and treats him as a citizen, a member of the social community, bound by implied civil contract to act in union with those around him, for mutual benefit. It takes cognizance of his words and actions, as they relate to others and to the commonwealth. It endeavors to secure for him temporal comforts, acts upon him by external considerations and motives, expecting from him submission to the laws, and a proper quota of personal services, mental exertions, or pecuniary contributions for the good of the state. If he offend against its regulations, he is liable to be punished, either in his person or in his effects, by the authority of the magistrate, for the warning of himself and others, as well as for the protection of the public. Such is the province of civil government—its objects are of a temporal and moral nature—affecting man as a responsible being, endowed with faculties of mind and body; and in its due administration, it is entitled to respect, submission, and co-operation. Moreover, those in authority must act on the broad basis of Christian principle, and a comprehensive liberality, with respect both to their co-religionists and to dissidents, to their own subjects and to foreigners, as well as to the various classes of society; not indulging sectarian views, merely selfish motives, or narrow retaliatory conduct, but aiming, at every point, to carry the spirit and temper of the New Testament into enlarged and consistent practice. They must imitate the example of that glorious Being—that universal Governor—who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45.

In relation to the kingdom of Christ, man is to be viewed as a spiritual agent, a fallen but immortal being, placed for a time in this world in a state of probation, that through faith and righteousness while here, he may, by the aid of divine grace, be prepared for a glorious and an eternal state of existence hereafter. He must be regarded as subject to the authority and government of Christ, his paramount Lord, deriving all good from him, who is ready, by his Holy Spirit, to enlighten, reprove, animate and direct him—showing him his duty, and requiring his obedience—pointing out from time to time the evil to be forsaken and the good to be embraced, and who will judge him accordingly at the last day. The instructions being spiritual,—whether by the immediate perceptible influences of the Spirit of Truth, or through the medium of the Holy Scriptures, the preaching of the gospel, or the course of Divine Providence—the considerations and motives are spiritual also: having reference chiefly to spiritual obedience and disobedience, to heavenly rewards and punishments. At the same time, it must be thankfully acknowledged, as an additional incentive, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

It is not as a mere moral subject of human government, that every one of us has to consider his position, privileges, and responsibilities; but as a subject of a higher and infinite authority, the King of kings and Lord of lords, of Him whose kingdom is within us, who looks at the heart with an omniscient eye, and expects its allegiance through the power which he graciously dispenses. While each renders unto Cæsar the things which are Cæsar's, he must also render unto God the things which are God's. One man or people may be situated here on earth under an arbitrary government, and another individual or nation may be in the full enjoyment of liberty; yet their difference in this respect is of little comparative importance. If they are true Christians, or subjects of the spiritual kingdom of Christ, they will endeavor to look beyond and above the present limited sphere to the heavenly Sovereign—to ascertain his will as their first law—and to obey his commands as their chief pleasure. This continued endeavor, accompanied by a lowly sense of their imperfect obedience, and by a trustful reliance on Him who is their only strength and atonement, will render them all, under their different circumstances, good subjects of their respective governments, conscientiously striving to fill up with faithfulness their respective places in human society. Earthly governments may be dissolved, powerful empires may change, and ancient dynasties may pass away; yet they know that He, to whom they owe the highest allegiance, is immutable and eternal; that He ruleth as their King above all; and that, as they are faithful to Him, he will be their protector forever.

Great is the privilege to be subjects of a well-ordered earthly kingdom, to partake of its benefits, and to enjoy its peace; but incomparably greater is the privilege to any, in whatever outward position, humbly to believe that they are, through divine grace, subjects of Christ's spiritual kingdom, desiring above all other things to act in obedience to his laws, and to share his protection and favor. The world, even professors of religion, may frown upon such and despise them; it may deny them the title of Christians, and render their endeavors to yield allegiance to Christ a cause of persecution and temporal

distress; but if he speak pardon and peace to their souls, if they are permitted to feel the sustaining power of the love of God, bearing witness with their spirits that they are his subjects, (Rom. viii. 16,) they will be enabled to rejoice in the conviction, that, all unworthy as they are, Christ is truly their Peace-maker and King, and that of his kingdom and peace there shall be no end.

Even if his heart is not right in the sight of God, man may possibly be an irreproachable subject of human government; but if he is a faithful subject of Christ, he will not fail to be a good citizen, an exemplary member of the secular community. Civil government regards him in his social external relations; the government of Christ in his individual spiritual condition. If civil government attempt to consider, to influence, and to regulate the latter, it takes upon itself a charge for which it was not intended, and to which it is unequal; it exceeds its province, and sooner or later injures what it professes to aid.

The distinction between the two principles is necessary to be ever kept in view. Man is the head of human government, and is frail and fallible. Christ is the head in his spiritual kingdom or church, and is all-powerful and all-wise. The laws of the one are external; those of the other, enforced as they are by holy scripture and the preaching of the gospel, are written on the heart, apprehended, and applied through the Holy Spirit. The laws of the one are to be established and maintained by human authority and outward means; those of the other by divine, inward, gentle and self-persuasive power and convictions. In the latter, the interference of human authority tends to mar the work, and to destroy the spiritual vitality.

Christ particularly pointed out this distinction, and cautioned his followers against overlooking it, and acting on the spirit and principles of the world. "Ye know that the princes of the gentiles exercise dominion over them; and they that are great exercise authority upon them: but it shall not be so among you, but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. xx. 25, 26. Consequently the greatness and power of this world have no place, as such, in the kingdom or church of Christ; on the contrary, they are often disqualifying circumstances and appendages, to be regarded rather with jealousy, as snares and temptations, than as helps in the kingdom of Christ, and in the government of his church.

We may speak with confidence of secular power, because we understand its nature and workings; but it becomes us to speak with diffidence and fear when we treat, with reference to experience, of the character of the kingdom of Christ; the influence of which is sacred, and not appreciated or understood, but by such as feel its authority and submit to its government. While man professes to be under its rule, and even persuades himself that he is so; too often, alas! through the remaining corruption of the natural heart, he is induced to reject the converting power of divine grace, not knowing what spirit he is of; till, if he pursue this course, he will at last be only awakened from his delusion by the heart-piercing words, "I know you not, depart from me, all ye that work iniquity." Matt. vii. 23. May we not say, that so pure, so gentle, is the influence of the Spirit of Christ, so apt to be grieved by our disobedience, to be quenched by our sinfulness, that though we may begin well, and even run well for a season, yet, without continual watchfulness unto prayer, we are ever in danger of departing from it, losing its life and virtue, yielding to worldly inferior influences, and embracing, instead of the living reality, an empty shadow.

Perhaps there is no cause more fertile in producing this injurious effect on individuals, or on professing churches, than the temptations presented by the possession of worldly power and riches, especially when these are held out as rewards for the performance of sacred functions and religious duties.

"When the church is dressed up in gaudy fortunes," remarked Bishop Taylor, who had known something of human vicissitudes, "it is no more than she deserves; yet sometimes it occasions that the devil cheats her of her holiness, and men of the world sacrilegiously cheat her of her riches. And when God hath reduced her to that poverty He first promised and intended to her, the persecution ceases and sanctity returns, and God curses the sacrilege, and stirs up men's minds to religious donatives, and all is well till she grows rich again."*

(To be concluded.)

THE OLEASTER.

There is a counterfeit olive-tree in Palestine. It is called the wild-olive, or the oleaster. It is in all points like the genuine tree, *except* that it yields no fruit. Are there not many such in the church? When I see one taking up a large space in Christ's spiritual orchard, absorbing a vast deal of sunlight and soil, pruned by chastisement and enriched by privilege, yet yielding no real fruit, "Ah," I say, "there is an oleaster."—*S. S. Times.*

* Life of Christ, i. 6.

HISTORICAL ACCOUNT OF FRIENDS IN GERMANY.

(Continued from page 109.)

Efforts on behalf of German Friends during the Continental Wars.—The circumstance that George Dillwyn, though originally a member of an American Meeting, took up his residence for some years in England, contributed to maintain the interest of English Friends in the welfare of those at Pyrmont, which he himself had so much at heart. He had, as already stated, been there twice, each time making a prolonged stay. He was with Sarah Grubb when the acquaintance with German Friends was first made; and had now, after six years, again visited and assisted in the re-establishment of that of which he had seen the commencement. George Dillwyn lived in much esteem with Friends in this country, and there is no doubt that it was largely through *his* influence some measures were now undertaken for the benefit of the Pyrmont Friends.

These may be referred to under three separate heads:

1. The care of the poor.
2. Education of the young.
3. Provision of a place for meeting, growing, as will be seen, out of the care for education.

1. *As to the care of the Poor.*—The little community at Pyrmont had always a considerable proportion of its members belonging to this class. Except the Seebohm family, there were few who were not poor as to this world. These, in becoming members of a separatist body, lost that claim to State maintenance otherwise enjoyed, and as this burden pressed heavily on the few who were in better circumstances, Friends in this country and in America felt called upon to take a share in its weight.

With this object there was, in addition to some direct pecuniary aid, an endeavor made to provide remunerative employment, especially for the females, who found the labor in the fields hard and severe. George Dillwyn and William Savery, during their visit, had had a conference with some of these women Friends on the subject, when it was thought an establishment for spinning and weaving linen might answer the purpose of providing for them a better living than field labor, with less exposure, and at the same time be remunerative on the capital employed.

It resulted, after George Dillwyn's return to London, in the establishment of such a factory, for the working of which £100 was raised as a capital, half among Friends in this country and half among those in America. Five Friends of London were appointed as trustees, under whose control three Friends in Pyrmont were to act as managers, who employed two paid superintendents to overlook the weavers and spinners. The goods when made were to be sent to Philadelphia, where four Friends consented to act as agents in the disposal of them. The scheme, thus carefully arranged by George Dillwyn, promised fair; but difficulties arose, and from mismanagement it did not prosper. The original capital, after four years' working, was found insufficient; and a further £100 was raised in a similar manner to the first, but with no better result. The linen made proved to be inferior in quality; the agents in America could only realize it at a great sacrifice, and eventually, in 1804, after continuing seven years, the factory was relinquished, and, besides the loss of £200 capital, £186 was given by the Yearly Meeting of London to pay off the debts. Doubtless there was mismanagement somewhere, but at that time English Friends could not go and examine for themselves, as the continent was full of armies.

2. *Education of the Young.*—In the same year in which the factory was undertaken (1797), it was agreed to assist the Friends at Pyrmont in the work of education by contributing to the salary of a schoolmaster. Prussia and all the minor German Principalities are, as is so well known, careful to enforce the education of their subjects, towards which taxes are levied, and out of them schoolmasters are maintained in every place. All the rate-paying population are obliged to contribute to these public schools, and, if not easy in their consciences to make use of them, must at their own cost provide other schools approved by Government, which thus entails additional expense.

In order to assist the Pyrmont Friends in this matter, a subscription was raised among Friends here towards the salary of a master, viz., 32 guineas per annum for four years; after which it was continued for a further term of four years, and (in 1805) the Yearly Meeting authorized the Meeting for Sufferings to provide the salary. The school was at first taught by Louis Seebohm, and was held in a small room of his own house at Friedensthal, or the Vale of Peace, which he devoted to the purpose. About twenty-five children attended. Until the Meeting for Sufferings undertook the charge, it was cared for by Friends in England who were termed trustees; but they, like those of the factory, had, through distance and want of communication, no real power of control, and there is no doubt the school led an uncertain and chequered career. But after it had been about two years in operation, a proposal was made to its trustees in London, which eventually led to

3.—*Provision of a Place for Meeting.*—The school managers wrote in 1799 that the room

in Louis Seebohm's house was so small as to be quite inadequate to the number of children, and that L. S.'s brother, Frederick Seebohm, was about building a residence for himself close by, that is, at Friedensthal, and would, if assisted with £100, add a large room to his house especially adapted for a schoolroom. The letter showed how desirable this would be to the Pyrmont Friends; but being, as they described it, "too heavy a stone to lift alone, they felt free to mention it to their friends in London."

The trustees of the school being thus appealed to for assistance, invited George Dillwyn and George Stacey to their councils, during which projects arose for associating with education the promotion of a broader object than that contemplated by the Pyrmont Friends.

It may here be needful briefly to mention the character of the town of Pyrmont, in order that the reasons which our friends had for adopting the course they took may be the better understood.

Pyrmont (like our Matlock or Buxton) is a place of resort for taking the mineral and saline waters which rise there. Though far from being the *largest*, it is one of the *oldest* of the many bathing-places in Germany, having had a repute for the value of its waters so far back as the time of Charlemagne, who himself visited the springs. Even the increased fashionable allurements of more modern places have not deprived Pyrmont of its ancient favor, and every summer its walks are crowded, and the large hotels and lodging-houses well filled.

The company thus assembled comprises persons of every age, from the youngest to the oldest, of all ranks and from all places, near, as well as far remote; on some occasions even members of Royal families are among the visitors.

The surrounding country offers attractive drives, and the park that adjoins and almost intermingles with the town, affords extensive and beautiful promenades through long broad walks, bordered and over-arched with lofty trees, with foliage so dense that even a summer sun fails to disperse their shade.

It is amid scenes like these the great assemblage congregates, to pass through that periodical course of drinking and bathing in the waters which a German considers essential to the maintenance of his health.

There is a considerable amount of gaiety in the frequent balls and concerts, and there is also a gaming-house, with its tables thronged and in constant action, but, on the whole, the character of the company is much more quiet than in some other of the Spas in Germany. The hours kept are early; and as the darkness closes in, and the public walks and rooms become deserted, each household gathers for the evening meal to the family table, placed generally in the open air, in the verandah or balcony of their own lodging. Each table has its own "Moderator" lamp, and as these glisten in the clear summer twilight, they form an illumination, beautiful in itself, and pleasingly suggestive of the family and domestic character of the great concourse gathered in the town.

To have a body of Friends, however small, in a place like Pyrmont was considered by our Society as an important circumstance, and one which might become a centre for spreading our views on Christian doctrine and practice among the persons annually gathered to this place from so many different parts.

The application made by the Pyrmont Friends for assistance towards building a room for the school, awakened, as the consideration proceeded, a desire to associate with it some means for the further promulgation of our views as a religious Society. If the new room were built, as proposed, at the residence of Frederick Seebohm, it would be in the valley of Friedensthal (or Peace dale), associated, it is true, with other houses of the Seebohm family, who had formed quite a settlement there, but nevertheless a secluded spot, some two miles from the bath-rooms and public walks frequented by the company; yet this was all that the German Friends asked and wished for.

The English Friends took a wider view, influenced, no doubt, by George Dillwyn, David Sands and William Savery. The application from Germany was answered by a letter dated Sixth month 1799, about the time of the Yearly Meeting, when many Friends would be gathered in London. In this letter occurs the following passage:—

. . "In contemplating the object [of your application] and the means by which it could be accomplished, our ideas became extended, and it appears desirable to connect with it the building of a meeting-house. Many Friends have generously contributed their assistance, and it is probable we shall have to offer you, in aid of both purposes, as much as £500 sterling. The Committee for managing the subscription accord in sentiment that the meeting-house should be built adjoining the burial-ground, or upon it. It is a spot sufficiently retired and remote from the town to be freed from annoyance by rude and disorderly persons, at the same time that its contiguity to the public walks will give it that degree of exposure to the company frequenting the wells as may attract their attendance, and be the means of acquainting them with our mode of worship, and perhaps of exciting more serious and interesting inquiry."

It was further suggested that it might become a place for the distribution of Friends' books, and a hint was given that the school-room might form part of this proposed meeting-house, capable of being united with it on special occasions.

These quotations from the reply sent by the school trustees in England to the Friends at Pyrmont are important, as showing that the concern to have a public place of worship there originated, not in Germany, but with Friends here; those in Pyrmont were content with the place of meeting they already possessed, (which was a room behind Frederick Seebohm's house in the old part of the town, and which he had built for their accomodation), and their only desire had been to secure a school-room in Frederick Seebohm's new house, then building in the Vale of Peace. Neither their numbers nor their other circumstances rendered any new meeting-place necessary, and the publicity it would involve was not their own seeking, but suggested to them, and the means were offered to carry it out. This meeting-house, therefore, did not originate with German Friends, neither was it built to meet their increasing wants, but it arose from a desire of English and American Friends to have, in such a place as Pyrmont, a means of acquainting others not of our Society with our modes of worship.

The idea, when suggested, was, it is true, gladly adopted, and after some correspondence, including the transmission of sketches and a sort of estimate, £500 was sent from England, and the meeting-house was built, not on the burial-ground, but on a piece of land purchased of the Prince, and adjoining to it.

The German Friends were not, however, turned thereby from the desired school-room in Frederick Seebohm's new house; and it was eventually arranged to advance F. Seebohm £100 on mortgage, on account of this room; and for the remaining £400 to be applied, £33 to purchase the land, and £367 to build the meeting-house.

The money was raised in 1799, and the building was finished by the summer of the next year, the first meeting being held on the 6th of Seventh month, 1800, on which occasion, it was reported, as many as 1,000 attended. If this number be correct, the house must have been densely crowded. Throughout the season it continued to be well attended, being, they said, "at most meetings full."

The building thus erected comprises, under one roof, a meeting-room of good size, being forty feet by thirty feet, and of moderate height, but without galleries; also a lobby, or entrance, connecting it with the road; and on each side of this lobby a room, measuring seventeen feet by fourteen feet, for use as a Monthly Meeting-room, and a cloak-room, and capable, with the lobby, of being united with the meeting-room by the removal of shutters, so as to give a large amount of space for special occasions. In construction it is moderately substantial, being formed of timber and plastered sides on a stone foundation, as is a common practice in those parts. The cost was estimated at £360, but this sum was decidedly exceeded, and involved subsequent trouble on this account.

Thus, in these three ways—1. The Care of the Poor; 2. Education of the Young; and 3. Providing of a Place for holding Meetings—the Friends of Pyrmont were at this time (the beginning of the present century,) substantially assisted by Friends in England; but what was thus done came from private subscriptions among Friends all over the kingdom, and not through any official body connected with the Society here. Before passing on to show how this official connection became established, it is necessary, for clearness' sake, to give some notice of the Friends at Minden, who were about this time placed in much difficulty, and one in which none here could assist them.

For nearly two years the meetings at Minden had been interdicted as secret conventicles, and their meeting-room sealed up, the owner of the house where the meeting was held subjected to both fine and imprisonment, and strict watch kept against any infringement of the decree. The exciting cause was some public meetings held in the town in 1798, by Mary Swett, Charity Cook and Sarah Harrison, Ministers from America, and George Stacey, of London, who was their companion. These gave such offence to the town authorities as to cause the extreme measure of sealing up the meeting-room and imprisoning its owner (John Rousseau).

His confinement was soon terminated, but the seals on the room remained unbroken; and memorial after memorial was penned and presented to those in power by the indefatigable Friends, Frederick Schmidt and John Rasche. Their case, when decided against them by *local* authorities, they carried with unabated zeal to those higher in the Government; and when these confirmed the restrictions, an appeal was laid before the King in person, when reviewing his troops at Petershagen—Louis Seebohm, of Pyrmont, uniting with Frederick Schmidt and John Rasche to form this deputation.

Even this was at first of no avail; but the Friends persevered in their petitions, the tone of their memorials rising in the scale of dignified entreaty and firm remonstrance as their difficulties increased.

All these documents are preserved as to

their contents in a "Manuscript History of the Minden Friends," compiled by Frederick Schmidt, of which they form the major part. The interest may now in a great measure have passed away, but it was through these exertions a measure of success was obtained; for the King, in a formal decree, dated 23d of Seventh month, 1800, granted leave for the Friends to reassemble in their meeting-room, and to be recognized as a religious Society, under certain restrictions. The seals on the meeting-house door were removed, and the place used again as before, in the same year, and exactly one fortnight after the new meeting-house was opened at Pyrmont. Thus each of these companies of Friends obtained a benefit about the same time; one the privilege, for nearly two years denied them, of meeting in public worship; the other a new room, attracting crowds to witness the novel spectacle of a Friends' meeting.

The terms of the King of Prussia's decree may be best alluded to in another place; and having now shown the relative position of the two Meetings of Pyrmont and Minden at the commencement of this century, it remains to note their course during the ensuing fourteen years, which forms another period in their history.

(To be continued.)

Extract from the Annual Report of the [*English*] *Friends' First-day School Association.*

The liberty of action which has of late years been so wisely conceded by our Society, throws a greater responsibility upon individuals in those services to which they feel themselves called. Under all circumstances the Committee desire that our teachers may continue to keep up that cordial unity with the Society which has hitherto been of so much mutual advantage. In connexion with mission work amongst the poor, many questions arise which did not present themselves in the simpler form of our Schools. Some of these questions affect more or less the views of the Society in relation to worship and the ministry, and in dealing with them the Committee would earnestly counsel a spirit of forbearance, meekness and love. On the one hand it must be admitted that the Society has not gathered in the poor and sinful in any large numbers from the world around us, so that a case is made out for the consideration of what means may be properly adopted by those whose hearts are turned with longing desires towards the outcast and wanderer. On the other hand, those who may feel freedom to adopt means from which some of their brethren in religious fellowship are conscientiously restrained, are bound to regard with all tenderness the scruples of others, and to endeavor not to afford any ground for offence; and also to bear in mind that the apparent success of a course of action does not necessarily prove it to be right. There was a time when too much of individual conviction was yielded to the judgment of the body; but there may possibly now be some danger of an opposite extreme. The Committee have always seen, and continue to see, the importance of carrying on our Schools and other operations in harmony with the Society to which the Teachers belong; and whilst they are far from wishing to dictate the course of action to be taken in each particular case, they trust that the allusion which they have now made to the subject may not be out of place.

For Friends' Review.

WILLING SERVICE.

We hear sometimes of ministers not preaching until they feel a threatening of woe; while a *cheerful, prompt obedience* is more acceptable to our Heavenly Father, and consequently more fully blessed. "The Lord loveth a cheerful giver."

Confined to the house by sickness, and dwelling on this view of the subject, the following illustration has suggested itself to me; and I pen it in the hope that it may be of use to some discouraged traveller Zion-ward, and correct erroneous views in others.

Imagine the language of the Spirit to a servant of Christ and minister of the Word to be as follows: "John, go and proclaim my love to a sinful world, among such a people, at such a place." John's heart is so filled with the love of his Saviour, by an abiding sense of what He has done and suffered for him, that he goes with alacrity to do the bidding of his Lord. And the Lord goes with him. "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice." The Lord sustains him by His presence, fills his heart with the subject, and rewards him with such emanations from Himself of love and peace and joy, that the half could not be told, and would not be believed. Also by His blessing upon the word preached, sinners are converted, and made to rejoice in the forgiveness of their sins, and God is glorified.

Now see the other side of the picture. Imagine again the language of the Spirit to be somewhat as follows: "John, go and proclaim my love to a sinful world, among such a people, at such a place." John hesitates—"I am not worthy." "Go and preach as I bid thee." "How can I be sure that it is not of my own imaginings?" "Go, and I will go with thee. My sheep know my voice." "But I must attend to my business. I am poor." "Go, or I may blast all thy worldly

possessions'; and by thy continued disobedience, punish thee further hereafter." John goes. But the love he feels for his Heavenly Father is so blended with the fear of the woe that he instils it into his preaching, and though he proclaims the love of God, it is so mixed with other subjects that it repel more than it gathers, and John, not feeling the reward he expected, is disappointed, and of course less qualified to speak again of a Saviour's love; for those who would preach the gospel, must preach of what they have seen with their eyes, and their hands have handled of the Word of Life,—spiritually. F.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 17, 1868.

INDIANA Y. MEETING.—Further accounts of this large and important assemblage of Friends have been kindly furnished by several correspondents, all agreeing that it has been a season of Divine favor, tending to the promotion of the blessed cause of Truth. It is always occasion for thankful rejoicing when large bodies of people are brought together, and it can be felt that their intercourse has been to the glory of God. Surely we ought to be fervent in prayer that He will take to Himself His great power, and reign in the assemblies and in the hearts of His people, constraining them to walk worthy of their vocation, and restraining them from everything that would tarnish the pure testimony of truth. It is good to pray to the Lord of the harvest that He will send and qualify laborers and keep them in all their ways—and that the pure Seed of the Kingdom may be sown and prospered over the expansive territories, which, although but yesterday a wilderness, are rapidly filling with a dense population, and showing almost unlimited fallow ground and also fields white unto harvest.

Upon the nomination of the Representatives, Charles F. Coffin was re-appointed Clerk, and Charles S. Hubbard and Daniel Clark Assistants. The Quarterly Meetings of Fairfield, Centre and Miami, desiring to have a Yearly Meeting nearer to them, renewed their request to have one established in Clinton Co., Ohio, to be called Wilmington Y. M. This was referred to a committee selected from the other Quarterly Meetings. Requests from three Q. Ms. were also committeed, calling for some modification of discipline concerning the mode of appointing Elders, and a small change relative to holding meetings for the accomplishment of marriages, &c. Reports on both matters to be made next year. Propositions were made for the establishment of two Quarterly Meetings,—one in Iroquois Co., Illinois, to be composed of Onargo Monthly Meeting and that of Ash Grove, which belongs to Western Y. M., to which the new Q. M. is to be attached. This was sanctioned if united with by Western Y. M. The other proposal, which was also agreed to, is to establish a Quarterly Meeting by the name of *Spring River*, composed of Union Mo. Meeting in Jasper Co., Missouri, and Spring River Mo. Meeting, Kansas. A committee was appointed to attend its opening, at the time of Union Mo. Meeting, next Sixth month. At the request of Cottonwood Q. M. (Kan.), that meeting is to be located at Toledo, until a competent house can be built at Cotttonwood. A proposal was entertained to conduct the consideration by meetings for discipline of the state of Society in joint sessions of men and women Friends. The preponderating sentiment was in favor of the change, but women Friends not assenting, it was dropped. The 18th annual report of the Book and Tract Committee was received with lively interest. The value of their labors deserves acknowledgement from Friends of every Yearly Meeting. On *Sixth-day* the state of Society was weightily entered upon. Many profitable remarks were made by different Friends. James C. Thomas spoke from the text: "Behold I lay in Zion a chief corner stone, elect and precious." Samuel Bettle followed upon the text: "I will turn the hearts of the fathers to the children," &c., showing in what various ways parents may forbid their children to come to Christ. Murray Shipley said that it was given to our Society to bear testimony to the immediate and perceptible influence of the Holy Spirit, and the consequent duty of parents to direct their children to the anointing, by obedience to which they will be made to know of the doctrine. Francis W. Thomas urged that fervent love of God i

which our forefathers found their strength and union. Daniel Hill called attention to the duty owed to the community around us, in efforts to stay the tide of intemperance, after which Samuel Bettle impressively applied the text [marginal,] "The graves of those that lusted," having reference to those whose carcasses fell in the wilderness, and showing how impressive it would be, if, over the graves of drunkards, and of all who died from sensual indulgence, the tremendous inscription were visible, [Num. xi. 34,] KIBROTH-HATTAAVAH. Luke Woodard gave a seasonable warning in reference to the dangerous tendencies of diversions called innocent.

The following statistics were brought to view:

Whole no. of members,14, 635, being an increase of 671. No. of members received during the year, 573. No. who ceased membership during the same period, 69. No. of families, 2649. No. of parts of families, 1039. It was stated that of 100 men members received by one Monthly Meeting, only three had lapsed.

An interesting and instructive memorial was read concerning Francis Thomas, a deceased Elder.

The statistics in longevity show an average in Miami Q. M. (the oldest one) of 37½ years, in Northern and Wabash 21 years and in Kansas 26 years.

Various interesting reports were acted upon—as: the Peace Committee—First-day Schools—Committee on General Meetings—Book-fund—Freedmen's Committee—White's Institute—Education—College Finance, minutes of Meeting for Sufferings. The claims of North Carolina Friends as presented by F. T. King were generously responded to—voluntary contributions being paid in the face of the meeting amounting to $700, and $1000 ordered to be paid from the treasury. A visit to Women's Meeting was paid by Samuel Bettle, and one to Men's Meeting by Asenath Clark and Julia Valentine. Both these opportunities were attended with solemnity and the evidence of right. At the request of our Friend Samuel Bettle, an appointed meeting for the youth was held by the sanction of the Yearly Meeting, and public meetings for worship on First-day, in the meeting-houses and in the open air. In all these the gracious strengthening presence and power of the Head of the Church was mercifully granted, and His Name was magnified.

The Yearly Meeting was very large. The young people evinced an earnest interest. As the time for adjournment drew near, a a deepened solemnity overspreading the assembly, Friends gathered into an inward retirement before the Lord. Having thus drawn near unto Him, his Sceptre was extended, and supplication, thanksgiving and praise flowed in a current of life. The closing minute was made during a solemn silence, (every tender mind having had opportunity for relief,) and the covering lingered after the close of the assembly.

After the Yearly Meeting, a satisfactory meeting was held in one of the meeting-houses by appointment of Samuel Bettle and James C. Thomas, for those Friends who had not yet left Richmond, and their serious neighbors, including prominent professors of other religious societies.

MERE DIVERSION AN UNWORTHY OBJECT—That sound reasoner and pure Christian moralist, Jonathan Dymond, remarks: "Amusement is confessedly a subordinate concern in life. It is neither the principal nor among the principal objects of proper solicitude."

Rational and innocent entertainment is not merely allowable but desirable, and those who are concerned for the well-being of the youth, will do wisely to provide, to join in, properly direct, and seek to elevate the means of recreation. In this manner what a charm may be given to home! What true delights may be made to cluster there! If a foundation be early laid of pure tastes, if taste be not vitiated in the outset, by a morbid indulgence of the appetite for amusement *simply as such*, if happiness be sought rather than "fun," refined enjoyments may be made subservient to mental elevation, and a zest will be imparted to the passing moments. To the mere seekers after pleasure these drag heavily and wearily, as they tax their invention for means of pastime, which, it is to be feared, too often means *kill-time*, and results in a

waste of the moments that compose the hours and days and the term of life.

"A moment you may need
When worlds want wealth to buy."

There is excitement and something of the world's unsatisfying pleasure over cards and dice, and other games that wear the "appearance of evil," which an Apostle warns us to avoid, which grieves the inward Monitor and alarms the mind that holds duty as paramount, and seeks the Divine approval; but these do not furnish the hearty enjoyment attendant upon pleasing pursuits free from evil and tending to good. It is not needful to specify minutely; the prevalence of right desires and of an aim to "walk circumspectly, redeeming the time," will lead from the paths of folly to the peaceful pleasantness of Wisdom's ways. The present object is to direct a few remarks against those mature dissipations, induced by a habit of seeking amusement for its own sake, as an end of life, independent of duty and of a useful future, without any aim or care to attract the approving smile of a beneficent Father, "who giveth us all things richly to enjoy."

Over half a century ago, Thomas Shillitoe, yearning for the well-being of his towns-people, was mentally exercised respecting the erection of a theatre at Barnsley. His own simple record is instructive:

"Having witnessed the sad effects of the players occasionally coming to the town, and performing in a barn, especially on the conduct of the poor people, I remonstrated with the person who was about to erect the house for them, but in vain. The nearer it was brought to a finish, the more my exercise increased, without the prospect of any way opening for me to move, which was likely to prove availing; it only remained for me to abide under my exercise, being earnestly desirous to stand open to such discoveries of duty as the Almighty should see meet to make known to me herein. A hand-bill that had been given me long before this was brought before the view of my mind, on the subject of theatrical performances, entitled: "Why don't you go to the play?" After searching for it and carefully perusing it, my mind was impressed with apprehensions of duty to have a sufficient number printed for distribution, and posted in the most conspicuous situations in the town. Aware that such a step would be likely to subject me to opposition, I endeavored to consider the subject well; and the day being announced when the theatre was to be opened, I had them printed two days previous. Some were posted, and others I delivered myself at the houses of the inhabitants; and felt a relief abundantly compensating me for my labor. As I expected opposition, so I met with it; but chiefly from the players themselves, by circulating pamphlets on the lawfulness and benefit of theatrical performances; writing me insulting letters on the occasion; procuring apparel corresponding with my own and taking me off on the stage; which I found it safest for me to pass over in silence, and count it all joy, under an assurance, this labor in the Lord, through his holy help, would not be in vain; which proved to be the case. Their prospects were so defeated they were obliged to leave the town, it was said, much worse [pecuniarily] than they came to it; and they made several attempts after this to obtain supporters, but in vain. *The theatre was afterwards converted into a dissenting meeting-house.* I mention these merciful interferences of Providence, (for without He work with us and we with Him we labor but in vain,) that others may hereby be encouraged to do what their hands find to do with a ready mind."

If any one will forward to us a copy of the handbill above referred to, we should be glad to receive it. A correspondent, very remotely situated, has been under an exercise somewhat similar to that of T. S. in reference to the insidious introduction of dramatic enticements into cities which have sprung up with amazing rapidity in the wilderness, where, so recently,

'troops of tuneful wolves
Howled their wild wood-notes to the midnight moon.'

We would encourage our distant brother to dwell under the concern, which, without his own seeking, has been placed upon him by One who is able to qualify for every requiring, and to indicate the mode and the means of service. The success of the effort at Barnsley did not lie in the wording of the circular, but in the blessing of God upon a sincere and earnest work of faith and labor of love. Under such circumstances, things that are weak confound those that are mighty, the simplicity of entire dedication being the part of the laborer, in the absence of all self-seeking,

"Content to fill a little space,
So God be glorified."

The well-instructed Christian rejoices in the fact that the beauty and the value of his service are owing to its being of his Divine Mas-

ter's appointment. Thomas Shillitoe, being called so to work, confounded the effort to establish a theatre at Barnsley. A man of larger natural endowments, moving in his own will, might have expended greater labor and have entirely failed. "God giveth the increase." Wm. Forster, the sensitive strings of his large sympathies being powerfully touched and attuned by a Saviour's love, was led to visit the theatrical performers, and, as his Lord's embassador, "to beseech them in Christ's stead,—be ye reconciled to God." And thus, if every member would, in faith's obedience, perform the part assigned to him by infinite Wisdom, the parts would be well compacted and the joints supplied—the work would progress without clashing or jarring, and there would be "no schism in the body." "What shall this man do?" "What is that to thee?" A perfect recognition of the headship of Christ would ensure true harmony in the working of his employeés.

Dymond concludes his strictures upon dramas, masquerades, &c., with the following paragraph:

"These criticisms might be extended to many other species of amusement; and it is humiliating to discover that the conclusion will very frequently be the same,—that the evil outbalances the good, and that there are no grounds upon which a good man can justify a participation in them. In thus concluding, it is possible that the reader may imagine that we would exclude enjoyment from the world, and substitute a system of irreproachable austerity. He who thinks this is unacquainted with the nature and sources of our better enjoyments. It is an ordinary mistake to imagine that pleasure is great only when it is vivid or intemperate, as a child fancies it were more delightful to devour a pound of sugar at once, than to eat an ounce daily in his food. It is happily and kindly provided that the greatest sum of enjoyment is that which is quietly and constantly induced. No men understand the nature of pleasure so well or possess it so much as those who find it within their own doors. If it were not that moral education is so bad, multitudes would seek enjoyment and find it here, who now fancy that they never partake of pleasure except in scenes of diversion."

It is very certain that, from century to century, holy men and women have shunned the public drama as associated with sin. A pious servant woman, when urged to attend such an exhibition, told her royal master that she would not like, if the Lord should call for her, to be found at a play-house. The case is well stated in the words of Pollock:

"The Theatre was, from the very first,
The favorite haunt of vice—although some men,
Some very worthy, wise and honest men,
Have deemed it might be turned to good account:
And so perhaps it might—but—never was."

OUR BOOK TABLE.

The Family Record, Biographic and Photographic, *Arranged for recording in detail the personal incidents in the life of each member of the family.* By John H. Griscom, M. D.

This is a book, the importance of which will on examination be appreciated by every family having an interest in the character of its several members.

"The first page, besides being devoted to the record of the names, birth, marriage, etc., of both husband and wife, and a space for the photographs of each, to be inserted at several different ages, is arranged for recording the name, date, and place of birth and death of the parents and grandparents of each, including three generations. In addition to which there are spaces for recording other incidents in the life of each. The remainder of the volume is appropriated to the records of the *descendants* of the first named parties, two entire pages being devoted to each, containing the name, date and place of birth, with space for five photographs, at different ages; also for the character and period of whatever diseases they have, and the height and weight at different ages, with the schools, occupations, and whatever other incidents may seem desirable to be remembered."

The above paragraph is taken from the introduction. The completeness and value of the Record will be evident on examination. It may be procured at the Book Store, 109 N. Tenth St. *Price*, bound in paper, $2; in muslin, $2.50; in leather, $3.00. The pamphlet on Tobacco by the same writer is for sale at the same place. Also the account of Sufferings in N.Carolina. Price of the last, 10 cts. —12 cts. if sent by mail.

Children with the Poets. By Harriet B. McKeever. Philada., Claxton, Remsen & Haffelfinger, 819 and 821 Market St. Pp. 360.

A teacher, seeing this upon our table, exclaimed, "This is just what I want for a class reading book!" It is composed chiefly of selections which are lively, elevating, and well adapted for classes of children from 8 to 15 years old. In the compiler's own words, she has aimed to introduce "whatever can inspire love for God our Father, and Jesus our

Redeemer, for the Spirit our Sanctifier, for our country, parents, brothers, sisters, and friends, reverence for holy things, for goodness in every rank, pity for all the woes of man, tenderness towards the erring, and forgiveness for those who have wronged us." A second edition is already announced, and it may be hoped that the little book is to perform a genial mission among the young people.

DIED.

FRY.—At her residence in China, Maine, on the 18th of Eighth month, 1868, Sarah, widow of Joshua Fry, aged 78 years; a beloved and exemplary member of China Monthly Meeting. She endured a painful and protracted illness with Christian patience, meekness and resignation to the Divine Will, trusting, through redeeming love and mercy, she should be admitted into the mansions of eternal rest.

GRINNELL.—In South Starksboro, Vt., at the residence of her son, on the 15th of Eighth month, 1868, Hannah Grinnell, in the 85th year of her age; a beloved member and esteemed minister of Ferris burgh Monthly Meeting. In early life her daily walk gave evidence of genuine piety, and as the precious seed fell upon good ground, it brought forth an abundant harvest in old age, to the glory and honor of Him in whose vineyard she so joyfully labored. To her family and friends she was a model of excellence in the Christian virtues, impressing all who came within the circle of her influence with a sense of her having been with Jesus. She endured the trials incident to a long life with remarkable fortitude, and with much forbearance, she exercised abundant charity towards the weak and offending. Not being privileged for some years to assemble with her friends for Divine worship, she expressed herself as often being with them in spirit. As death approached she cheerfully said, "All is calm and peaceful," whilst frequent expressions of reverent gratitude flowed from her lips. A short time before her release she sank into a sweet sleep, from which she never awoke, save to behold her King in His royal beauty. Thus passed from earth this dear mother in Israel, to join the blood-washed throng around the Throne Eternal.

MOON.—On the 8th of Ninth mo., 1868, Imla S., infant of Elihu and Marilla Moon, members of Cottonwood Monthly Meeting, Kansas.

Friends' Book Store, and depository of the Book Association, 109 N. Tenth St., having been closed on account of a change of occupants, has been reopened by our Friend Henry Russell, Jr., late of Dublin, to whom all orders and inquiries should be addressed.

PENNS AND PENINGTONS.

(Continued from page 111.)

Autumn [1690] came and went, but Gulielma and the children were still unable to visit their transatlantic home. Their cherished plans as to the time for leaving had been overruled, but that prospect was still before them, when, on the 13th of Eleventh month, 1690, William Penn was summoned to the deathbed of his honored friend George Fox. In a letter of that night, addressed to the absent widow of the deceased, he says:—"Thy dear husband and my beloved friend finished his glorious testimony this night. Oh! he is gone and has left us with a storm over our heads; surely in great mercy to him, but an evidence to us of sorrows coming."

A storm was indeed gathering over their heads, and it soon burst. A man named Fuller, who hoped to be rewarded by those who were Penn's enemies, had under oath accused him of conspiring with some others to invite the return of the deposed king. It is possible that, even while writing to Margaret Fox, he may have heard that some accusation had been got up against him. His words seem like it, and we are told that the guards sent to arrest him intended to have taken him prisoner while attending his friend's funeral; but, having mistaken the hour, they arrived too late. However, they apprehended him afterwards, and he was brought for examination before the privy council. He begged to be taken before King William and questioned in his presence. This request was complied with, and during the investigation which followed, he admitted he had loved King James for the uniform kindness he had met with from him, and, having loved him in his prosperity, he could not dislike him in his adversity. He was willing, he said, to meet his former kindness by any private service in his power, but in no wise nor under any circumstances had he allowed or could he ever allow those feelings to influence him to violate his duty to the state.

After the most searching examination, the King, having heard his manly and straightforward avowal, wished to discharge him; but some of the council objected, and he was retained a prisoner in his own hired lodgings in the city. He was not permitted to go abroad, but was allowed to see any friends who might wish to visit him there. He was thus treated as a suspected person, whom it was necessary to watch.

He again had recourse to his pen, and the three succeeding years of seclusion gave rise to several valuable works. His "fruits of solitude," as he termed them, were numerous and important. One of these publications, which was of great use in that day, and very highly valued by Friends, is entitled, *A Key opening the way to every capacity, how to distinguish the Religion professed by the People called Quakers from the Perversions and Misrepresentations of their Adversaries.* This work went through twelve editions during the lifetime of its author. Another was entitled, *An Essay toward the Present and Future Peace of Europe.* It proposes that Europe should recognize a General Diet or Congress of Nations, in which every nation should be represented by deputies, and in which national differences might be settled on just princi-

ples without recourse to war. A third is entitled, *Some Fruits of Solitude, in Reflections and Maxims relating to the conduct of Human Life.* The reflections and maxims which it embodies exhibit the experience of a wise and practical Christian, expressed in brief and pithy aphorisms. A fourth was *The Fruits of a Father's Love,* with others of a more temporary interest. Here again we may recognize the overruling hand of our Heavenly Father, whose servant, whilst condemned to solitude by unreasonable men, was enabled therein to bring forth much fruit.

Meantime Fuller, on whose accusation William Penn had been imprisoned, was proved through another train of circumstances to be a perjured impostor. By direction of the House of Commons he was brought to trial, and being found guilty was condemned to severe punishment. Notwithstanding this, there were other circumstances unfavorable to the liberation of Penn. The King had been urged to confiscate his estates, and to this he had so far yielded as to include his Irish property among the confiscated lands in that country. But King William himself desired to get possession of Pennsylvania. He did not like the precedent of a government established on a basis of peace, without any military provision, and early in 1692 an order in council was issued depriving William Penn of his government, and annexing it to that of New York. This was a dreadful blow, for in his settlement he had sunk all he could spare from the income he derived from his estates, in addition to what had originally been paid for it. But it was not from pecuniary considerations that his greatest trouble arose; his vested property might still to a certain extent be respected; it was the impending danger to all his plans for a just, free and peaceful government, which pained him most deeply. Yet, through all, hope never forsook him; he believed that his government would yet be restored, and his freedom also. But he would not suffer any of his friends to ask, as a favor from the King, for either the one or the other. They must be given him as his right, or not at all.

Towards the close of 1693 his personal liberty was restored by the King's order, the intelligence being conveyed through the Secretary of State. In writing to Thomas Lloyd, to inform him and his other Pennsylvanian friends of the happy change, he says, "From the Secretary I went to our meeting at the Bull and Mouth; thence to visit the sanctuary of my solitude; and, after that, to see my poor wife and children, the eldest being with me all this while. My wife is yet weakly; but I am not without hopes of her recovery, who is one of the best of wives and women."

It was a happiness and a blessing to the gentle invalid to have her husband and her son again by her side; but disease had made too deep an inroad on her delicate constitution to be removed. She lived for three months after their return, and then departed for her heavenly home on the 23d of the Twelfth month, 1693, in the fiftieth year of her age. She died at Hoddesden, and was buried at Jordan's, near the remains of her four children and her mother. Her husband writes concerning her:—

"She would not suffer me, after I recovered my liberty, to neglect any public meeting upon her account, saying often, 'Oh! go, my dearest; do not hinder any good for me. I desire thee go; I have cast my care upon the Lord; I shall see thee again.' About three hours before her end, on a relation taking leave of her, she said, 'My dear love to all Friends,' and, lifting up her dying hands and eyes, prayed the Lord to preserve and bless them. About an hour after, causing all to withdraw, we were half an hour together, in which we took our last leave. At her departure our children and most of our family were present. She gently expired in my arms, her head upon my bosom, with a sensible and devout resignation of her soul to Almighty God.

"I hope I may say she was a public as well as a private loss; for she was not only an excellent wife and mother, but an entire and constant friend, of a more than common capacity, and great modesty and humility; yet most equal and undaunted in danger; religious as well as ingenuous; without affectation; an easy mistress, and good neighbor, especially to the poor: neither lavish nor penurious; but an example of industry as well as of other virtues: therefore our great loss, though her own eternal gain."

After William Penn's release, when the state of his affairs came in all their details before him, it seemed hard fully to account for the statements of his confidential agent, Philip Ford. It was true his Irish estates had latterly yielded nothing; the farms of his tenants had been ravaged during the war, and a state of general disorder was produced by the proposed confiscation. His title to the property had been restored, but rents did not soon follow. His English property had been managed by Philip Ford and his son, who, though professedly Quakers, were under that guise cunning, avaricious men. In his difficulty Penn appealed to America for his quit-rents, but little or no rents were sent him. To Colonel Fletcher, the Marshal Governor of New York, under whom Pennsylvania had been placed, the Provincial Assembly had on demand voted supplies for maintaining the expenses of government, such as they had

never granted to their own paternal ruler. Penn felt this deeply; but he also thought it likely that, having found out what others required of them, they would probably do better were he in his rightful position again. He therefore made an application to Queen Mary, the King being absent in Flanders, to reinstate him in the government of Pennsylvania. A close inquiry was instituted, his charter re-examined, the government of the province investigated, and it appearing evident that he had done nothing to invalidate his original chartered rights, they were restored to him.

This was cheering so far as it went. But a source of anxious feeling arose in another direction. He was deeply concerned on noticing the health of his eldest son. Gulielma had left three children, Springett, William, and Letitia. Another daughter, Gulielma Maria, died in 1689; and now Springett, his father's most attached and devoted companion, seemed to be declining. Letitia was still but a child. William was generous, but was too much devoted to amusement and gay company. It was probably from these circumstances in his family that William Penn felt the necessity of choosing another wife. His second choice was Hannah, daughter of Thomas Callowhill, and granddaughter of Dennis Hollister, both eminent merchants of Bristol, and members of the Society of Friends. They were married in the spring of 1696.

Springett's health did not improve with the returning summer. He gradually grew worse, and died about five weeks after the second marriage of his father.

(To be continued.)

BURIED ALIVE FOR CHRIST.

Those blood-dripping edicts against heresy in the Netherlands, of which enough has been said in previous volumes of this history, and which had caused the deaths by axe, faggot, halter, or burial alive, of at least fifty thousand human creatures—however historical scepticism may shut its eyes to evidence—had now been dormant for twenty years. Their activity had ceased with the pacification of Ghent; but the devilish spirit which had inspired them still lived in the persons of the Jesuits, and there were now more Jesuits in the obedient provinces than there had been for years. Of late years they had shrouded themselves in comparative mystery, but from their seminaries and colleges had gone forth a plentiful company of assassins against Elizabeth and Henry, Nassau, Barneveldt and others, who, whether avowedly or involuntarily, were prominent in the party of human progress. Some important murders had been already accomplished, and the prospect was fair that still others might follow, if the Jesuits persevered. Meantime, those ecclesiastics thought that a wholesome example might be set to humbler heretics by the spectacle of a public execution. Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime, but the fear of further persecution, human weakness, or perhaps sincere conviction, had caused them to renounce the error of their ways, and they now went to mass. But they had a maid-servant, 40 years of age, Anna van den Hove by name, who was staunch in that reformed faith, in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540, decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame. The sentence having been obtained from the docile and priest-ridden magistrates, Anna van den Hove was brought to Brussels, and informed that she was at once to be buried alive. At the same time the Jesuits told her that by converting herself to the Church she might escape punishment. When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed. When the proper moment came the instruction was accomplished by an Archbishop with the rapidity of magic. Half an hour undid the work of half a lifetime; thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor serving-maid was less open to conviction. In her simple fanaticism, she to talked of a crown, and saw it descendin from heaven on her poor forlorn head as th reward, not of apostasy, but of steadfastnes She asked her tormentors how they could ex pect her to abandon her religion for fear death. She had read her Bible every da she said, and had found nothing there of th Pope or purgatory, masses, invocation saints, or the absolution of sins, except throug the blood of the blessed Redeemer. She i terfered with no one who thought differently she quarrelled with no one's religious belie She had prayed for enlightenment from Hi if she were in error; and the result was th she felt strengthened in her simplicity, an resolved to do nothing against her conscienc Rather than add this sin to the manifo ones committed by her, she preferred, sh said, to die the death. So Anna van de Hove was led, one fine midsummer mornin to the hay-field outside of Brussels, betwe two Jesuits, followed by a number of a

culiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carrion, and calling on her to repent at the last moment, and thus save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out that, like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hayfield they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered her with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave until it was flattened and firm.—*Motley's History of the Netherlands.*

THE BIBLE TRIUMPHANT.

"It is a matter of congratulation that the Bible has passed triumphantly through the ordeal of verbal criticism. English infidels of the last century raised a premature pæan over the discovery and publication of so many various readings. They imagined that the popular mind would be rudely and thoroughly shaken, that Christianity would be placed in imminent peril of extinction, and that the Church would be dispersed, and ashamed of the sight of its Magna Charta. But the result has blasted all their hopes, and the oracles of God are found to have been preserved in immaculate integrity.

The storm which shakes the oak only loosens the earth around its roots, and its violence enables the tree to strike its roots deeper in the soil.

So it is that Scripture has gloriously surmounted every trial. There gather around the Bible a dense "cloud of witnesses," from the ruins of Nineveh and the Valley of the Nile; from the slabs and bas-reliefs of Sennacherib, and tombs and monuments of Pharaoh; from rolls of Chaldee pardphrast, an Syrian versionists; from the cells and libraries of monastic scribes, and the dry and dusty labors of scholars and antiquarians.

Our present Bibles are undiluted by the lapse of ages. The oracles written amid such strange diversity of time, place and condition —among the sands and cliffs of Arabia, the fields and hills of Palestine—in the palaces of Babylon, and in the dungeons of Rome—have come to us in such unimpaired fulness and accuracy, that we are placed as advantageously toward them as the generation which hung on the lips of Jesus, as He recited a parable on the shores of the Galilean lake, or those churches which received from Paul or Peter one of their epistles of warning exposition.—*N. Brit. Review.*

THE PRAYER OF THE POOR FOR THE POOR.

I asked for wealth to aid the poor,
Whose pitied wounds I may not heal;
Whose presence I but ill endure,
So helpless is the grief I feel;
When thus, methought, the Lord replied:
"The world, with all its wealth, is mine;
My hand of love, if opened wide,
Would need no trembling help from *thine*."

"Oh! give me wealth," again I said,
"That I may taste the sweet employ
Of giving orphan children bread,
Of filling widowed hearts with joy!"
And knowing well my deep distress,
His pitying voice replied to me:
"The whispered prayer, the wish to bless,
Are all I now require of thee."

Yet once again I dared to sigh;
"The rich who love thy work are few;
Let *me* but pass the needle's eye,
To bear thy gifts securely through."
The voice replied in accents mild:
"Both good and evil work for me;
If thou wert rich, repining child,
Thou, like the rest, might'st faithless be.

"*Mourn less, yet combat more the ill*
Thou didst not cause and canst not cure;
'Tis thine to bear thy Father's will;
'Tis His to aid the helpless poor.
And e'en in this desponding hour,
Thou feel'st that 'tis the better part
To have the heart, devoid of power,
Than having power, to lack the heart."

Selected.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 12th inst. have been received.

Spain.—The provisional government has organized with Serrano and Prim as honorary Presidents, Aguirro acting President. They have issued a decree reducing by one third the tariff on all imports, and a programme guaranteeing many reforms. Among these are administrative decentralization, universal suffrage, religious liberty, freedom of the press, right of public assemblage, radical changes in the system of education, the right of trial by jury, and equality of all men before the law. The leaders of the Junta are said to prefer a monarchy, but to have agreed to accept a republic if the people, at an election, should decide in favor of one. The Junta have also issued a circular calling upon all officials and citizens to aid in preserving order, and thus prove that the revolution is not anarchy and violence, but peace and justice. The elections for members of the Cortes are fixed for the 15th of next month. All the provinces have formally recognized the authority of the central Provisional Junta. It is said that the Junta, in anticipation of the total abolition of slavery by the Cortes, will free the children of the blacks. The local Junta at Seville, at the request of the U. S. Consul, has granted permission to foreign residents to build a Protestant church within the walls of the city. Popular demonstrations in favor of religious toleration have been made at Madrid. The Queen's cousin, Don Juan, has resigned his pretensions to the throne in favor of his son. A correspondent of the London *Times* gives a gloomy account of the economical condition of Spain. He says that a near approach to famine prevailed throughout Spain at the close of the last season, but a severe drought this year has left the country without a harvest. The little produce that can be

collected will be brought to market within a few weeks, and then starvation will threaten the people. In many localities there is no seed for next year's crops. Spain, ordinarily exporting grain, will, he says, require the importation of £10,000,000 worth for its subsistence during the next year. The government would scarcely be competent at any time, to meet the exigency, and its present unsettled condition tends to aggravate the difficulty. There is therefore reason to fear that much suffering must occur during the coming winter. It is said that a Papal corvette has been ordered to Marseilles to take on board the Queen of Spain.

The United States has been the first foreign nation to recognize the new Provisional Government, through its Minister at Madrid.

The Junta has declared in favor of additional reforms, among which are the abolition of the death penalty, and the inviolability of private letters and domiciles. It has also ordered the restoration to England of the bark Tornado, seized by the late government, the payment of the damages for its wrongful detention, and the imprisonment of the Spanish officer who ordered the seizure.

Great Britain.—The preliminaries of a naturalization treaty, similar to those recently concluded between several German governments and the United States, have been arranged between Lord Stanley and the American Minister.

The Chinese Embassy are making progress in their preliminary arrangements for their negotiations with the British government. It is reported that Lord Stanley is not unfriendly to the policy proposed by them. It is understood that they will be formally received by the Queen on the the 20th inst., and will afterward visit Paris.

The political interest and excitement increase as the time for the election approaches. Many boroughs, hitherto invariably Tory, will be contested, the Liberals hoping for favorable results to their party from the extension of the suffrage. In four boroughs, workingmen's candidates have been brought forward, with fair prospects of success. Gladstone has issued an address to the electors of South Lancashire, for which he is a candidate, maintaining his former position with respect to the Irish Church, saying that the revenue should be applied to public and social works, not to religious establishments; and declaring that the true policy would be to make the law the friend of the Irish people.

It is said that the committee appointed by the last House of Commons, on the land laws in Ireland, will report early in the next session, and that the Ministry will bring in a bill on the subject as soon as possible.

The directors of the Atlantic Telegraph have announced that the cable of 1866 has been repaired, and is now in perfect working order.

Italy.—It is announced that Italy has officially recognized the Mexican republic.

Another eruption of Mount Vesuvius is threatened.

Denmark.—The King, in a speech at the opening of the Rigsdag. said that the negotiations with the Prussian government respecting Schleswig Holstein had thus far been without result, and that it was the wish of Denmark to preserve peaceful relations with Prussia. The ratification of the sale of St. Thomas and other islands to the United States, has been postponed by the Rigsdag for a year.

Malta.—The new deep sea telegrgph cable, direct from Malta to Alexandria, Egypt, was successfully laid the beginning of this month.

South America.—Advices from Callao to the 22d ult. said that earthquakes continued on the southern coast, but were mostly slight, and caused no further damage. Six thousand houses were destroyed in Arequipa by the previous shocks. Provisions had been sent all along the coast, from Valparaiso to Peru. One of the effects of the earthquake was, that the river from which Callao is supplied with water was nearly dry, so that the public fountains were almost useless; water had to be brought to the city from a distance, and the price was daily increasing. The yellow fever had reappeared at Lima and Callao, and it was feared that it would again become epedemic in the summer.

Cuba.—The Captain General, Lersundi, has issued a proclamation to the people and to the army, announcing the creation of the Provisional Government in Spain, acknowledging it, and inviting all to join him in allegiance and loyalty to its authority, and recommending them to await peaceably the course of events. The proclamation was well received.

Domestic.—The Indian Commission appointed by Congress has recently held a meeting at Chicago, closing on the 10th inst. They adopted resolutions recommending that full provision be made at once, to feed, clothe and protect the Indians of various tribes named, mostly frequenting the Plains, who now live or shall herafter locate permanently on their agricultural reservations; and declaring that the time has come when the government should cease to recognize Indian tribes as domestic dependent nations, except so far as may be required by existing treaties, or treaties made but not yet ratified, and that all Indians should be held individually responsible to United States laws, except when otherwise provided by treaty, and entitled to the same protection from those laws as other persons owing allegiance thereto. They also expressed the opinion that military force should be used to complete the removal to the reservations of such as refuse to go after due notice has been given that provision has been made to feed and protect them thereon; and that the Bureau of Indian Affairs should be transferred from the Interior to the War Department.

A joint committee of the two Houses of the Louisiana Legislature, appointed to inquire respecting the peace and good order of the State, has reported, from personal evidence, letters and affadavits, that within a short period 204 Unionists have been killed, 51 shot and 143 otherwise maltreated, making a total of 308; and they believe that not a tenth of the outrages actually committed during the time embraced in their examination, are reported, owing to the short time given to take testimony and other causes. They believe that the facts if fully investigated, will disclose a state of lawlessness, terrorism and crime unparalleled in any civilized country; and that this is chargeable not alone to the desperate characters who are the immediate agents, but to the apathy and silent connivance of a large and respectable class, who, if not actually sympathizing with the perpetrators, refrain from all efforts to restrain or bring them to justice.

The Legislature of Alabama has passed an election law, in accordance with which the Governor has published a proclamation ordering the Presidential election to be held on the 3d prox. By the law, there is to be no other election in the State before Eleventh month 1870, when members of Congress, Governor and other State officers are to be chosen, the present incumbents holding till that time. Registration has been already commenced.

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A TYRANT'S DEATH-BED.

In that valuable contribution to historical literature, the life of Charles the Bold, by J. Foster Kirk, will be found a full insight into the hideous character of this tyrant. It is far from pleasant to dwell upon the details of vice, and yet we have thought well to copy a graphic description of his death scene, as a warning to any who might be disposed, whilst yet in their sins, to repose confidence or hope in any religious system, or to expect pardon or salvation through the agency of man. Louis was cruel, selfish and superstitious. He seems to have maintained a blind faith in his Church and her ministers, without any love for God or for any principle of truth or right. A contemporaneous historian, the writer of "The Scandalous Chronicle," in calling him "*very Christian*," adds, "whom God absolve!" and thus records his end:

"He lay for a long time before his death under very sharp and severe illnesses, which forced his physicians to make use of violent and painful applications, which, though they were not so successful as to recover his health and save his life, yet, doubtless, they were very beneficial to his soul, and, perhaps, the chief means of saving it from eternal damnation and fixing it in paradise."

Although, as it will be seen, he cherished fiendish revenge and a desire to murder one of his servants when the pangs of death were actually upon him, (only staying the death sentence because his priest refused to absolve him,) Philip de Commines records that he continued repeating his pater-nosters to the very last moment of his life. He died in the year 1483.

THE LAST HOURS OF LOUIS XI.

"Waugh! waugh! who is this strong God that pulls me down?"—*Dying exclamation of Clovis, King of France.*

It is true that every death is the final scene of a solemn tragedy, though that death be a peasant's, the bed a heath; but it is also true that some of those scenes, although the grand lessons of mortality are taught by all alike, are infinitely more impressive—illustrate the supreme warning with a more startling commentary, a more vivid illustration than the daily deaths of thousands of ordinary men and women.

Take, for example, the death witnessed on the last day of August, 1483, in a spacious apartment hung with leather, stamped with fantastic golden devices, of a fortified castle on the banks of the Loire, at no great distance from Tours. The dying man writhing with torture upon a state bed is Louis the Eleventh of France, whose general character has been traced with sufficient accuracy by Sir Walter Scott in "Quentin Durward." The pitiless king, who had played with human lives as if no more precious than those of the beasts that perish, to whom a decree of instant death upon the slightest suspicion, somtimes for mere ca-

price, had been little more than a pastime—now that his own hour had come, was shrieking for help to be saved from death, furiously threatening his attendants with death themselves if they did not relieve his agony—drag him back from the terrible tomb! Few of those who have read the narrative—not that penned by Philip de Commines, the historian, and perhaps the only worthy man who really esteemed Louis the Eleventh—but must still, as the fearful scene surges up from the depths of memory, distinctly hear those shrieks, entreaties, threatenings, through all the roar and tumult of intervening centuries.

Present in the death chamber were the king's physician, Jacques Courtier; Oliver le Dain, commonly called Oliver the Devil, his majesty's barber; Philip de Commines, the historian of his age; Francis de Paul, the monk, and pilgrim not long arrived from the Holy Land, since beatified, and the bearer of a rich reliquary, the touch of which Louis, in his agonizing despair, tries to hope will bring back health and strength. The sixth and sadly silent, observant person present was Jean Burnet, a priest belonging to the church of Notre Dame de Clery, and generally resident at the castle palace. In a corner of the apartment lay a white hound, which had been gored by a wild boar a few days previously. The king, a skilled hunter, had been fond of the hound, and yet when Jacques Courtier told him the animal would recover, Louis fiercely resented the intelligence as an injury and insult to himself.

Why should a dog, for whose preservation no lavishly paid-for prayers went up to heaven, for which relics possessed no healing virtue, have life, and not he—an anointed king? Twice anointed, indeed, for when some years before he had been in great danger, Louis had sent for the *ampoulle* at Rheims, and had the sacred balm, the portion which had not been used at the coronation, poured upon his head. His majesty was unquestionably a believer in the solemn verities of the Christian religion, though its teachings in no wise influenced his actions. The names of Christ, of the Holy Virgin, of numerous saints, were forever on his lips, their leaden images in his hat; but the examples of their lives he never for a moment dreamt of imitating in the most distant degree.

A liberal benefactor of churches, too, but only in pursuance of his plan suggested by a perversion of the sacred injunction to lay up treasures in heaven—a working for wages, in fact, making an immeasurably profitable investment of the gold of earth, to be repaid by the joys of heaven. And yet it would seem that his majesty must have had fearful forebodings that his offerings had not been accepted, or he would scarcely have trembled with such horror when summoned to receive his reward.

On a pillow, within easy reach of the king's hand, lay a silver whistle. With that his majesty could summon his guards stationed on the top landing of the winding, narrow stone stairs leading to the chamber, every turning of which was commanded by their arquebuses. Louis XI. had but to sound that whistle, and in one minute, had the command issued from his lips, every man in that chamber would have been a corpse. He had committed attrocities equal to, if not surpassing that, which might not perhaps be possible. All there knew this, and it may have been this knowledge that had so blanched the cheeks of Oliver the Devil, and of Jacques Courtier, the physician. Philip de Commines could scarcely have apprehended danger from any delirious access of rage on the part of the furious monarch, nor could the priest of St. Clery; and as to Francis de Pauline, he, from what is known of him, would have disdained the danger, if by his presence there he might help to save a sinful soul.

Francis de Paul is kneeling by the king's bed, praying aloud that his majesty's malady be healed, but of all supplicating for his soul's health; Louis, I should state, had been struck for the second time, by apoplexy; but it was not that attack which was thrusting, primarily thrusting, him into the grave. It did so in a secondary sense only, by having weakened his power to bear up against the internal disease which was killing him with torture. The king has not, it seems, unbounded confidence in the success of the monk's prayers. The relics have not been tried as yet, for his anxious, glaring glance is fixed upon the physician's countenance, whilst that functionary feels the royal patient's pulse. Hark! breaking in upon the monk's prayers you hear the chanting of the priests in the king's chapel, where they swell to a louder strain than usual. You hear more than that—a scream of agony, more than once repeated, finds a faint echo in that chamber.

Those screams are wrung from Philip of Gaultier, an obscure individual, suspected of being concerned in some absurd plot against the life of Louis; and they are torturing the wretched man to make him confess who were his accomplices. The probability is, that to be relieved of the maddening agony he will give the name of men utterly innocent of the "plot," if there was one. Those piteous screams do not arrest for a moment the attention of Louis the Eleventh. They are old familiar cries. Perhaps he doesn't hear them, nor does he apparently Francis de Paul's prayers. His eyes continue fixed upon the face of the physician, who, having satisfied himself of the king's pulse, retires softly to the foot of the bed, without uttering a sylable.

Then the countenance of the king fell, and over his white, wasted features the shadow of an utterable despair visibly deepened.

The physician is about to speak. "Stop! stop!" cried Louis, in shrill, screaming tones, in part due to the intense agony he was suffering—"stop! If you, Courtier, will relieve me of this agony—if you will save my life—save my life—save my life only for a few months—nay, weeks—I swear by the holy saints to double your salary. Where you have now twenty thousand livres you shall have forty thousand."

The physician replies only by a look and a sardonic smile. Within an hour, as he well knows, Louis the Eleventh will be as poor as the most miserable beggar that ever died.

(To be continued.)

The Spiritual influence which rules in Christ's kingdom, and the secular power which governs the kingdoms of the world—the essential difference and distinction between them.

(Concluded from page 116.)

Humility, meekness and poverty of spirit, are the genial soil of true religion—tokens of the prevalence of Christ's kingdom in the individual and in the church. Worldly greatness, large possessions, and superior authority are in themselves adverse to lowly, teachable, and forbearing dispositions; and, notwithstanding many noble exceptions, tend generally to stunt or eradicate them. In fact, may we not affirm that the two principles of secular eminence and spiritual eminence lie in opposite directions; being in their natures and in their results generally contrary? Thus our Lord declared, "How hard is it for them that have, or that trust in, riches, to enter into the kingdom of God." Mark x. 24. "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark viii. 35. "If any man will come after me, let him deny himself, take up his cross daily, and follow me." Luke ix. 23. If then we hold up a crown or a mitre, as a reward of piety, devotion and the faithful exercise of spiritual gifts, we commit a dangerous mistake; we tempt with mercenary motives to the relinquishment of those which are pure, we offer earthly prizes in opposition to such as are heavenly, we hand the cup of disease and death to promote health and vigor. Thus the seed of the kingdom, instead of growing upward toward heaven, refreshed by the dew and the shower, enlivened by the rays of the Sun of Righteousness, and bringing forth good fruit a hundred fold, is liable to be choked by briars and thorns, to be withered through the shallowness or ungratefulness of the soil, or to be devoured by the fowls of the air; and little or no fruit is produced to perfection.

Yet considering that secular authority, when influenced by true religion and Christian motives, is highly beneficial to mankind, we cannot wonder that attempts should be made, with the best intentions, to invest devotion and piety with power and greatness, and to unite the two, though totally unconnected in themselves, and independent of each other—the worldly and spiritual authority—in the same persons. Scripture and experience, however, assure us that the endeavor is generally vain. The rulers in the civil state are not qualified by that office to be rulers in the church; far otherwise. Human weakness defeats the attempt. To endow the humble, devout Christian minister with worldly distinctions and power, is to employ means which are counteractive of humility, of the temper and services of devotion. On the other hand, it is not within the limited sphere of mortals, to invest the monarch and the statesman with the mantle of humility, or to breathe into them devout dispositions. The ministers and other officers of a professsing Christian church may indeed enjoy outward wealth and authority, through the patronage and influence of a state or otherwise; but in proportion as such is the case, experience generally shows that vital godliness is in a state of decay, and that there is so much less of the true character of the servants and the Church of Christ. Between the true church and the professing churches, there is, alas! every amount of variety and difference, and the connexion with secular power has had no small share in producing the evil.

The Apostle James said, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James iv. 4. Quotations from the New Testament to this effect might be indefinitely multiplied.

But, it may be asked, if such is the case, are large possessions and great authority unlawful to the Christian? The reply is, that they are at least highly dangerous to the spiritual welfare of the individual, apt to intoxicate the weak head, and to pervert by their "deceitfulness" (Matt. xiii. 22,) the fallible heart; yet eminently useful, and tending to true honor, when rightly applied, under a due sense of the responsibility of the stewardship. The language of Christ to the young man who had great possessions was, "Go, sell all that thou hast," &c. Matt. xix. 21. Are then greatness and power to be confided to the irreligious and profane, and are the humble and pious to be treated with national neglect and contumely? By no means. They are ever entitled to respect and true honor. Godliness is profitable unto all things, and, without our special pro

visions, has promise even of the life that now is, as well as of that which is to come. For statesmen and rulers, however, should be chosen men of moral character, enlightened piety, and Christian principle; but rarely should ministers or other officers of religion be placed in elevated secular stations, lest the truth be perverted, and the consciences of individuals constrained by the influences of the State. And, on the other hand, let none be ministers or rulers of the church on account of any rank or influence in the world; but such only as are believed to be called and qualified by the Lord for the work, distinguished by meekness, humility and devotion, by conformity to the example of Jesus Christ. Let not emperors, princes, or presidents possess, in virtue of such offices, authority or even membership in the church. The emperor may deny the Christian faith, the prince may become an oppressor, or the president a profligate; surely, in such cases, they are totally unfit to be the heads of churches of Christ, against whose spirit they have thus rebelled. On the contrary, they ought not to be sheltered, more than obscure private individuals, from the exercise of church discipline and censures. That the more enlightened and eminent are so much the more responsible, is the impartial Christian principle, without respect of persons. But that any moral delinquents, of whatever rank, should possess authority in spiritual matters, or be the arbiters in them, and control the church by the power of the state, is manifestly most incongruous. Nor, on the other hand, should the pious Christian minister or presbyter be invested for that reason with rank, wealth, and political greatness, so likely to prove detrimental to their sacred character and functions, and to induce motives and considerations of a totally different nature.*

Bright instances have, it is well known, occurred, in which the great and powerful of this world have been eminently devout and religious; and, on the other hand, true Christian ministers and rulers in the church have exercised a wholesome and exemplary secular authority; but these are the rare exceptions, rather than the usual results.

The system of the supremacy of the state over the church, by an union between them, has obtained the name of "Erastianism," from Erastus, a German writer of the sixteenth century. The pastoral office, according to him, was only persuasive; without any disciplinary authority. The privileges of the church were to be open to all—the minister might only dissuade—and the church could not exclude or censure the disqualified and vicious. He referred the system of church government, and the punishment of all offences and errors, whether civil or religious, to the state and its officers, as supreme over the church. The union of church and state, as it now exists, in many of the countries of Europe, though it may not exactly accord with these views, is generally termed the Erastian system.

On the other hand, the invasion of the state and of its powers by the church is exemplified in the papacy, where the Pope, the chief officer of the church, has become a temporal prince, and rules with secular authority. The papists assert that the two swords, of which the disciples spoke to Christ, (Luke xxii. 38,) represent the spiritual and temporal power, united in the hands of the Popes, their alleged successors. This notion overlooks the fact, however that our Lord forbade the use of the outward sword, commanding Peter to put it into the sheath, (John xvii. 11,) and predicting that they who use such weapons should perish by them, (Matt. xxvi. 52,)—a prophecy which has been largely fulfilled. Both these systems are at variance with the example and doctrine of Him, who declared himself to be a king, but his kingdom not to be of this world, and who forbade his disciples, as such, to exercise any other than spiritual authority.

The sentiments advocated in this chapter are by no means new; but have become the growing conviction of enlightened Christians.

John Wicliffe, taking a scriptural view of the nature of a religious community, and of the spirit of Christ's law, maintained that his church ought to be essentially unlike a kingdom of this world, deriving its strength from the possession of an unworldly spirit, and providing for its temporal wants only by the willing contributions of its members. He declared that the highest authority of the church ought not to have of necessity any temporal dominion—that in all secular matters the ministers of religion should be subject to the magistrates—that wealth was oftener a curse than a blessing to them—that worldliness was inconsistent with the clerical character—and that their strength consisted in obvious, though not ostentatious self-denial. In his day, almost every office of profit or importance in the state and the palace was

* A striking instance of church discipline in the case of an Emperor who had been guilty of vindictive cruelty, occurred in the fourth century; when Theodosius was compelled by Ambrose, bishop of Milan, to make a public acknowledgment of his penitence, before he was admitted to the privileges of the church. The Popes frequently pronounced the censures of the Church on emperors and kings, but in most of such cases, the offences were more of a personal than of a religious or moral nature, and the object in view was to maintain the absolute supremacy of the Papal See.—*Milner's Church History.*

filled by an ecclesiastic, from that of lord chancellor, to the surveyor of the king's buildings, and the superintendent of his wardrobe. He complained strongly of this, and of the great temporalities of the church; and the parliament so far united with his views, as to petition the king that ecclesiastics might no longer hold offices of state. The practice continued, however, down to the time of the Reformation, and was encouraged by the court of Rome, whose dependents, if they did not possess the thrones of Europe, often overawed their occupants, and virtually ruled both the people and their sovereigns.

Among certain conclusions or reformations exhibited to the British Parliament in 1395, the sixth is as follows: "A king and a bishop both in one person, a prelate and a justice in temporal causes, a curate and an officer in worldly office, doth make every kingdom out of good order. The temporalty and spiritualty are two parts of the holy universal church; therefore, whoso addicteth himself to the one, let him not intermeddle with the other."

William Tindal, about 1520, remarks on the text, "Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven,"—"that is, to be so childlike that thou couldst not heave thyself above thy brother, is the very bearing of rule and being great in Christ's kingdom."

In the time of Henry VIII., the archbishops, prelates, and many of the clergy published a work entitled "The Bishops' Book," in which they say:—

"We think it convenient that all bishops and preachers shall instruct the people committed to their spiritual charge, that Christ did by express words prohibit his apostles, and all their successors, under pretence of authority given them by Him, from taking upon them the use of the sword—that is to say, the authority of kings or any civil power in this world. For the kingdom of Christ in his church is spiritual, and not a carnal kingdom of the world. He himself, his apostles, and disciples, sought to bring all nations from the carnal kingdom of the prince of darkness, to the light of his spiritual kingdom, that he might reign in the hearts of the people by faith. Therefore, Christ did never seek or exercise any worldly dominion, but rather refusing and fleeing from it, did leave the government of kingdoms, realms and nations, to princes and potentates, as he found them; and commanded also his apostles and disciples to do the same. Whatsoever priest or bishop will arrogate or presume to take upon him any snch authority, and will pretend the authority of the gospel for his defence, he crowneth Christ again with a crown of thorns, traduceth him, and bringeth him forth with his purple robe, to be mocked and scorned by the world."—*State Churches*, by JOHN ALLEN.

HISTORICAL ACCOUNT OF FRIENDS IN GERMANY.

(Continued from page 119.)

Period from 1800 *to* 1814.—The Manuscript before quoted supplies the information that Richard Jordan, a Minister from America, visited the German Friends at the commencement of this period; and describes his sense of the danger that surrounded them, and how he exhorted them in "tender and pointed exhortations to watchfulness."

After this time, for fourteen years, no one, either from England or America, was able to pay them a visit, and when at rare intervals, seldom oftener than once a year, sometimes longer, letters were received, the state of things those accounts gave awakened deep sympathy.

Germany, through all this time, was either the theatre of war, or subjected to the passing and repassing of friendly or hostile armies. Besides the actual loss from their depredations, so complete a stagnation was caused in all business as to bring those engaged in it to the verge of ruin, and the poorer inhabitants were threatened with starvation. In 1807, £100 was sent from England for their relief, and three years afterwards, in 1810, £150, and after that, in 1813, another £150, making in all £400, "contributed towards the necessities of the poor occasioned by the wars." This relief was given by the Yearly Meeting through the Meeting for Sufferings. This meeting had also, in 1805, become charged by it with the duty of maintaining the payment of the schoolmasters' salaries (being £16 for the school at Minden and thirty guineas for that at Pyrmont.)*

During this eventful period in Europe's history, the trials which Richard Jordan had anticipated deepened around these two little

* The difficulty of forwarding money was great; most of that sent was passed through the Vandersmissens, a merchant firm in Hamburg, Baptists (or Mennonites). Some of the partners had travelled in England and met with Friends, and our Ministers in their journeys received frequent personal attentions from them. Once another channel was tried, but resulted in the money coming into the hands of a Jew at Pyrmont, who made much difficulty in its payment.

Some years previous to 1815, Chamless Wharton, a Friend of America, residing at or near Philadelphia, left 4,000 dollars, to be applied, under the care of the Meeting for Sufferings of Philadelphia, for the benefit of Friends of Germany and France, in the erection of Meeting-houses or otherwise. 1,200 dollars were remitted to Germany about 1812, and from the interest and accumulations of the remainder, various sums have been remitted from time to time, towards the assistance rendered by London Yearly Meeting.

communities, and whatever might have been "their watchfulness," it became more and more evident that there existed causes for much anxiety on their behalf.

Under the pressure of demands made in respect to military service, the faithfulness of the Pyrmont Friends proved, in too many cases, unequal to the exigency. A spirit of disorganization followed. It is even doubtful whether the money so cordially sent from England and America found its just appropriation. It is, however, certain that Minden Friends felt themselves aggrieved with what they deemed a covetous and overbearing spirit, and they carried their feeling so far as to withdraw from membership with those of Pyrmont in 1810.

There were also other circumstances of a painful nature affecting the character of those who had once been prominent office-bearers in the little community, which things, as they became known to Friends in England, caused much concern. Stephen Grellet, who was then here on religious service, determined to attempt a visit to Germany.

Great were the difficulties which presented in the prospect, and were encountered in the prosecution. "Though Napoleon" (to quote from S. Grellet's memoir) "had been compelled to retire from Russia, the French war was still raging with unabated if not increased fury, and great excitement prevailed abroad." Nevertheless, Stephen Grellet did "not flinch in the day of trial." He succeeded in obtaining a passage from England in a vessel employed in the exchange of prisoners, and, after spending the summer and autumn in traversing France and Switzerland, passed as an American citizen into Germany in the spring of 1814, and reached Minden and Pyrmont safely and in good health, having passed through armies, and been subjected to the rigor of a remarkably inclement and cold season.

To the German Friends his appearance among them through such difficulties and after so long an absence of any visit, caused a revival of their spirits, and the searching nature of his ministry and service is shown in the following quotation from Frederick Schmidt's history:—

(Stephen Grellet's) "upright and penetrating spirit was tenderly alive to the reclaiming of all the scattered sheep, as well as just and firm against the workings of evil. . . . . Nothing appeared to escape his eye or his feelings respecting which it was needful that advice should be given, a proof that he had received a large measure of light from the Lord. . . . He examined into the causes of difference and want of unity, . . . organized everything afresh, established the Two Months' Meeting, with its Preparative Meeting, amongst Friends at Minden and Pyrmont, . . . placed all upon a footing of equality under the mutual obligation to watch over one another in love, as is also shown in the records of our discipline, from that time afresh commenced."

In this extract it will be noted that Frederick Schmidt speaks of the reorganizing of Meetings for Discipline as due to this visit: also of Minden being joined to Pyrmont on terms of equality; it had, previous to its separation, been considered as a dependence. Stephen Grellet advised that in future there should be no distinction as to rank between the two meetings; also, that those for discipline should be held once in two months at each place alternately, becoming thenceforth known as the Two Months' Meeting of Pyrmont and Minden, with a Preparative Meeting at each place, to be held separately in the intervening months.

It is interesting thus to associate the re-establishment of these meetings with the labors of one so devoted as Stephen Grellet, and to know also that the friend who has compiled his memoirs was himself quickened to a religious life whilst assisting Stephen Grellet in this service.

He was called upon during one of Stephen Grellet's public meetings to act as his interpreter (though at the time only sixteen years of age), and, as he yielded to what appeared a truly formidable service for so young a person, his spirit became deeply arrested by the truths he was the medium of communicating, and its influence never left him, but ripened into that religious life which has made him also so helpful to his friends.

One of the arrangements made by Stephen Grellet during this reorganization was the appointment of Frederick Schmidt, of Minden, to be the future correspondent between the Friends of the Two-Months' Meeting and those of this country; he was also to undertake the care of any money that might be sent.*

He was at this time a person of about fifty-seven years of age and a widower. One of his daughters was married to Diederick Seebohm, whose eldest brother Frederick (at that time just deceased) had married another as as his second wife. Louis Reinecke's wife was another of F. Schmidt's daughters, and a fourth and much younger one was subsequently engaged to Ernst Peitzmeyer. He was a man much respected both by his friends and fellow-townsmen, being one who, having accepted what he deemed to be the truth, bore his testimony to it through good report and evil report. He had in reality, like his brother-in-law John Rasche, the elder, become

* Stephen Grellet says of F. Schmidt, "He is a valuable minister of the Gospel and stands as a father among them."

a Friend before he heard of our Society. At the time of Sarah Grubb's visit in 1790, Frederick Schmidt was about thirty-three years of age, and had, with John Rasche and others, withdrawn for some years from the Public Worship. It was at his house that Councillor von Borries came to take leave of Sarah Grubb in the manner mentioned in her journal; and Frederick Schmidt has, in his manuscript, left an account, showing how he also was impressed on that occasion. He had listened in silence to what she had had to communicate to the Councillor, and was so affected with an awful fear as not to allow him "to accompany them to the carriage, but hasted," he says, "to a place of stillness and retirement. When Sarah Grubb was about to step into the carriage, she suddenly turned back, sought me up in the house, and expressed her feelings toward me in such a manner, and so strengthening the good seed in me, that the effect is at this very moment still fresh in my remembrance, and melts my heart." [This was written thirty-three years after, viz., in 1823, when, at the suggestion of some Friends from England, Frederick Schmidt compiled the manuscript before alluded to.]

The character of this Friend was firm and resolute, and unflinching in what he felt to be laid upon him as a duty. He was associated with John Rasche and John Rousseau in those efforts which were not relinquished until, having gone through all the intermediate Courts, the cause was carried by them to the King himself, who granted, as we have seen, to Frederick Schmidt and five other families the partial exemptions they now enjoy from the disabilities all separatists experience in Prussia.*

On Stephen Grellet's return, the Yearly Meeting of London which he attended (that of 1814) felt so much exercise on behalf of German Friends, as to separate a committee of twelve to "consider the situation of Friends in Pyrmont and Minden." Of this committee our friend Josiah Forster was a member, and is the sole survivor. An Epistle from them gives counsel, and expresses much concern that those to whom it was addressed should "maintain their principles at a time when religious inquiry was spreading, and the inhabitants of Europe coming to see that religion consists not in forms and ceremonies.

[Joseph Marriage would seem to have been at Minden during the year, and possibly the Epistle was sent through him.]

Two years afterwards four Friends (of whom Josiah Forster was one) were appointed by the Yearly Meeting to pay the German Friends a visit. They were the bearers of two Epistles from it, one to the meeting at Minden, and the other for Pyrmont; that for Minden, in evident allusion to Frederick Schmidt and John Rasche, spoke of those in "declining years who had long loved the truth"; that to Pyrmont addressed those whose "love had waxed cold, and maintained a form of godliness rather than the power."

The Two Months' Meeting recorded on their minutes their sense of the love that had prompted these Epistles. They minuted also that the Friends who thus visited them introduced a set of queries, which they had recommended them to answer, as is done in England. These were at first only three, but soon afterwards were increased to ten.

In the succeeding year (1817, 3d of First month) that which is now so well known as the Continental Committee was appointed to be, as the terms of the minute state, "a Standing Committee of the Meeting for Sufferings to correspond with Friends of Pyrmont and Minden." Five Friends were appointed in addition to the four correspondents. Of the latter, one was John Hagen, who had conducted the correspondence for the factory

* The second and final decree issued by the King of Prussia is dated Berlin, 23d February, 1800.

"Frederick William, &c. &c.

"To our, &c. &c. [*i.e.* Chamber of Government at Minden.]

"Having by our Cabinet Order of 18 inst. deigned to declare our most gracious will and pleasure respecting the Sect of the Quakers gradually formed in your parts, allowing that the six families who compose that Sect, because they have not increased since the year 1790, and have honestly maintained themselves, should in future be tolerated in the exercise of their religion; that, on their refusal to comply with civil regulations in essential points, the consequent fines should be levied by legal distraint; and that in less essential matters, such as their forms of Marriage, the taking of Oaths, and the education of their children, they should be treated with indulgence, but that the further increase of the Sect, either by the admission of new members, or by intermarriages with persons of other religious persuasions, shall not be permitted; and that they should not be allowed to acquire and possess, as freeholders, any new real property or estate,—these regulations are ordered to be communicated to the above-mentioned families, accompanied with the warning, that, in case of any increase, they shall, on the first admission of a new member, be deprived of the toleration now granted them. That such member, if a stranger, shall, without any indulgence, be immediately passed beyond our frontiers, or if our subject, compelled, without any exception, by the successive steps of legal coercion, to submit to our civil order; and that finally, in case of need, these regulations shall be really put in force. We, therefore, graciously command you, not only to be strictly ruled by them yourselves, but also to communicate this our most gracious will and pleasure to the families in question for their government."

N.B.—The terms of this Royal Decree have not been enforced as regards the prohibition for the Society to admit fresh members, but those so becoming united, are tolerated only on sufferance, and have no participation in the exemption from Military Service, which is limited to the descendants of the six original families.

from 1799 to 1804. Another was John Eliot, who carried on the general correspondence from 1799 to about 1813. A third was Jacob Hagen, Jr., who had assisted his father in the factory matters. And the fourth was Josiah Forster, who had been appointed correspondent in 1815, and has acted as clerk to this Committee from that time to the present, so that for fifty-three years our dear friend has been officially connected with the Society in Germany. Four other Friends were also added to this Continental Committee in 1818.

Under these arrangements a methodical system was established. The Two Months' Meeting transacted its business in a manner similar to that observed here, answering also, at the stated periods, a series of queries, but slightly varied from ours. Copies of minutes thus made were transmitted, and were translated and entered in books kept for that purpose, so that there are on the Society's premises, or elsewhere, complete disciplinary records of the Two Months' Meeting, from the time of the appointment of the Continental Committee of the Meeting for Sufferings to the present.

Besides these arrangements for maintaining their discipline in regular working, the Friends in Germany have, from time to time, had the company of Ministers when travelling abroad on religious service; and the list of those recorded on their minutes shows that they have been thus visited by nearly all our prominent Ministers; and the published journals of these Friends evince, by their allusions, how interested they were for the welfare of the German meetings.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 24, 1868.

Passing Away.—How solemn the lesson of the obituary column! The world is beautiful—life is a scene of intense action, full of aspirations, variegated by duties, shined upon by mercy; and when its rich blessing has been appreciated and improved, it is the prelude to benefits so enlarged, of happiness so exquisite and unending, that eternity may well be occupied in grateful praises to a beneficent Creator and Redeemer. We rejoice in the friendships that sweeten our earthly sojourn, (though, alas! we too often fail to appreciate their full value,) and when these are sealed by death, our own hold upon life is weakened. Well for us if we can truly say:

"Every sorrow cuts a string
And urges us to rise."

The conductor of a public journal has large draughts upon his sympathies, which are often called forth by the shadow that falls upon those who are strangers to him, as the scenes of bereavement and sorrow are brought vividly to view. The anncuncements received from week to week, are pensively perused as they are passed over to the hands of the printer. None are regarded with indifference. Many are suggestive of desponding feelings in reference to the Church's loss, and of the plaintive exclamation:

"Ah, what shall Israel do!"

Our heart is not unfrequently dismayed when the record has to be made, that bright and shining instruments have been taken from earth, who had even seemed to our imperfect vision necessary to the Lord's work, and without whom we had not so much as thought of living. In other instances the bereavement is more keenly personal, and accompanied with unutterable tenderness of grief, as those are removed upon whom the wealth of affection has been poured, and upon whom a large portion of our reliance for the future has been placed. One by one, they pass onward, till we are brought to realize that much the largest portion of our best beloveds are in the Spirit-world, and that we are left as strangers and pilgrims upon earth.

And yet they are not lost. We now speak of our precious ones who have died in the Lord, who believed on his Name and who are joined unto Him. They are not lost. They have not passed, as chaotic atoms, without identity, into a vague infinity. There is a future, safe to them, and accesssible to us through Him who is the Door, the Way—who is a faithful Creator, able to keep that which has been committed to Him. There is a certain resurrection of the just,—and them that sleep in Jesus will God bring with Him, for "His power and coming" is no cunningly devised fable;—it was proclaimed by "Enoch the seventh from Adam;" it was witnessed by Peter, James and John on the holy mount, and every eye shall see it.

The mortuary statistics which have appeared in the Review, are confirmatory of the declaration: "Many afflictions shall be to the righteous, but the Lord delivereth

him out of them all." We have been many times comforted in noticing how many of our fellow members, in passing out of time, have had a good hope through faith—a clear belief in and firm reliance upon the only Name given under heaven among men whereby we must be saved. For this abounding mercy "God is greatly to be praised in the assemblies of his saints." "Through His own mercy He saveth them, by the washing of regeneration and the renewings of the Holy Ghost." And if we are saddened and almost desponding, in view of the departure of dedicated servants,—of fathers and mothers in the militant church,—we know that the qualifying grace which proved sufficient for them, would have been as needful to sustain them for further service, and is equally competent to furnish thoroughly successive champions and laborers, for every good work. No man is necessary. The Lord of the vineyard, though He condescends to work by instruments,

"Is all in all sufficient to Himself,"

and the very highways and hedges throng with laborers, adequate to His service, if they will be obedient to His call. The sufficiency is *in* Him.

Whilst, then, the warnings around us are so frequent that we seem enveloped in a solemn shadow and walking in a funeral procession, how important is a self-application of the lessons of mortality, which are best acquired by closet communion,—by introversion of soul and self examination. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, [marginal—*in* me,] and what I shall answer when I am reproved." Hab. ii. 1.

And seeing, too, the common lot of our race—that we are all passing away without the assurance of one day's continuance in life,—remembering also with what softened and charitable feeling we regard even an adversary when we behold him

"with meekened face
And cold hands folded over a still heart,"

how ought we to cultivate love and peace with all, and to regulate our conduct as we shall wish that we had done when the stroke of death shall fall in an unexpected quarter. Who would not then wish his words of asperity unspoken, and regret that they have

"Escaped like unimprisoned birds
We never can again recall?"

Is there not often, among fellow professors of the same truth, a strife about words and respecting what some other man has done or thought, when there is really no important difference in their common belief? Is it not a snare of the adversary of souls, to delude zealous sectaries into the idea that by ostracising a Christian brother, they are upholding the testimony of truth, when all that is wanting to harmonize them and to make them one in Christ is, that they should love one another with a pure heart fervently? By this talisman we would be enabled to recognize one another's gifts, and from the weekly obituary column we may learn to pursue such a course that there shall be no schisms in the body.

No schisms!—Why the Church is one through all ages. From Adam, Enoch, Noah, Abraham, Elijah, to Matthew, Mark, Luke, John, Paul and Cephas, and through the centuries since Time's central fact,—a seed has served God and been accounted to Him for a generation, whose lives and characteristics present the greatest dissimilarity, *save in this*—that they all walked by faith and pleased the Father, and this was accounted unto them for righteousness. "Therefore are they before the throne of God, and serve Him day and night in His temple." Paul thought Peter to be blamed—and Luther sorely rebuked Calvin and Zwingle—Edward Burrough spoke harshly of John Bunyan, and some within our own remembrance judged harshly and unjustly saints of the Lord whose memory is blessed, yet all these ransomed souls will join in ascribing "blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Political Integrity.—During the political commotions that have just excited the multitudes, we have had mortifying evidences of the corruption of masses of men, and of the readiness with which the most vital principles of free government are sacrificed and violated for partizan and selfish ends. Bribery and frauds at elections are among the most heinous of political crimes. To the patriotic mind it is a painful consideration that there are in

the land hundreds and thousands of politicians who deliberately make it their business to corrupt voters and to buy their suffrages. In some places where parties are evenly balanced, and where the one which will spend the most money is certain of success, the temptation to the poor man is often such as it requires high principle to resist. Yet it is evident that he who for a pecuniary consideration votes contrary to his conviction of right, whatever his previous character, by so doing steps from the pedestal of virtue and ceases to be an upright man. He has taken a step in the downward course. He is a less reliable citizen than before. He has sinned—and he that tempted him has still greater sin. There is no party issue, at any election, so important as the purity of the people themselves. A community of honest men may be mistaken with regard to matters of general policy, but they are a people whom it is safe to dwell among. He who for base purposes of party would corrupt such an honest community, inducing them by bribes to violate their consciences, is a worse citizen than he who would poison their wells of water.

It is not the policy of the *Review* to advocate this party or that, or to mingle in the raging waves that cast up mire and dirt; but we would fain encourage our readers, in their intercourse with the world, to frown down every tendency to such grievous political crimes. An example of perfect uprightness before the community will not be in vain, and it ought to be distinctly understood that honest men will not countenance dishonesty in others, even to bring about desirable ends. We would not like to dictate to the readers of the *Review* for whom they should cast their vote; but we would like to feel assured—we certainly do entertain a sanguine trust—that every subscriber will pursue an honorable, virtuous course, and keep his hands unsullied by offering or receiving a bribe.

"To party claims,
And private aims,
Reveal that august face of Truth,
Whereto are given
The age of heaven,
The beauty of immortal youth."

Female Education in Syria.—We have received from two generous contributors the sum of $200, to be forwarded to the Thompson Mission Schools (not the one for the blind) "for Female Education in Syria, with desires for her continued success in her noble and righteous work." The money will be carefully forwarded, with any additional donations that may be entrusted to us.

Marriage Certificates.—Attention is called to the advertisement of Nicholson & Bro. The certificates are neatly engraved on stone. A specimen copy, adapted to the Philadelphia Discipline, may be seen at H. Russell's Book Store, 109 N. Tenth St.

MARRIED,

At Friends' Meeting, Westfield, Ind., on the 16th of Seventh month, 1868, John Davis, of Greenwood Monthly Meeting, son of Abner and Mary Davis, to Mary, daughter of Lewis T. and Anna M. Penington, of the former place.

On the 1st inst., at Friends' Meeting-house, Newtown, N. J., Francis Wood, of New York, to Mary Anna, daughter of Richard Esterbrook, of Camden, N. J.

DIED.

KING.—On the 15th inst., Lucy, relict of our late Friend William Wilson King, and daughter of the late John and Hannah Hartshorne, in the 64th year of her age; a beloved member of Burlington Monthly Meeting, N. J.

FISHER.—Near Lynn, Ind., on the 18th of Ninth month, 1868, Ann, wife of Amos Fisher, and daughter of Nathan and Rebecca Thornburg; a member of Cherry Grove Monthly Meeting. Sustained through a lingering illness by a Saviour's love in Christian resignation, the fear of death was taken away, and rejoicing in the glorious hope set before her, she exhorted her children, as she took her final leave of them, to pursue the paths of virtue, that through redeeming mercy they might meet her in heaven.

SPENCER.—On the 26th of Eighth month, 1868, Laban Spencer, in his 46th year; a member of Marlboro' Monthly Meeting, N. C.

PENNS AND PENINGTONS.

(Continued from page 126.)

In the year 1697, William Penn removed with his family to Bristol, his wife's native place. The following spring he visited Ireland, taking with him his son William. They arrived in Dublin in due time to attend the half year's meeting. Thomas Story, who was also there on this occasion, speaks of it thus: "Great was the resort of people of all ranks and professions to our meetings; chiefly on account of our friend William Penn, who was ever furnished by the Truth with matter fully to answer their expectations. Many of the clergy were there, and the people with one voice spoke well of what they heard. Of the clergy, the Dean of Derry was one, who being there several times, was asked by his bishop whether he heard anything but blasphemy and nonsense, and whether he took off

his hat in time of prayer. He answered that he heard no blasphemy nor nonsense, but the everlasting Truth, and did not only take off his hat at prayer, but his heart said amen to what he heard." The language of these two dignitaries gives a fair idea of the variety of treatment and opinion which William Penn met with in Ireland as well as in England from the Episcopal church party.

He spent over three months in the island on that occasion, most of which time was occupied in gospel labor from place to place. A few weeks were devoted to the examination of his estates in the county of Cork; first those in the barony of Imokelly, in which was situated Shangarry castle, the scene of some memorable associations of his early days. What reminiscences that region must have awakened! The father and son afterwards proceeded to "the Barony of Ibaune and Barryroe, to view the rest of his estates in those parts."

At Cork and Bandon they had good meetings, attended by large numbers of all ranks and professions. Here they were informed, by letters from England, that during William Penn's absence a base attack had been made upon his character, even in the Yearly Meeting of London. "But this," says Thomas Story, "was done by a shameless and implacable party, being moved by envy at the honor and dignity which the Most High had been pleased to confer on him." He adds that, "soon after receiving those tidings, they had another large and crowded meeting at Cork, where all who had heard of the evil suggestions made at London might be assured that they sprang from a false and evil root, for the Lord was pleased to clothe William that day with majesty, holy zeal, and divine wisdom, to the great satisfaction of Friends, and the admiration and applause of the people."

Soon after William Penn's return from Ireland, he began preparations for removing with his family to America. With this prospect his arrangements went forward during the early months of 1699. Of Gulielma's children only Letitia went with him. William was married, and he and his young wife chose to remain in England. The documents with which, in his capacity of a minister of the Society of Friends, he was furnished on this occasion, abundantly show (as his American biographer, Samuel Janney, remarks,) that he was in full unity with, and greatly beloved by his own fellow-professors. The certificate from the monthly meeting in Essex to which he had belonged for the greater part of his membership in the society, was copied by Janney from the records of Friends in Philadelphia.

From our Monthly Meeting held at Horsham, Old England, 14th Vth Mo. 1699.

To the churches of Christ in Pennsylvania and to all the faithful Friends and brethren unto whom this may come. In the covenant of life, and fellowship of the gospel of our Lord Jesus Christ, and in the unity of the one eternal Spirit of our God, we dearly salute you, most earnestly desiring your everlasting prosperity in the blessed truth.

Now, dear friends and brethren, whereas our worthy friend and elder, William Penn, did acquaint our Monthly Men's Meeting with his intended voyage into his province of Pennsylvania, and although we are right sensible that he needeth no letter of recommendation from us, yet at his request, and for the good order sake that God hath established in His Church and among His people, and for the sincere love we bear to our well-beloved friend, we could do no less than give this small token of our unity and communion with him, as a testimony for him and his service in the Church of Christ, wherein he hath been a blessed instrument in the hand of the Lord, both in his ministry and conversation, and hath always sought the prosperity of the blessed truth, and of peace and concord in the Church. He hath walked among us in all humility, godly sincerity, and true brotherly love, to our great refreshment and comfort: and hath with much labor and great travail on all occasions endeavored the defense of Truth against its opposers, and the preservation of true unity and good order in the Church of Christ. So, in the unity of the one Eternal Spirit, which is the bond of true peace, we take our leave of him, with earnest breathings and supplications to the great God whom the winds and seas obey, that He would mercifully be pleased to go along with him, and conduct him by the angel of His divine presence to his desired port, and preserve him to the end of his days; and in the end, that he may receive an immortal crown, and be bound up in the bundle of life amongst them that have turned many to righteousness, who shine as the sun in the firmament of God's eternal power, for ever and ever. Amen.

After a voyage of more than three months, the Governor of Pennsylvania, his wife, daughter, and retinue, arrived in their American home, and were most heartily welcomed. Penn brought over with him as his secretary, James Logan, who was by birth an Irishman; his parents were both Quakers. On being deprived of an estate in Scotland, they had settled in Lurgan, where James received his early education. Ultimately the family removed to Bristol, which led to his acquaintance with the Penns. In writing to William Penn, jun., announcing their safe arrival, Logan says of their reception on this occasion:—"The highest terms I could use would hardly give an idea of the welcome that thy father received from most of the honester party here. Friends generally concluded that, after all their troubles and disappointments, this province now scarcely wanted anything more to render it completely happy. The faction that had long continued to overthrow the settled constitution received an universal damp." . . . . "Friends' love to the Governor was great and sincere; they

had long mourned his absence, and passionately desired his return. He, they firmly believed, would compose all their difficulties and repair all that was amiss."

The Governor and his family, after a little time spent in the city, took up their abode at Pennsbury Manor. Before they removed, Hannah Penn's first son was born; he was named John, and used to be spoken of as "the American."

Isaac Norris, a man of wealth and influence in the colony, remarks in a family letter:—"The Governor's wife and daughter are well; their little son is a lovely babe; his wife is extremely well beloved here, exemplary in her station, and of an excellent spirit, which adds lustre to her character, and she has a great place in the hearts of good people. The Governor is our *pater patriæ*, and his worth is no new thing to us. We value him highly, and hope his life will be preserved till things (now on the wheel) are settled to his peace and comfort, and the people's ease and quiet."

In the early time of the settlement some negroes had been purchased as laborers at Pennsbury, and they continued to be employed prior to William Penn's last visit; but, before he returned to England again, he arranged for them all to have their liberty. In a will left on that occasion with James Logan, in order to make their liberation perfectly secure, he says, "I give to my blacks their freedom, as is under my hand already, and to old Sam one hundred acres of land, to be his children's after he and his wife are dead, forever." He was greatly concerned for the general instruction and religious care of the negroes who were occupied or owned by the colonists. While he was in Pennsylvania he endeavored by legal enactment to secure to them such rightful privileges as he saw were not extended to them by their owners, and he brought a measure for that purpose before the provincial representatives; but his attempts were defeated in the House of Assembly. With his own religious Society he had more success, as is proved by the minutes of Philadelphia Monthly Meeting. Many Friends about that time and shortly afterwards liberated their slaves, long before it became an imperative rule of the Society to do so.

There were yet "other works on the wheel," much on every side, for the influence and presence of the Governor to realize in Pennsylvania, when he received a most pressing call from his friends in England to return. Nothing else, they said, could prevent the annexation to the Crown of his province, and that of the others in America, at the next session of Parliament. A bill with this object was then under discussion in the House of Lords, and would almost certainly be enacted, probably not then, but the very next term, if he were not ready most strenuously to meet the false statements which had been put forth. There was no alternative left but to go. His wife and daughter protested against being left behind; but Hannah Penn assured her husband she would be most willing to return as soon as he was ready to do so. Writing to James Logan, he says, "I cannot prevail on my wife to stay, still less Tishe. I know not what to do." And accordingly he took them with him.

(To be continued.)

BURSTING OF A GLACIER.

A correspondent of a London paper gives the following account of a singular occurrence at Chamounix, Switzerland, on July 23d: "At ten minutes to 5 a dark cloud overshadowed the valley of Chamounix, a peal of thunder was heard, and then a continuous roar that awakened every one in the village, and caused every eye to strain itself in the direction of the Aiguille Blaitiére. At this moment no sign could be seen of the cause of so much commotion. Presently a puff of smoke, as it so appeared, on the crest of the mountain that supports the Glacier des Pelerins, raised the cry that the glacier had burst, bringing with it part of the moraine that had kept it within bounds.

"The peasants of the valley were rushing to and fro, driving the cattle into safe quarters, and then all eyes were watching one of the most glorious and overwhelming sights the visitor to Chamounix could desire to see. My pen is too weak to describe the commotion this mighty avalanche created, every moment adding fuel to its course, tossing up ouds of spray, bringing with it pine trees, huge boulders, rude bridges, and deserted chalets, until it reached the pretty Cascade du Dard, when the noise was most deafening. The falling mass here, filling the gully, and gaining speed at every exertion, left the course the stream usually takes, and tearing down pine trees, opened an immense track, and overflowed the meadows and gardens of the Hotel Royal, destroying whole fields of barley and potatoes, and, after spending its fury for twenty minutes on meadow and peasant land, this muddy mass formed itself into a large lake, which will remain some time, to be regarded by tourists as an event which is very rare in the valley of the Chamounix."—*Exchange.*

That Peter was once a prisoner, we gather from Holy Writ; but where do we learn that he became also a gaoler, and kept the keys, not of heaven, but of a bridewell? Not content with appropriating the Moorish rosary—an innocent adaptation of Saracenic devotion—Rome must also learn from the camel-driver

of Mecca the use of the sword, in promulgating the doctrines of the Redeemer.—*Gavazzi.*

ENGLISH MARTYRS.

Amongst twenty-two persons brought from Colchester to London, and discharged on signing a confession, were Wm. Munt, who resided at Muchbentley, Alice, his wife, and Rose Allen, her daughter; who coming home again, not intimidated by the danger from which they had so recently escaped, absented themselves from the idolatrous service of the popish church, and frequented the company of pious men and women, who employed themselves diligently in reading the word of God, and calling on his name, through Christ. This conduct gave so much offence to the wicked priest of the town, called Sir Thomas Tye, and others of the bigoted papists, that they accused them to the Lord Darcy.

When this wicked priest had thus wrought his malice against the people of God, such a strong persecution was raised against these poor people, as compelled them for a while to withdraw from its rage; after a short time, however, lulled into security by its apparent cessation, they returned to their house, where they had not long been, when, on the 7th of March, 1557, about two o'clock in the morning, Edmund Tyrrel (a descendant of the person who murdered King Edward V. in the Tower of London) assisted by the bailiff of the hundred, two constables, and a great number of attendants, came to the door, and after alarming the family, told Mr. Munt that he and his wife must both go with him to Colchester Castle.

This sudden surprise greatly affected Mrs. Munt, who was much indisposed in consequence of the cruel treatment she had before received from the popish party; but after she had a little recovered herself, she desired of Tyrrel that her daughter might be permitted to fetch her something to drink before she went with him. This being granted, Tyrrel took the opportunity of advising the daughter, as she passed him, to give her father and mother better counsel, and admonish them to behave more like good Christians and members of the Catholic Church; to which she replied, "Sir, they have a better instructor than me. For the Holy Ghost doth teach them, I hope, which I trust will not suffer them to err."

Tyrrel.—"Why, art thou still in that mind, thou naughty housewife? Marry, it is time to look upon such heretics indeed."

Rose.—"Sir, with what you call heresy do I worship my Lord God; I tell you truth."

Tyrrel.—"Then I perceive you will burn, gossip, with the rest, for company's sake."

Rose.—"No, sir, not for company's sake, but for Christ's sake, if so I be compelled; and I hope in his mercy, if he call me to it, he will enable me to bear it."

Then Tyrrel, turning to his company, said, "Sirs, this gossip will burn; what do you think of her?" "Why, truly, sir;" said one; "prove her, and you shall see what she will do by-and-bye."

The cruel Tyrrel, then taking the candle from her, held her wrist, and the lighted candle under her hand, burning it across the back, till the sinews cracked, during which barbarous operation he said often to her, "Why, wilt thou not cry, thou young wench, wilt thou not cry?" To which she constantly answered, that "she thanked God she had no cause, but rather to rejoice. But," she said, "he had more cause to weep than she, if he considered the matter well." At last he thrust her violently from him, with much scurrilous language, of which she took no other notice than by inquiring, "Sir, have you done what you will do?" To which he replied, "Yea; and if you think not well of it, then mend it."

Rose.—"Mend it? Nay, the Lord mend you, and give you repentance, if it be His will; and now, if you think it good, begin at the feet, and burn the head also; for he that set you on work shall pay you your wages one day, I warrant you:" and so went and carried her mother drink, as she was commanded.

Tyrrel then seized Wm. Munt, his wife, and Rose Allen, her daughter, and immediately conducted them to Colchester Castle, together with John Johnson, whom they took in their way, in consequence of an information against him for heresy.

They also, the same morning, apprehended six others, namely, William Bongeor, Thos. Benhote, William Purchase, Agnes Silverside, Helen Ewring, and Elizabeth Folk; but not choosing to place those with the rest, they sent them prisoners to Mote-hill.

After they had been confined a few days, they were all brought together before several justices of the peace, priests, and officers (amongst whom were Kingston, the commissary, and Boswell, the Bishop of London's secretary), with many others, in order to be examined relative to their faith.

The first person called on was Wm. Bongeor, who being examined concerning his faith in the sacrament, replied that "what they term the sacrament of the altar was bread, is bread, and remaineth bread, and was not in the least holier for the consecration." This he affirmed, and at the time protested against all Popish doctrines in general; upon which he immediately received sentence of condemnation.

(To be concluded.)

"That circumference cannot be small of which God is the centre."

Youth's Department.

A FIRST-DAY SCHOOL LESSON.

The excessive hot weather during the summer has made Sabbath-school teachers, as well as other people, seek for cooler places than can be found within streets walled with brick. This desertion has borne heavily upon our Sabbath-schools, and invention has been put upon the rack to discover some means to make their absence less hurtful and observable. Therefore, when D. L. Moody said, "I've got it," and shook some slips of note-paper above his head, and when asked, "What?" wouldn't tell, but said, "Next Sabbath come and see," it was natural enough that a larger number than usual found their way into the Illinois Street Chapel.

The lesson was about the "King's Supper," described in Luke xiv. 15–24. Teachers had been instructed that there would be no teaching by them. Some twenty-three questions had been prepared by Mr. Moody, and distributed among as many teachers, with instructions—which were unknown to each other—to ask them of him after the reading of the Scriptures.

Mr. Moody announced to the children that he had an invitation for them to come to a great supper made by a certain king, and he wanted to read it to them. Then from manuscript, he read the account above referred to. Instant upon its close a teacher arose and asked:

Whose table will the supper be at?

Mr. Moody replied:

The King's son said, "That ye may eat and drink at my father's table in my kingdom." Luke xxii. 30.

Then another teacher inquired: "Whom does he invite?"

The Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and *whosoever will* let him come and take of the water of life freely. Rev. xxii. 17.

Question after question was asked, and as each new one was propounded, the interest deepened and intensified. It became as though the parable had become real, and the multitude were anxious to know all about it. Its success was so great in awakening a new interest that we give, following, the remaining questions and their answers, believing that our Sabbath-school friends will thank us for so doing.

When and where is it to be?

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 29.

Will the weather be pleasant?

Neither shall the sun light on them nor any heat. Rev. vii. 23.

The city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof. Rev. xxi. 23.

Who is going to be there?

A great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb. Rev. vii. 9.

Will it be free?

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price. Isaiah lv. 1.

Did it cost the King anything?

Ye were not redeemed with corruptible things, as silver and gold. But with the precious blood of Christ, as of a lamb, without blemish and without spot. 1 Peter i. 18, 19.

What shall I wear?

After this I beheld and lo! a great multitude stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. Rev. vii. 9.

Where shall I get the robe?

And white robes were given unto every one of them. Rev. vi. 11.

What time will it break up?

And they shall reign for ever and ever. Rev. xxi. 4.

Will I get tired?

There the wicked cease from troubling, and there the weary be at rest. Job iii. 17.

Will the society be pleasant?

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. Rev. xxi. 27.

Will it be healthy there?

And the inhabitants shall not say, I am sick. Isaiah xxii. 24.

Neither shall there be any more pain. Rev. xxi. 5.

Will there be any one there to oppress me?

They hear not the voice of the oppressor. The servant is free from his master. Job iii. 18, 19.

Am I expected to take any company with me?

Go out into the highway and hedges and compel them to come in, that my house may be filled. Luke xiv. 23.

Will there be any music there?

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Rev. xv. 3.

Will I be a stranger there?

Now therefore ye are no more strangers and

foreigners, but fellow-citizens with the saints and of the household of God. Eph. ii. 19.

Is the way plain?

And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those. The wayfaring men, though fools, shall not err therein. Isaiah xxxv. 8.

How long will it take me to get there?

There is but one step between me and death. 1 Sam. xx. 3.

I know not the day of my death. Gen. xxvii. 2.

How do I know whether the King will receive me or not?

Him that cometh to me I will in no wise cast out. John vi. 37.

Is it necessary for me to decide at once whether I will accept this invitation or not?

Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. vi. 2.

To-day if ye will hear his voice, harden not your hearts. Hebrews iii. 15.

Can I send a substitute?

Every one of us shall give an account of himself to God. Romans xiv. 12.

Can I go late?

And they that were ready went in with Him to the marriage, and the door was shut, and afterward also came other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily I say unto you I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Matt. xxv. 10–13.

Can I be excused?

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn from your evil way, for why will ye die, O house of Israel. Ezekiel xxxiii. 11.

To be a man's own fool is bad enough, but the vain man is everybody's.—*Wm. Penn.*

WHAT GOD DOTH, IT IS ALL WELL DONE.

[This hymn was written at Jena, by Samuel Rodigast, in 1675, for a sick friend, who composed the melody to which it is set.]

What God doth, it is all well done—
His will upright abiding:
Since He hath traced my course begun,
I will go on confiding.
My God is he
Who holdeth me;
I will not turn complainer
At such a wise Ordainer.

What God doth, it is all well done—
He never will leave me:
In righteous paths He leadeth on,
And never will deceive me.
With patience still
I meet His will;
Ill days He timely closeth,
That run as He disposeth.

What God doth, it is all well done—
His care shall be unfailing:
A healer, and a wondrous one,
Will not mistake my ailing.
No poisons His
For remedies,
His truth is my foundation,
His grace my whole salvation.

What God doth, it is all well done—
He is my light and being;
Mere evil He can mean me none;
I bow to His decreeing.
Through weal or woe,
Time still will show,
Which everything revealeth,
How faithfully He dealeth.

What God doth, it is all well done—
If I must drink the chalice—
The bitter cup which I would shun—
My shrinking soul he rallies;
And, firmly placed,
My heart shall taste
That sweet peace in believing
Which softens down all grieving.

What God doth, it is all well done—
Strong shall make and find me,
Rough ways I may be forced to run,
Griefs pressing close behind me.
Yet God will be
Right fatherly.
In death His arm sustaineth;
Then be it He that reigneth!

To Queen Elizabeth's determined resistance of further reforms, through a long reign, may be attributed, in great measure, the imperfect character of the English Reformation.—*J. Allen.*

"It is impossible to kill Time without injuring Eternity."

SUMMARY OF NEWS.

Foreign Intelligene.—European dates are to the 19th inst.

Spain.—A loan of 19,000,000 reals, ($2,375,000), has been offered to the Provisional Junta, and accepted. The Junta issued a circular on the 12th urging the extinction of all religious corporations, and on the 13th it was announced that it had seized the property of the Jesuits and abolished the order. On the 16th, a decree was published declaring all children born of slaves after the 17th inst. to be free. The 15th of 12th month has been fixed for the meeting of the Cortes, that representatives from Cuba and Porto Rico may appear. In the apportionment of deputies, four representatives are assigned to the colonies, and it is announced that they will be allowed to propose plans for the abolition of slavery. A deputation of Cubans has arrived in Madrid and held a consultation with the Junta, and its members are said to have agreed to gradual abolition. A recent dispatch per cable says: "The free schools in Spain have been reopened." It was announced from Madrid on the 15th, that 48 cities, all administrative centres, had declared in favor of the Junta and of monarchical principles; that seven denounced the clergy, and all denounced the religious orders. The republicans have commenced agitation in Barcelona, and protested against the acts of Gens. Prim and Serrano. The latter had

made a speech at Saragossa, promising that the Provisional Junta would resign on the meeting of the Cortes, and expressing regret that Olozaga and Rivero, (the latter a noted republican leader,) were not in the Cabinet, saying that the government needed the aid of one of these eminent statesmen in the work of reorganizing the State on a liberal basis. The scarcity and consequent high price of food and wine in Madrid were abating. Some of the people of Catalonia, in which province the principal manufactures of Spain are carried on, have petitioned against the reduction of the customs tariff. The Bishop of Tarragona is said to have "pronounced" against the Junta, at the head of 2,000 men. On the 19th, the Junta issued an address respecting the future form of the Spanish government, which says that it will be the duty of the Cortes only to decide what form of government shall be established, but that all the people will have a right to express their opinion.

Great Britain.—It is reported that Lord Stanley and the American Minister have agreed, as a basis for the settlement of the Alabama question, that a mixed commission shall be formed, which will hold its sessions in London, and pass upon all claims preferred by English and American citizens.

The joint committee of the Anglo-American and Atlantic Telegraph Companies, have decided to abolish, after the 1st prox., the system of counting letters in estimating charges, and to count only by words.

A meeting was held in London on the 13th, for the relief of the sufferers by the late earthquakes in Peru and Ecuador. Nearly £7000 were raised. Among the prominent persons taking part in the proceedings were the Governor of the Bank of England, and members of the firms of the Rothschilds and Barings.

France.—It was reported in London on the 15th that the French government had furloughed 30,000 men from the army and navy. These rumors, tending to strengthen confidence in the maintenance of peace, and the expectation of a declaration by the Emperor in favor of liberal reforms, had a cheering effect both in Paris and London.

Italy.—Mount Vesuvius is again in an active state of eruption.

Denmark.—The Rigsrad, in reply to the King's speech, expressed regret for the failure of the negotiations with Prussia respecting Schleswig-Holstein, and hope that the international differences may be easily settled, and friendly relations with Prussia maintained.

South America.—Intelligence had been received in Lisbon from Rio Janeiro, that the Paraguayan position at the mouth of the Tebicuary river had been taken by the allied forces, and that President Lopez had gone, unattended, to a town in the interior of Paraguay, abandoning the capital to the allies.

Cuba.—Some bands of insurgents have appeared in the interior of the island, composed, it is said, mainly of bandits, who had been driven to the mountains by the vigorous measures of the Captain General. An encounter took place between the largest body of these, and the Spanish troops, in which the former were defeated, and the other bands then mainly dispersed. The expulsion of General Santa Anna from Taboada has put an end to recruiting and other demonstrations against the Mexican government, and the Captain General has declared his intention to prevent any conspiracy in the island against a foreign government, while he retains command.

Hayti.—Violent dissensions are reported to have broken out among the revolutionists opposed to Salnave's government, and three Generals have been proclaimed as President by their respective troops, while Salnave is reported to be gaining ground.

Japan.—The Mikado's government has recently appointed two Americans to important positions. It has made W. H. Grinnell, late of the U. S. Navy, Inspector General of the Japanese Navy, with entire control of the navy-yards, and charge of the materials of the fleet, and offered a similar post in the army to General P. Frank, late U. S. acting Consul at Hiogo, but he had not certainly accepted it at the last accounts.

Domestic.—Gov. Holden, of North Carolina, issued a proclamation on the 12th inst., stating that information has reached him that military weapons, such as repeating rifles, &c., have been imported into the State, and distributed, with ammunition, to citizens in several localities, and that boxes containing similar articles are believed to be concealed in divers places, ready for distribution. The object, he says, must be either to subvert the government, to resist the constituted authorities, or to prevent a free election in the State on the 3d prox. He then assures all that the present State government has been lawfully established and will be maintained; says that while the right of the people to own and bear arms under the authority of law, is unquestioned, yet when, in times of peace, unusual weapons are imported by political organizations and secretly distributed among those who deny the authority of the existing government, every officer and citizen should be especially vigilant; warns all who may contemplate resistance to the laws, of the consequences which they will incur, and admonishes all to avoid undue excitement, to be peaceable and orderly, and to exercise the right of suffrage firmly, calmly and without violence.

The Governor of Arkansas telegraphed to the Secretary of War on the 17th inst. that some arms purchased for that State had been destroyed by a band of men on the Mississippi river, who captured the boat and threw the arms overboard, and that from facts in his possession, he was convinced that armed resistance to the laws is contemplated, in which case the U. S. forces there would be inadequate to preserve order. The Secretary at once referred the dispatch to the President, that measures might be taken to sustain the State government.

Accounts continue to be received of assassinations and other outrages in various parts of the Southern States, showing in some of them a frightful degree of lawlessness, and a bitter feeling against Unionists, both white and colored, especially those from the North. Among the recent victims were some who had been prominent as members of Constitutional Conventions or State Legislatures.

Gov. Bullock of Georgia issued a proclamation on the 20th, saying that he was informed by reliable citizens from several counties that preparations are being made to collect onerous taxes levied under the authority of the Constitution of 1865, and failing to collect, to apply the provisions of the present Constitution so as to exclude many citizens from voting; and he therefore suspends the collection of all poll-taxes until the next regular session of the Legislature.

Congress.—Pursuant to the concurrent resolution providing for a recess, both Houses assembled on the 16th inst., neither having a quorum, and no motion being made for a different course, they again adjourned to the 10th of next month.

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FOOT TRAVELS ACROSS THE PLAINS:

OR,

FAITH AND PRAYER ILLUSTRATED.

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Psalm xxxvii. 4.

In southwestern Kansas lives a man, poor in this world's goods, yet rich in faith, and with a heart yearning to work for the Saviour. Under an apprehension of religious duty, and with the approbation of his friends, on the 4th of the Seventh month, 1865, he left his home, on foot, without money, with only one suit of clothes, but with fifty pounds of Tracts for distribution, bound across the great Plains, *via* Salt Lake, for the Pacific Coast.

We will let him tell his own story:

"The first night I started on this long journey, destitute as I was, I had faith that the Leader of Israel would enable me to perform it. But I felt very weak, and, upon my *knees*, I asked my God to be mindful of me all through, and lead me safe home to my family, if it was His heavenly will.

"While getting my dinner, a train from Colorado came along, and in it I found a family who formerly lived near Salem, Iowa. They were so glad to see a Quaker, that they invited me to a free ride to Leavenworth City, over one hundred miles distant. Here I obtained a large package of Tracts, and the distribution of them along the route readily obtained passage for me, by different wagons, and meals, free of charge. Ten miles west of Atchison, I overtook a large wagon-train, bound for Salt Lake City; and, observing them to be very profane, I distributed some Tracts on profane swearing. The wagon-master, being short of hands, wished to employ me. I thought it would do for a poor missionary, and, accordingly, set in with him, driving in day-time and herding at night, through rain and mud; and when I got a chance to sleep, it was under the wagons, with the dogs, on the wet ground, without blankets, as I had no money to buy with at first.

"So we traveled along, wading and swimming the streams, until we arrived at Fort Kearney. Here I found a bundle containing two suits of clothes, which were a great help to me. The officer at the fort ordered us to be formed into companies and to be well armed, for defence against the Indians. Then I expected trials, and prayed to the Lord to make a way for me—*which he did.*

"When we had remained there four days, several companies of soldiers came in and reported the way clear, and we were allowed to pass on. After leaving Julesburg, Colorado, and passing over to the North Platte, we heard much of Indian depredations. The wagon-master and his men complained because I would not carry weapons, as he had ordered all to have their guns in readiness. I told him I *trusted* in a *higher Power* than guns. Several of the hands would not herd with me on that account, and many nights I herded alone. Yet, at the crossing of the Platte, when we could not get all the wagons over, the one with all the wagon-master's valuables being left, he would trust none of

the others—although they were well armed—but asked me to sleep in it, which I did, and nothing was disturbed.

"Passing many soldiers on the route, the wagon-master, having liquor along, sold it to them, making some of them drunk. When he began this I felt moved to tell him he was so very wicked that I believed he would never get his train to Salt Lake City. In the evening he told the hands of this, and they deridingly called me a 'prophet.'

"The next day, on arriving at Fort Mitchell, he was taken prisoner, and carried with the train, under guard, to Fort Laramie, delivered up to the General, and some of his goods were confiscated; and hence I got but little from him for my services. I then hired in a train of emigrants, going to Nevada. We overtook more than one hundred families of Mormon emigrants, to whom I distributed many Tracts, which were read with pleasure and interest. About the 1st of the Eleventh month, when within about one hundred and forty miles of Salt Lake, a heavy snow fell upon us and destroyed the teams. Here the wagon-master I first hired with overtook us, with a few wagons, and said he would get through first yet; but, about eighty miles from the city, he was overtaken by a snow storm, and all his teams perished. I afterward met with him, and he wished me success. The Mormons from the city sent out large teams and provisions for the relief of their brethren, and, one of their preachers kindly offering to take me and my box of Tracts, I went with them as far as Weber River, where I spent some time distributing Tracts in the little towns, and then met with a team which took me to the city.

"I felt myself to be a stranger in a strange land. I made my home at the Mansion House, paying $12 per week for board, and distributing Tracts to the boarders, and all through the city, in most of the offices and shops—being made welcome everywhere and receiving invitations to visit the surrounding towns. I generally attended the Gentile meetings, as the Mormons call them, where the Chaplain from Fort Douglass preached twice each First-day, and Dr. Robbins led a Sabbath-school of one hundred and fifty scholars, to whom I gave Tracts, which seemed to please them very much. After a while I got out of money, and then, in my room one day, I *prayed earnestly* that some way might offer whereby I could get means to pay my way.

"When I went down stairs, a man came to me and said that he had promised the Lord that, if He would spare his life in the army, he would give a part of his means for charitable purposes, but he had hitherto neglected it; but now, as he had made 'a *little raise*,' he wished me to accept a few dollars; which I felt free to do. I then went to the Chaplain's office and told him I wished to go to California, but, being short of means, would have to go to the mountains and chop cordwood. He told me to wait, as he thought some way would be made for me. In a few days he sent for me, and having just married a couple, for which service he received a fee of $20, he gave me $15 of it. Dr. Robbins being in the office, gave me a fine cloth coat. The Chaplain had also been to arrange for me a passage to California; but when the mail agent sent for me, and I went to his office, he looked at me for some time, and then said he did not know Quakers wore such clothing as I had on. I explained why it was so: still he seemed to doubt it, and said he formerly lived near Muscatine, Iowa, and was acquainted with Friends. So my double-breasted cloth coat and cavalry overcoat stopped my progress then. I then went to see the President, Brigham Young, to present him some Tracts, but was stopped by the gate-keeper, who looked at me and said: 'You are no Quaker; you don't dress like they do in England.' I went back to my room, took needle and thread, and mended up my old and torn plain coat, and went again; that time I got through, and had quite a satisfactory 'talk' with the President.

"I then went to Stockton, forty miles west, with a man who resided there—he bearing my expenses. From there I went into the mountains, and took a claim of pine timber, on a very high peak; built a tent of pine and cedar brush; borrowed a robe and blanket; did my own cooking and read the Bible daily. I staid there six weeks, seven miles from the settlements, cutting logs and running them down the mountains. Then I sold out, timber and claim, in order to raise money to go to California, and started, on foot, about the 1st of the Fourth month, with my Tracts to distribute along the route. The station-keepers had received strict orders to let no one have anything to eat, or to remain over night, on account of robbers. I bought flour of the trains from California to Salt Lake City, did my own cooking, lodged sometimes in hayricks and at others in caves and canons. Sometimes many Indians would be around me, and I would divide bread with them. As I traveled across the Thirty-mile desert, on which was neither grass, timber, nor fresh water, there was so much soda and alkali in the soil that it caused the soles to leave the upper leather of my boots. I felt much discouraged, but tied them on as best I could with pieces of rope, and still traveled on, *praying* that I might get through to California.

"When I arrived at Austin City, Nevada,

four hundred miles west of Salt Lake, my money was nearly gone, and my boots worn out. I commenced handing out Tracts along the street, which was about one mile long. Before I got through, a man with a pair of boots in his hand came running and calling after me to stop. I could not understand him, but he motioned me to put the boots on, which I did. They fitted nicely, and I gave him two Tracts. I then traveled on, two hundred and forty miles, to Carson City, *via* Virginia City, distributing a great many Tracts at the towns and stations. I passed a train of camels in the Twenty-mile desert, and found a five-dollar gold piece in the road. In Jack's Valley I remained two or three days, staying with some good people calling themselves Morrisites, being separatists from the Mormons. I then proceeded over the Sierra Nevada, and on to Sacramento City.

(To be concluded.)

WHY NOT GO TO THE PLAY?

ANSWERS.

1*st*, *Because I should get no good there.*—I never could find that any body grew wiser or better by going to a play; but I am sure and certain, many have become worse—worse Husbands, worse Wives, worse Children, and worse Servants. *What hurts others might hurt me.* If I wilfully run into danger, how can I expect to be heard, when I pray, "Lead us not into temptation, but deliver us from evil." "A wise man feareth and departeth from evil."—*Prov.* xiv. 16.

2*d*, *Because I can employ my time better.*—Life is uncertain—Time is short. I value my time too much to squander it away. Some people talk of killing time, but for my part, what with attending to my work, instructing my children, visiting a sick neighbor, and a little useful reading, I find enough to do, without running to the Play-house. Besides, a day will come, when every moment must be acccounted for at the Tribunal of Almighty God. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time."—*Eph.* v. 15, 16.

3*d*, *Because it is throwing away my money.*—It is no easy matter for some of us to maintain a family in credit, and should I have a little money to spare, I had much rather help my poor neighbors with it than spend it on the Players. Besides, am I not told in the Bible, that if I *hoard* up my money, it will be a witness against me in the last day? How terrible then might be its testimony, if I were to prostitute it in the service of sin! "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—*Eccles.* xii. 14.

4*th*, *Because I wish not to be seen in bad company.*—It is notorious, that the Theatre is a favorite rendezvous of the profligate and abandoned of both sexes. That very different and better people go, cannot be denied—I am sorry for it. The worst, however, are sure to go, and I will not keep such company, if I can help it. "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away.—*Prov.* iv. 14, 15.

5*th*, *Because I will not encourage Idleness and Vice.*—I want to see every one *usefully* employed. But what good does it do on the earth, for a Company of Players to be running up and down the country, cutting capers, mimicking various characters, exhibiting buffoonery, retailing low jokes, making impure allusions, using obscene language, and profaning the sacred name of God? If I countenance these practices, I share their guilt. "He that biddeth him God speed, is partaker of his evil deeds."—2 *John* 11.

6*th*, *Because I should set a bad example.*—If I went to the Play, my children and servants would want to go too: my conduct would probably influence my neighbors. In this way I should not only be wasting my own time and money, but tempting others to waste theirs. If I do not set so good an example as I could wish, I will try not to set a bad one. "Choose you whom ye will serve; but as for me and my house, we will serve the Lord."—*Joshua* xxiv. 15.

7*th*, *Because God Almighty has forbidden it.*—Turn to the Bible, my friend, (nobody need be without one in these days), and read there, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor jesting." "Evil communications corrupt good manners." "Abstain from all appearance of evil." "Be not conformed to this world." "For every *idle word* that men speak, they shall give an account thereof in the day of judgment." "If sinners entice thee, consent thou not."—*Prov.* i. 10.

8*th*, *Because I must soon die.*—The pious Doctor Hervey once met in a stage coach with one who was speaking much in praise of the Theatre; and who, among other things said, there was the pleasure of thinking on the Play *before she went*, the pleasure she enjoyed *when there*, and the pleasure of *reflecting upon it* when in her bed at night. When she had done, the Doctor spoke in a very mild way of something she had forgotten to mention; and she replied, "What can it be? Sure I have included everything, in considering the enjoyment beforehand, at the time and afterwards." To which he answered, "Madam,

the pleasure it will give you on your *Death-bed!*" She was struck with great surprise, the stroke went to her very heart; she seemed, during the rest of the journey, quite occupied in thinking on it, and it is said that the consequences of this well-timed remark were such that she went no more to the Play-house, but followed those pleasures that might afford her true satisfaction on her death-bed.

"A word spoken in due season, how good is it!"—*Prov.* xv. 23. "So teach us to number our days, that we may apply our hearts unto wisdom."—*Psalm* xc. 12.

HISTORICAL ACCOUNT OF FRIENDS IN GERMANY.

(Concluded from page 136.)

Stephen Grellet was twice at Pyrmont and Minden (in 1814 by himself, and with William Allen in 1832). John Yeardley resided at intervals there during four years (1822—1826), and subsequently paid them several visits. Thomas Shillitoe, in his travels, visited them in 1822, and finding one of their number (Ernst Peitzmeyer) under suffering on account of a refusal to bear arms, travelled on to Berlin, where he had an interview with the King of Prussia in his garden, and successfully pleaded the cause of the young Friend. William Allen, who had been there in 1816, with Elizabeth Robson and Elizabeth Fry, mentions in his journal several visits (1832—1840), as paid by him to these places. Martha Savory and Martha Tawell were there in 1824. Ann Alexander, Hannah and Maria Middleton, and Cornelius Hanbury, in 1826, and Thomas and Elizabeth Robson in 1831—besides many Ministers, Elders, and other Friends, of whom no published account is given—paid them visits, and an amount of general personal intercourse has also taken place which, ever since 1814, has sustained a *social* as well as a *disciplinary* connection between the Friends here and those in Germany, more especially as regards the Seebohm family at Pyrmont, and the families of John and Jacob Rasche at Minden.

As to the Pyrmont meeting, there were some Friends in England who became so connected with wool-sorting and other works carried on at the Seebohm establishment in the Vale of Peace, as to lead to close business relations with them.

Within the interval of fifty years between 1817 (when the Continental Committee was appointed) and the present time, circumstances that threatened to close at least one of the meetings occurred; but, before referring to these, it will be best to note some of the points of difference, both in character and circumstance, between these two meetings of Pyrmont and Minden.

In Pyrmont the few families composing the meeting were resident either in the town itself or its dependent village of Lowensen, or in the Seebohm colony of the Vale of Peace, each so near to the other as to be practically the same place.

At Minden, besides those Friends resident in the town, there were others living in villages, such as Hille and Eidinghausen,* as also some in the towns of Bielefeld, Rinteln, and Herford, in each of which places meetings were held connected with Minden as their Preparative Meeting, so that this meeting was, as it were, composed of a small federation of distinct groups of Friends.

The circumstances of the people in the two places were different. The Pyrmont meeting was chiefly composed of one family, that of the Seebohms, the rest of the Friends being more or less their immediate relations or dependants.

In Minden the Friends were not so connected; one or two were engaged somewhat largely in trade, but most of them followed some handicraft pursuit, such as tailors, shoemakers, watch and clock makers, &c.; some tilled their own land, or were assistants on the farms of others.

And as regards the places themselves, there is a great contrast; Pyrmont, situated among wooded hills, possesses much beauty, and is frequented by visitors for health, recreation, or pleasure, bringing among the inhabitants those flexible modes of thought and habit which intercourse with the world produces.

Minden, on the contrary, has no natural features of beauty to attract visitors; it is a town upon a river, strongly garrisoned and fortified, and is a place of business for a large number of peasantry or small farmers, who live in the neighboring villages, and so little do the changing fashions of the day affect these Saxon yeomen who thus frequent the town, that their dress is unaltered from that of their ancestors, each village having its own costume.

As in the natural and social, so also in the political circumstances do these places differ.

Pyrmont is situated in a small principality whose Prince was, until the late Prussian war, independent. From the first the Princes of this house have been friendly towards our Society, chiefly through the influence of the Seebohm family; and as a consequence the difficulties from priests and State-officers which at first arose were soon settled, and, ever since, the Friends have had nothing to suffer in those respects in support of their views.

In Minden the circumstances are altogether

* This is the home of the Peitzmeyers, several of whom have undergone suffering for the maintenance of our testimonies. Christian P—— twice endured severe punishment.

different, being situated in Prussia, where the laws of the State are rigidly enforced; and no rights of conscience are recognized that interfere with them.

At the rise of our Society the regulations of the Government as to registration of births and deaths were arranged, and after a time the marriages, and the education of youth; but the permission to meet in public worship was for some years withheld, and only granted after a direct appeal to the King.

The chief hardship at Minden, and one which continues to the present day, is the inexorable law of the land compelling every male to a period of military service. By the King's decree before mentioned, a partial exemption was obtained for our friends, when they gained also the right of holding meetings.

The effect of this partial exemption is, that a fine and distraint of goods, equal to three per cent. of their income, is levied instead of military service, but it applies only to those six families who were then Friends, and to their descendants, and specifies that none shall be exempt who may afterwards become united with the Society; for the Government of Prussia, though tolerant as to individuals holding what opinions they please, is very strict in forbidding those ideas to be expressed in any public manner, or in gathering sects from the established churches; and denies civil rights to those whom it regards as not fulfilling their civic duties.

Thus differently circumstanced, the Friends in both places have had this in common, that they were separate from the world and other professors by the maintenance of our peculiar views; a separation that has led to intimate relationship between the members of the different meetings. Marriage with non-members is visited (as with us) with disownment, and there has, in consequence, been so large an amount of intermarrying between the families of each place, that at the present time nearly all have become more or less related.

If we turn from the outward circumstances of the Friends to their history, during the period from 1814 to 1840, the contrast between the two meetings becomes again apparent.

In Pyrmont there has been scarcely any accession by convincement during these twenty-six years:—twelve have been disowned, and only five admitted, whilst at Minden, during that time, five had been disowned, but eighteen admitted. In Pyrmont, where there are no civil disabilities or penalties on becoming a Friend, an application for membership is rarely met with on the books of its Preparative Meeting, whereas in Minden, where those who joined Friends were exposed to persecution, and sure to meet with pains and penalties, the number of admissions was more than three times that of Pyrmont, and applications for membership are frequent on the minutes of their Preparative Meetings; another proof apparently that difficulties foster rather than check religious zeal.

Nevertheless, where these difficulties exist, though they do not prevent persons from joining the Society, they seriously affect it as those persons come to have families. They feel for their children differently than for themselves. Their own convictions make them willing to encounter these difficulties themselves, whilst they shrink from exposing their children to them at a time when these may have no convictions of their own to sustain them in the same course. This has operated among the Friends at Minden, who (as before noted, being in Prussia) are subjected to the requirements of its strict military government, so that even the six families who are tolerated by the King's decree, have to pay heavily for their exemption from military service, but those who have joined since have not even this privilege.

To persons thus circumstanced, in a country of but little trade, where employment for the young is difficult, emigration offers great inducements.

One family after another in consequence removed to America, and notwithstanding the counsel extended by English Friends, the emigration continued.

In 1837 the subject was felt to be so serious that four English Friends were deputed, who, going over, had a conference on the subject, hoping to check this course; nevertheless two years afterwards the little community became so unsettled as to what was right for them to do, that they met on the 27th of Tenth Month, 1839, in a serious conference on the subject. Eight men and four women Friends were present, and these twelve, in a minute forwarded to London, recorded their reasons in favor of a complete emigration. The chief motive alleged was the benefit of their children, then twenty-seven in number. The minute is long, but expressive, and framed in a tone of caution and reverence, that does credit to their feelings in respect of so important a proceeding. It concludes with a resolution to submit these views of emigration to the Friends of London, and endeavor to rest on their approbation or disapprobation.

Such a condition of matters could not but re-awaken a lively interest on behalf of the German Friends, and about this time (1841) several visits were paid them, which had an influence in settling their minds. Elizabeth Fry and Joseph John and Samuel Gurney, in their journeys on the continent, paid several visits to Minden and Pyrmont, the minutes of which meetings record "the joy and comfort their labors of love induced, tending both to strength and refreshment."

In the remaining quarter of a century between these visits and the present time, the few circumstances that have occurred will be fresh in remembrance. During this time the communications between Friends here and those abroad have been well maintained. Few of our Ministers travelling on the continent but have had service in Pyrmont and Minden, especially those from America, who seldom return home without visiting these little companies, for whom the Friends in that country have shown from the first such a lively interest.

In now concluding this notice, it may be well to mention what is the present state of the Friends in these two places in Germany; also what subjects especially call for the consideration of Friends here.

In number the Friends in Pyrmont have become so reduced as hardly to constitute a Society. Two widows, one of whom never leaves the house, and the other but seldom; two other women Friends and one man Friend, are its only resident members, so that, with one or two, connected with the Society, but not in actual membership, there are seldom more, and often less, than six to sit down in the meeting-premises. They use only one of the smaller rooms, leaving the rest of the building unoccupied.

At Minden, notwithstanding the emigration, as also the relinquishment from that cause, of the meetings formerly held at Hille and Eidinghausen, there is still a body of Friends. These number ten men and eleven women, with about twenty-seven children; and including the attenders of meeting who are not in membership, there are generally about thirty who sit down to worship together on First-day mornings, so that in fact the meeting is larger now than it was thirty years ago, when they were on the point of emigrating. It continues to show a slight tendency to increase by convincemet, which has ever been its characteristic in comparison with that of Pyrmont. Within the last few years a small body (numbering ten or twelve) have united themselves. They reside in a hilly district about ten miles from Minden, at the village of Obernkirchen, and appear to be an earnest, simple-hearted people.

The condition of the two meetings, therefore, continues to be diverse, as it was at the first; and on this account they present different causes for sympathy and care.

In Minden, the circumstance of a Society of Friends (though small) being still in existence there, is one of interest to this Yearly Meeting; involving responsibility, since, but for its advice and efforts, there is no doubt a complete emigration would have taken place thirty years ago.

That meeting contains many young people, holding out a prospect of its becoming a *future* as well as a *present* object of sympathy and care. The tendency to increase by convincement continues, as well as that towards emigration, especially among the young men, who, if not descendants of the six privileged families, must either leave the country, or incur the penalties imposed for non-submission to its strict military law. Some of these have been educated in England at our public schools, and others are still in situations in this country.

At Pyrmont there is not what can be called a meeting, but there is a good Meeting-house; and—in opposition to any view that might be entertained that because there is now so small a meeting, the house has become useless—it is to be remembered that this building was not, at the first, erected merely for the Friends' own use, but as giving an opportunity for the promulgation of our principles among the visitors who came to drink the water. This was the desire of George Dillwyn and William Savery, which the Friends of 1799 so much encouraged as to raise £400 for the purpose. Wm. Savery and David Sands no doubt hoped for the accommodation in it of such meetings as they themselves had gathered; and this hope at first seemed about to be realized, when we read of a thousand being assembled. But long-continued wars interrupted, and subsequent decrease in the Society has interfered with the fulfilment of their anticipations. Still now, as much as ever, Pyrmont continues to be visited each summer by a crowd of orderly persons. The question surely remains, Is no service to be made of this meeting-place at such a time for the good of these souls, and for the extension of the Redeemer's kingdom?

Third month 6, 1868.

ANECDOTE OF SIR H. DAVY.

Sir H. Davy, in his excursion to Ireland, at the house of Dr. Richardson, met a large party at dinner, amongst whom were the Bishop of Raphoe, and another clergyman. One of the company, in his zeal for Infidelity, began an attack on Christianity, (no very gentlemanly conduct,) not doubting that Sir H. Davy, as a philosopher, participated in his principles; and he probably anticipated, with so powerful an auxiliary, an easy triumph over the cloth. With great confidence he began his flippant sarcasms at religion, and was heard out by his audience, and by none with more attention than by Sir Humphrey. At the conclusion of his harangue, Sir H. Davy, instead of lending his *aid*, entered on a comprehensive defence of Christianity, in so fine a tone of eloquence that the Bishop stood up from an impulse similar to that which sometimes forced a whole congre-

gation to rise at one of the impassioned bursts of Massillon.

The infidel was struck dumb with mortification and astonishment, and though a guest for the night, at the assembling of the company the next morning at breakfast, it was found that he had taken *French leave*, and at the earliest dawn had set off for his own home.—*Joseph Cottle.*

ENGLISH MARTYRS.

(Concluded from page 141.)

Thomas Benhote also denied the sacrament of the altar, and abjured the errors of the Romish Church.

William Purchase declared that, when he received the sacrament of the altar, he received bread to a holy use, and both bread and wine merely as such, but in remembrance of Christ's death and passion.

Agnes Silverside said she approved not of the Popish consecration, nor any of the pageantry, absurdities, and superstitions of the Church of Rome, which was the Church of Antichrist.

Helen Ewring also renounced all the unscriptural doctrines and practices of the Church of Rome.

Elizabeth Folk being asked whether she believed Christ's body to be in the sacrament of the altar, really and substantially, replied, "she believed it was a substantial and a real lie."

The Commissioners being incensed at so abrupt a reply, asked her, "whether, after consecration, there remaineth not the body of Christ in the sacrament?" She answered that "Before consecration, and after, it was bread, and that what man blessed without God's word, was accursed, and deemed abominable by that word."

They then examined her relative to confession to a priest, going to church to hear mass, the authority of the Bishop of Rome, &c. Unto all which she answered that "she would neither use nor frequent any of them, by the grace of God, but did utterly detest them from her very heart and soul."

In consequence of this, sentence of condemnation was passed on her; immediately after which, she kneeled down, lifted her eyes and hands to heaven, and in an audible voice praised God that she was deemed worthy to suffer for the testimony of Christ, praying, at the same time, for her persecutors.

William Munt being asked his opinion concerning the sacrament of the altar, said, "it was a most abominable idol, and that if he should observe any part of the Popish superstition, he should displease God, and bring a curse upon himself; and, therefore, for fear of the Divine vengeance, he would not bow down to an idol."

John Johnson answered to the same effect with Munt, but added that "in receiving the sacrament, according to Christ's institution, he received the body of Christ spiritually."

Alice, the wife of Wm. Munt, renounced all Popish error and superstition, and continued steadfast in the profession of the true faith of Jesus Christ.

Rose Allen, who was last called, being examined concerning auricular confession, hearing mass, and the seven sacraments, answered that "they were an abomination in the eyes of the Lord, and that she would therefore forever reject them." She likewise told them that "she was no member of their church, for they were the members of Antichrist, and would have the reward of Antichrist if they repented not."

In consequence of this, sentence was read against her, and she and her companions were all delivered over to the secular power.

They continued under confinement with much joy and comfort, frequently reading the Holy Scriptures, and exercising themselves in fervent prayer, impatiently waiting for their happy dissolution.

Bishop Bonner having an account transmitted to him of the condemnation of these ten innocent persons, sent down a warrant for their being burned, and fixed the day for the 2d of August.

As the prisoners were confined in different places, it was resolved by the officers that part of them should be executed in the former, and the rest in the latter part of that day. Accordingly Wm. Bongeor, Wm. Purchase, Thos. Benhote, Agnes Silverside, Helen Ewring, and Elizabeth Folk, were brought early in the morning to the place appointed for them to suffer, where every thing was prepared for the barbarous catastrophe.

When our martyrs arrived at the spot, they kneeled down, and humbly addressed themselves to Almighty God, though they were interrupted by their Popish enemies.

Having concluded their prayers, they arose, were fastened to the stakes, and all burnt in one fire. They died with amazing fortitude and resignation, triumphing in the midst of the flames, and exulting in hopes of the future glory that awaited them after their departure from a sinful world.

In like manner, in the afternoon of the same day, Wm. and Alice Munt, Rose Allen, and John Johnson, were brought to the same place where their fellow martyrs had suffered in the morning. As soon as they arrived at the fatal spot, they all kneeled down, and for some time prayed with the greatest fervency. After prayers, they arose, and cheerfully submitted to be fastened to the stakes; they then earnestly prayed to God to enable them to endure the fiery trial, exhorted the people to

beware of idolatry, and with their latest breath testified their faith in Christ crucified, whom to know is eternal life, and for whom to die is the glory of all His chosen people.

—*Fox's Book of Martyrs.*

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 31, 1868.

THE THIRD DAY OF NEXT WEEK.—The people of the United States are at this moment contemplating the near approach of a day upon which every franchised citizen will have a duty to perform or to neglect, fraught with more than ordinary responsibility, and when thousands of patriotic hearts will echo the words of Whittier:

"God save the land
A careless hand
May shake or swerve ere morrow's noon!
"No jest is this!
One cast amiss
May blast the hope of freedom's year!
Oh take me where
Are hearts of prayer,
And foreheads bowed in reverent fear!
"Not lightly fall
Beyond recall
The written scrolls a breath can float;
The crowning fact,
The kingliest act
Of Freedom, is the freeman's vote."

Before another issue of our paper, a popular act will have occurred, for the tidings of which the inhabitants of all civilized lands will listen. They will not wait for the slow travelling of mails—of steamers and locomotives—but the magnetic fluid shall be made to traverse oceans and continents, bearing a message that the historian's pen shall transmit to remotest times. In view of issues so important, and which will be so regarded by all nations of men and by posterity, how does it become the Christian patriot to maintain a sublime and tranquil self-possession, and to be incorruptible, unexcited, unswayed by passion, prejudice, selfishness or any unworthy motive, as he would desire to be were he consciously approaching the last moment and the latest act of his mortal life.

"To day let pomp and vain pretence
My stubborn right abide;
I set a plain man's common sense
Against the pedant's pride.
To-day shall simple manhood try
The strength of gold and land;
The wide world has not wealth to buy
The power in my right hand!"

Let not the vastness of the issues beguile any Christian man from his steadfastness, or tempt him to do any wrong that he may thus help on the right. The same eye which of old looked with calm awfulness through cloud and fire upon the infidel armies, and by the still strength of omnipotent vision troubled the Egyptian hosts and took off their chariot wheels so that they drave heavily, still beholds the commotions of earth, and guides events towards the grand fulfilment of those prophecies which by the revelation of his wisdom were seen afar off and must all be fulfilled. On the crisis day so close at hand, let every man feel that he is invested with responsibility as with an historic robe. Let him wrap it about him, and, walking forth in the fear of God, deposit his ballot, conscious that the Eye is upon him which guided Israel and troubled Pharoah. Having done this, let him not shame his manhood by any turbulent excitement, but patiently wait and calmly accept the result, as he would accept those meteorological phenomena, which may disappoint his hopes, but which he is assured are wisely appointed for "the greatest good of the greatest number."

"Clouds, winds and storms *their* part fulfil—
Thine is,—to trust in Heaven."

The providences and even the permissions of God are often inscrutable, but they are also unquestionable.

"His ways seem dark, but, soon or late,
They touch the shining hills of day."

No political conspiracy, no imperial edict, no gathering of the masses,

"nor all the powers
Of Earth and Hell confederate,"

can hinder the stone cut out without hands from smiting the symbolic image, consuming and supplanting the kingdoms of this world, filling the whole earth, and standing for the "ages of the ages."

The time of general excitement and perturbation is the time to test and show the contrast between the worldling and the adopted son whose citizenship is in heaven, from whence he looks for the King who shall crush the "terrible" image of gold, silver, brass, iron and clay. The naturalized citizen of the heavenly kingdom knows that the discharge of duty is a simple thing, having performed which, he may peacefully "stand," and let the potsherds of the earth clash with the potsherds of the earth.

If, when the evening of the 3d prox. shall

close upon them, our readers have the consciousness that, according to the best light they have received, they have honestly performed their duty, they may close their eyes as tranquilly and as seasonably as upon other nights. A decision will have been made that shall bear upon the near and the far future, that shall tell upon the interests of the human race, and become a point of interest to unborn historians. Yet the honest man may lay him down and sleep, while the demagogue who has implicated himself with bribes and bets will watch through the darkness to compare contradictory telegrams. He cannot change the mighty result, already graven with an iron pen and leaded into the rock forever, the confirmation of which, in the lapse of a few hours, will be made patent to all. Meanwhile,—"God's power is over all."

THE TWELVE YEARLY MEETINGS.—Considerable space in the Review has recently been devoted to reports of the proceedings of the different Yearly Meetings as they came in course, and few subjects possess more conventional interest to the members of the religious Society of Friends, as such. Fully persuaded of the truth, the importance and the vitality of the principles for the support of which their organization was formed and is maintained, its members look towards these large annual assemblies, with earnest longing that, through the fidelity of the brethren, and the continued goodness and gracious Presence of the Head of the Church, the people may be edified and the work prospered. These Yearly Meetings, in their several territorial jurisdictions, are in a certain sense independent of each other; yet essentially they are one body,—one in faith and general practice,—with diocesan regulations adapted to local views and circumstances, but with identical principles of discipline underlying their several constitutions. A right of membership in one of these organizations, involves membership in the whole Society, the world over, and this right is accompanied by privileges which are, with good reason, dear to the heart of every Friend.

These Yearly Meetings of the Religious Society of Friends are twelve in number. The first in date and in dignity, and in a moral influence upon the rest which a filial affection on the part of the younger Yearly Meetings voluntarily accords, is that of London, which exercises a great and weighty oversight of the Churches, and a zealous and intelligent Christian concern, that is world-embracing, and commendable in a very high degree. The Yearly Meeting of Dublin, though independent, owes some degree of subordination to London, much as the dutiful child when he has taken his individual rank in life, hesitates not to pay deference to his parents. The Friends in Germany, France, Norway, Australia and other remote regions, are under the fostering and truly Christian care of London Yearly Meeting, and we do not count their annual meetings as distinct independencies. In the Dominion of Canada there is one Yearly Meeting, and nine in the United States, some of which are of very numerous and rapidly increasing membership. The Yearly Meetings of New England, New York, Philadelphia, Baltimore, and North Carolina, are of venerable standing: the others have grown with the growth of our western settlements. Ohio, originally an offshoot from Baltimore, is the parent of the large Yearly Meeting of Indiana, which numbers more than fourteen thousand members, though it has set off two large and populous branches, which, in the unity of the Church at large, and by the advice of all the bodies which were consulted (comprising almost the whole Society of Friends) were regularly established as the Yearly Meetings of Western and Iowa.

These Yearly Meetings have all been held for the present year, with the single exception of North Carolina, which is to occur on the 2d proximo—and in all of them there has been abundant evidence that the care of the unslumbering Shepherd of Israel continues to be extended to his flock. All these Yearly Meetings maintain regularly and annually a brotherly correspondence by epistle, with the single exception of Philadelphia, which has become in a degree (we trust temporarily,) isolated from the family of Yearly Meetings by a *suspension* of this correspondence, owing to the impossibility of the members of that Yearly Meeting coming to an agreement as to the body in Ohio which they

should recognize; wherefore they consented rather to forego all epistles for the present, than to have a disruption upon this question. But among all these Yearly Meetings (in this we count as Ohio Yearly Meeting the one which the Society, the world over, with the exception of part of Philadelphia, recognizes as such,) the transfer of membership certificates is continued, sufficiently demonstrating that the Society is a unit, notwithstanding this distressing exception to perfect unity.

In the *Cincinnati Commercial* of the 15th inst., in a report of the legal investigations respecting the ownership of the Boarding-School property at Mount Pleasant, Ohio, valued at $20,000, a witness of prominent position is reported as testifying thus:

"There are in the world but two Yearly Meetings of Friends,—the Ohio and the Philadelphia Meetings."

The readers of the Review will not agree with this statement, which is substantially that of three deponents, though there was some reluctance to admit that Philadelphia is a Yearly Meeting. It is calculated to remind one of the Dutch harbor-master of the Cape of Good Hope, who did not believe there was any United States except the United States of Holland. We do not wish to use levity, but, pained as we are at every token of dissension, it is not easy to treat so narrow a statement with grave consideration. It furnishes the key, however, to the action of the body assumed by these witnesses to be Ohio Yearly Meeting, in annexing a portion of Iowa by the establishment of a Quarterly Meeting within the undoubted territorial jurisdiction of that Yearly Meeting; which could only be done on the hypothesis that the Yearly Meeting of B. Hoyle and associates did not belong to the same religious Society with the Yearly Meeting of Iowa, and that of Indiana, from which it was regularly set off, and those other Yearly Meetings, in America and Europe, which advised and recognized the establishment of a Yearly Meeting in Iowa.

All parties agreed to the sensible proposition that there is but one Ohio Yearly Meeting, though they differed as to its identity; but some of the witnesses who acknowledged the body with which B. Hoyle is associated, expressed the novel opinion that it is competent for one Yearly Meeting to set up a similar independent body within the territory of another co-ordinate Yearly Meeting,—instancing that Ohio might establish a new Yearly Meeting in Iowa, thus overleaping Indiana and Western. Nothing, as it seems to us, could be more preposterous. Two Yearly Meetings occupying the same territorial limits, would involve rivalry and confusion. There are two Yearly Meetings in the State of Indiana,—but their boundaries are defined; and the new one was not established by outside interference, but by the voluntary, sovereign act of Indiana Yearly Meeting, with the advice and consent of the other Yearly Meetings, whose judgment, however, was not offered until they were consulted. Should a practice ever be founded upon this novel idea, the organization of Friends would cease to be a unit, and the Yearly Meetings thus created by invasion would be, not branches of the body at large, but distinct societies.

The assertion, however, of the defendants in this case, that by an outside movement a Yearly Meeting could be established within the territorial jurisdiction of one already existing, would prove more than the deponents would willingly concede. By this rule, the full recognition which has been extended by ten Yearly Meetings to the Yearly Meeting of which J. Binns is Clerk, would *validate* that body, were its standing otherwise equivocal, which we do not admit. Moreover, Indiana Yearly Meeting assigned over to this Ohio organization a large portion of territory, with many members of unquestionable standing, and overtures have been made for assigning to it the whole State of Michigan with a thousand Friends in full membership. If the theory be correct, the Yearly Meeting which said deponents would deny, has a perfect status in the Society of Friends, quite irrespective of its original claim.

We have no pleasure in contention, and regret that Church interests and rights should be a matter of litigation. It is, however, comforting to learn that the affair has been thus far conducted without acrimony, and even with courtesy and kindness.

Baltimore Yearly Meeting.—This interesting body, which, though small numerically, is one of the most lively and healthy departments of the Society, opened on the 19th and closed on the 22d of the present month. Ministers from other Yearly Meetings, as follows, presented credentials: *From Indiana Y. M.*, John Hammer and Joseph Moore. *From New England Y. M.*, Peace Jones, (accompanied by M. A. C. Hawkes and Caleb Jones.) *From Ohio Y. M.*, Eliza Watson. *From Western Y. M.*, Lydia Jane Hill, (accompanied by Ornon Bond and Margaret Bond.) Thomas H. Stanley, an Elder, also attended part of the meeting, and presented a minute from Cottonwood M. Meeting, Kansas. The credentials of all these Friends were endorsed with an acknowledgment of their acceptable attendance. Epistles were received from all the Yearly Meetings which are in the full unity of the family compact, all expressive of Christian sympathy and love, and bringing these far distant brethren near, "in the fellowship of church unity and gospel love." To these acceptable salutations answers were issued.

To fill a vacancy in the Meeting for Sufferings, Jonathan Dennis, Jr., was appointed. Francis T. King was reappointed Clerk, and James Carey, Assistant Clerk. [*The proceedings of this Yearly Meeting having been received after this number was in type, further notice is deferred.*]

The Shillitoe Handbill.—An esteemed Friend has kindly responded to the request for a copy of the handbill which Thos. Shillitoe reprinted, posted and distributed in Barnsley, (see Review of Tenth mo. 17, 1868, p. 122.) We are glad to reproduce it, for present edification and future reference. Although designed to discourage attendance at theatres, the arguments equally apply to other modes of wasting precious time, respecting which the just verdict would be, "Vanity of vanities,—all is vanity."

Foreign Service.—Baltimore Yearly Meeting has liberated our friend Sarah F. Smiley "to pay a visit in Gospel love to Great Britain, Ireland, and some of the adjacent islands, to attend London and Dublin Yearly Meetings, and most of the meetings constituting them, and to hold some meetings with those not Friends, especially among the lower classes." James Owen, of Iowa, has also been liberated for religious service in Europe.

Cuban Slavery.—The abolition of slavery in this island is a thing determined upon. The time and the mode are to be considered by a legislative body in which Cuba is to be represented. As an incipient step, all children born after the 17th of the present month are FREE.

"Speed on thy work, Lord God of Hosts!
And when the bondman's chain is riven,
And swells, from all our guilty coasts,
The anthem of the free to Heaven,
Oh, not to those whom thou hast led
As with thy cloud and fire before,
But unto thee, in fear and dread,
Be praise and glory evermore!"

[Whittier, in 1834.]

Mussulman College.—The Ottoman ministry, backed by the Sultan and leading men of Constantinople, propose the establishment at that city of a college in which the western languages shall be taught. Liberal subscriptions have been made toward the object. This will make way for the introduction of Christian literature into Mohamed's domains.

Abel Bond.—The Central Book and Tract Committee of Richmond, Ind., have made a valuable addition to Tract Literature in the Essay commenced on the 1st page of this No., —"Foot-travels across the Plains." It is a simple narrative of a walk by faith of seven thousand miles, in the service of a Master whose care is very special over those servants whom he sends forth without purse or scrip. At one time it was currently reported that he had been murdered by the wayside, but he has returned to his humble home with sheaves of peace.

Donation Acknowledged.—The Editor has received from an unknown Friend $5.00, for Female Education in Syria. It is added to the "Syrian Fund" deposit in Bank, and will be carefully forwarded after waiting a short time for additions.

DIED.

JINNETT.—On the 25th of Second month, 1868, Needham E. Jinnett, in the 47th year of his age; a member of Neuse Monthly Meeting, N. C.

MORRISON.—At Cold Spring, Cattaraugus Co., N. Y., Cyrus Morrison, in the 51st year of his

age: [*his Mo. Meeting not stated.*] From the account received it appears that through much suffering he adorned the doctrine of God his Saviour by sweet and patient resignation. The sting of death was entirely removed, and glimpses were mercifully afforded of the glories to be revealed. "I am almost home," he calmly said as he departed, to be absent from the body and present with the Lord.

SLADE.—At Skaneateles, N. Y., on the 5th of Tenth month, 1868, Wm. G. Slade, aged 60 years. [Membership not reported.] He was a person of bright intellect, which for a number of years was clouded by severe disease. He passed through great conflicts of spirit, fearing at times that his unfaithfulness had almost closed the door of mercy; but at other times the face of his Lord shined upon him, and he felt a precious assurance that his Saviour was near with outstretched arm to save. During the last six weeks he was most of the time engaged in vocal prayer, even when apparently unconscious of all outward surroundings, pleading with his God to be "near, merciful and gracious." His close was gentle and peaceful, attended during the last hours with continued evidences that his trust was upon the sure refuge, and his hope sure and steadfast, entering into that which is within the vail.

The Annual Meeting of the Bible Association of Friends in America will be held in the Committee Room, Arch St. Meeting-house, Philadelphia, on the evening of Fourth-day, the 4th of Eleventh mo., at 8 o'clock. Friends generally are invited to attend, particularly the members of the Philadelphia Auxiliary, both men and women.

JOHN CARTER, *Secretary.*

PUBLISHER'S NOTICE.

A number of letters containing remittances for Friends' Review, mailed at different points within the last three months, have failed to reach this office. The Publisher suggests that for remitting any considerable amounts, post-office orders or bank drafts, payable to order of A. Lewis, be sent, as these can be duplicated if lost. If neither can be conveniently obtained, it will be safest to register the letter. The cost in either case may be taken out of the amount sent. Whenever a receipt is not returned within a reasonable time after payments have been forwarded, the Publisher should be notified.

CORRESPONDENCE.

Letter from Eli Jones.

CORK, IRELAND, 10th mo. 8, 1868.

My dear friend Wm. J. Allinson.—With this I send an order for more copies of Friends' Review, to be forwarded to workers in the East. The funds have been kindly provided by a few Friends in England and Ireland for the circulation of the Review among Christians in Greece, Syria, Palestine and Egypt, who for the work's sake are far from kindred and country, and therefore have large claims upon the prayers and Christian sympathy of their fellow believers everywhere.

The weekly visit of so valuable a periodical will, I trust, be to them a pleasant reminder of the love and interest felt by European and American Friends in them and their Christian work.

And it has occurred to me that it will give additional interest to thy work as Editor to know that the thoughts thou art making intelligible through the medium of language are to afford iutellectual nutriment to readers not only in America, in England and Ireland, but also in classical Greece, in Egypt, upon the sides of Lebanon, in Jaffa, in Jerusalem the City of the Great King, and even in "Bethlehem Judea," the birthplace of our "Saviour which is Christ the Lord."

May the spirit which shall actuate Christians in all lands—the teachings of the ministers of our holy religion, and the emanations from our religious periodicals—ever be in full accord with the anthem "of the heavenly host" upon the plains of Bethlehem on that birthnight which gave to the world a Saviour.

Who can recur to the events of that moment and not feel that the "good tidings of great joy, which shall be to all people," is the greatest fact ever announced to our world? The mercy of God *then* manifested in Christ Jesus to poor sinners, and the glory of the Lord *there* revealed, make it the most luminous point in the history of our race. To it patriarchs and prophets looked forward in faith, and to it Christians in all lands recur and thank God for his unspeakable gift.

Several ministers of our Society have lately been engaged in spreading the good news by the preaching of the word on this side of the Atlantic. George Cornish and Lawrence Candler have made an interesting visit to the Scilly Islands, where they held ten or twelve meetings with the inhabitants; Wm. Dell, Thos. Pierce and Thos. Wells have spent some time in the work of the ministry on the Channel Islands; J. B. Braithwaite, Jonathan Grubb, J. M. Albright, Joseph Huntley, Edith Griffith, Anna F. Fox and several others have been actively engaged in England; John Ford and Isaac Brown, both veteran teachers of youth, and well accredited as ministers, from England, are now engaged in visiting the schools under the care of Friends in Ireland, and holding meetings with their fellow professors. A large committee under appointment from Dublin Yearly Meeting are diligently prosecuting a visit to all the meetings for worship and discipline among Friends upon the Emerald Isle.

The writer of this and his fellow traveller, accompanied by our friend Mary J. Lecky, are engaged just now "in breaking bread from house to house" among Friends at Cork, where there are nearly 350 members. I am thankful to say that my dear Sibyl Jones has so far recovered her health as to be able to engage, moderately, in labors of love for our dear Lord. For this we would bless His name. We hope to attend the Munster Quarterly Meeting, held on the 13th inst. at Waterford.

Isabella no longer wears the imperial crown of Spain. A new chapter in the history of

that remarkable people is begun; we must wait a while for its conclusion.

Thy friend, ELI JONES.

Letter from Alida Clark.

ORPHAN ASYLUM NEAR HELENA, ARK., 10th mo. 6, '68.

Once more I write from this our far-off home from civilization and congenial associations,—religious, moral, social, intellectual or civil. My dear husband and self have remained steadily on duty at this frightful post through the long, weary, hot season. From the 1st of Fifth month, Albert Dixon, from Indiana, (grandson of Joel Dixon, whose memory is enshrined among the faithful departed worthies of our branch of the Church,) and Henrietta Kitteral, successfully taught our school until the middle of Seventh month, when they had 165 enrolled, and more than 100 in regular attendance; at which time I went in to help them. I found it an interesting task, after 24 years' vacation from the school-room, to be permitted to teach married men and women, who had spent all those many weary years in bondage and cruel servitude, the same easy reading and geography lessons that I had taught for years in my native home to the children and youth of the most intelligent parents and favorable surroundings, *who gave me more labor and trouble than did these dusky faces.* We closed the last of Eighth month, since which time my health and strength have been feeble, and my correspondence and other arduous duties have necessarily been suspended. But our daughter Eliza Clark, and Almira King, of Richmond, Ind., have returned to us. They opened our school yesterday for the coming season; and the beautiful autumn is opening upon us, with pleasant sunshine and bracing Indian Summer, so that I am thinking in a short time to be myself again. My dear husband's health is much better this year than ever before in this climate, and he has a most abundant crop on this farm of corn, cotton, Irish and sweet potatoes, (of the latter about 1000 bushels,) field peas, pumpkins, cashaw and turnips, in the greatest abundance and best quality. Our surrounding country is blessed with good crops, which already relieves hunger and suffering, but little relief yet for clothing and supplies of meat, shoes, &c., as the cotton is not yet much of it gotten into market, and rainy and cloudy weather during last month damaged all crops. But we think the *horrors* of last year and other preceding years will not distress us the coming season. I feel as if it would be more than I could endure to witness the like scenes one more year. But our situation, *politically*, is but "a reign of terror," which you see meagerly described in the newspapers; the *worst* that you read is but a *puny picture* to what the *real "live one"* is to those who realize it. Our Institution's life and existence are threatened by the *"Ku Klux,"* and only spared and prolonged by a fear and dread of insurrection by the blacks. We endeavor so to live as that we may be found as George Fox was, when the *pirates* who essayed to board the vessel in which he sailed declared, "There was a *Spirit* there we could not take." It wears upon one's nervous system thus to know that we are surrounded by the class of persons who burn colored orphan asylums, &c.; and nothing but a measure of the overshadowing presence and divine power of the orphan's eternal Father could support us and carry us through such ordeals, for "the flesh is weak." The news from Maine has had a quieting effect, and we live in earnest hope and eager expectation that a fortnight may sound from Indiana, Ohio and Pennsylvania such an overwhelming voice for Republicans as will strike Rebels and Ku Klux dumb; for we know they would do the worst of what they threaten to us "carpet-sackers" if it should prove otherwise.

We have found homes for 72 children the past year, and have a few more little ones yet to dispose of before the last of this month, at which time the Bureau ceases giving us rations; and then we only have in charge the fifteen that Indiana Executive Board retains to be teachers, unless we can persuade others to do likewise, and furnish money to retain five others that we have *who bid very promising to make teachers;* and as the State is organizing free schools, great inquiry is made for teachers, and by the time these are qualified, openings will present for their services, at fair remuneration. *And unless teachers can be trained away from the social and moral degradations of these people, we have little to hope for among them for many long years.* We can board children here at about ten dollars per month, and could we secure a few hundred dollars to aid a few girls of my acquaintance whose parents are too poor to board them this winter, they might teach next year; this is what we now labor to obtain. Our meetings and First-day schools are in a very flourishing and encouraging condition amidst all our troubles. Some of our children of late recite from three to five hundred verses each First-day from Scripture. Very truly, ALIDA CLARK.

[Will not this touching appeal be responded to? It seems that the Indiana Board are pledged to educate fifteen of the children at this Asylum *as teachers*, and that there are five others, of fair promise, who must be turned off unless the expense of their training is furnished. Funds or pledges to this end may be sent to Sarah W. Cope, No. 1312 Filbert St., Philada., who has kindly consented to receive and apply contributions for this highly desirable object.—ED.]

THE LAST HOURS OF LOUIS XI.

(Concluded from page 131.)

The physician's look and smile threw the King into a transport of rage. "Ha!" he shouted, rage lending him momentary strength, "ha! traitors! fools! I am not so ill as you pretend to believe. It is the closeness of this room which stifles me. Let my horse be saddled; I will ride out—ride out at once;" and he actually got out of bed, and bade Oliver the Devil to dress him. The wounded hound, amazed by his master's voice, and seeing him, ran feebly towards Louis, and was at his feet, when the King fell back, fainting, upon the bed, into which he was immediately helped. "It was the dog, the dog," feebly muttered Louis, whilst big drops of agony and fear stood upon his clammy forehead. "The dog threw me down; I could else have gone out, I am sure I could."

Francis de Paul had continued praying aloud—not ceasing for the incident just related; he knowing, as well as the physician, that, unless the relics worked a miracle, Louis the Eleventh would pass to his account ere another hour chimed from the palace belfry. Despairing of medical, the King, as a last hope, sought spiritual help. "The reliquary, holy Francis! the reliquary! Miracles have been worked ere now by sainted relics, and—quick! quick!" Francis de Paul rose from his knees, took the reliquary in his reverend hands, and approached the King.

"One moment! one moment! If, by virtue of these holy relics, my life is preserved, I solemnly promise to endow the Church to which you belong more richly than any other in France."

The monk smiled a sad, compassionate smile; and on his knees presented the relics to be touched by the King, he himself praying fervently in silence the while.

There was no help in the relics. The King screamed in a more than usually severe paroxysm of pain. When it had partially subsided, Louis beckoned Philip de Commines to approach. "Bend down your ear close to my mouth," he feebly whispered. "This illness, I say, may terminate fatally. This is not likely—but possible. Should Courtier tell you that it must so terminate, tell me yourself, in a whisper. Say only, 'You must compose, tranquillize yourself.' Nothing more. I shall understand, and will devote what days and nights may remain to me in prayer to the saints. Enough."

Whilst this incident was passing, Courtier was talking *sotto voce* to Oliver le Dain, or the Devil. Oliver had been encouraged by Louis for many years to treat the monarch, when alone, with great freedom—to tell him disagreeable truths. Oliver the Devil imagined he might, without danger to himself, exercise the same privilege now.

Gliding with his customary cat-like steps to the head of the bed, he "loudly, rudely," says Philip de Commines—"not gently, soothingly, as a mighty monarch in his last agony should be spoken with—loudly, rudely said, 'It is time this farce were finished. You will not live half an hour. The holy Francis de Paul and his relics cannot prolong your life a moment. Prepare, then, to die as a King of France ought.'"

The royal barber's words acted as a galvanic shock might have done upon the moribund. Louis rose on end in the bed, his haggard face, his darkened eye aflame with rage. "Audacious traitor!" he screamed, "dare you speak to me? But whether I live or die, I am master here whilst I do live, and your life, Oliver the Devil, is, with all others, in my hand. I swear to you on my soul's salvation, as I hope for heaven, I will not be the first in this room that shall die. That I swear, invoking all the saints to bear witness to my oath. Oliver le Dain, you shall precede your master to the tomb."

Louis snatched the silver whistle, and was putting it to his lips, when Francis de Paul interposed. "In the name of God, King Louis, before whom you must shortly appear, do not at this supreme moment stain your soul with murder. Put down that whistle for the sake of your own eternal welfare."

The King hesitated, still eyeing Oliver the Devil with a ferocious hate. That person said nothing; but the cold sweat which covered his face, and no doubt the whole surface of his body, his trembling knees which knocked against each other, showed that he felt the imminence of the peril which he had rashly drawn upon himself.

"Oliver the Devil is a villain, an assassin, a prisoner guilty of a thousand crimes," gasped Louis. "It will be a meritorious act to end that wicked life."

"It will be murder without excuse."

"God will absolve me! You, holy father, will absolve me!"

"That I will not, dare not do. O King of France! descendant of Saint Louis, put away these bloody thoughts. Fix your eyes, your thoughts, upon this image of Him by whose passion and sacrifice you can only be saved from eternal perdition."

Louis seemed to be most affected by the declaration of Saint Francis de Paul, that he would not—dared not—give him absolution if he took the life of Oliver le Dain; and the monarch directed his inquiring gaze to Jean Brunot, the priest of Notre Dame de Cléry. The absolution of one priest, he no doubt argued, must be as efficacious as another's

There was no encouragement in Brunot's answering glance. He continued praying, as could be seen by the motion of his lips.

"But my oath, my oath, just uttered!" replied Louis, in rancorous but feeble tones. He was loth to loose his murderous clutch of Oliver le Dain. "My oath! Have I not sworn by my soul's salvation that I will not be the first in this room that shall die? Shall I appear before the judgment-seat—if I must so soon appear there.—But it is not, cannot, will not be true! You are all combined to cheat, to terrify, madden me! Shall I, should I, appear before the dreadful judgment-seat with an unfulfilled oath upon my conscience?"

"I can absolve you from that. God will absolve you. It is a fearful crime to fulfil a wicked vow, especially when warned not to do so by the Church; and the Church through me warns you. O son of the sainted Louis, lose not your own soul for the gratification of a miserable craving for vengeance."

Louis the Eleventh was startled—awed. Still the orthodoxy of even Francis de Paul might be at fault. That hideous oath which he had uttered but a few minutes since, might he not in the unseen world have to make a terrible expiation for its non-fulfilment?

At that moment the hound gave a faint howl, caused, no doubt, by pain. A sparkling light gleamed in the eyes of the dying King. "Ah! my oath was that I would not be the first in this room to die. I remember the words clearly. I did not say the first man. Oliver, kill the dog."

Oliver obeyed with alacrity; he killed the dog, which expired with a howl.

King Louis the Eleventh rapidly sank after this; his failing brain, revealed by the childish comments that he made, gave unmistakable token that the end was very near. He tried to talk of government policy, to send instructions to his son, through Philip de Commines; but every topic slipped from his mental grasp. He commanded that the slain hound should have a monument; declared that he had always intended fourteen churches in honor of the Virgin Mary—seven for the Seven Dolors, seven for the Seven Joys of the Mother of Christ—would do so—it should be his first work were his life spared.

The darkness grew thicker, the icy hand of death colder. The King went on muttering prayers, by habit, of whose purport his mind must have lost all perception. And thus, with the prayers of Francis de Paul, the chantings of the priests in the distant chapel, and the screams of poor Gaultier, which had not yet ceased, though now but faintly heard, the soul of Louis passed to its account.

Youth's Department.

THE WOUND HEALED.

You should have spoken gently, dear,
If you meant sister Ann to hear;
A softer look, a kinder tone,
Her gentle ear would soon have won;
But, as it was, she turned away,
Nor heard the half you had to say.
You should reprove her with a smile,
And look forgiving all the while.
Go, kiss her cheek and wipe her eyes;
See—foolish little thing!—she cries;
And tell her that another day
You'll chide her in a loving way.
Come, little Annie, come to me,
And jump up, darling, on my knee;
And, little Harry, you come too:
I'll tell you both a tale that's true,
Of One who left his throne on high,
And laid aside his majesty,
And came down as a little child,
With soul and manners meek and mild!
Who was afflicted and oppressed,
Reviled by cruel taunt and jest;
And yet no word resenting wrong
In him could ever find a tongue.
O may he lay his hands on you,
And make you kind and loving too,
And by his grace your spirits move
To gentle thoughts and acts of love!
O strive, by his sweet lessons taught,
To be like him in speech and thought,
And fitter for a world above,
Where "love is heaven, and heaven is love."

—*Selected.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 27th inst.

Spain.—The Central Provisional Junta issued, on the 20th, a circular to the diplomatic representatives of Spain at foreign courts, explaining the origin and progress of the revolution, and advocating the sovereignty of the people and religious freedom. The future form of the government was not announced, but the circular said: "If the example of the United States is not followed, the friends of freedom need feel no discouragement. No foreign intervention is apprehended. The Provincial Government seeks to put Spain in a line with the most advanced powers, and hopes that the friendly relations under the late oppressive regime will be continued unbroken." A letter has been published, written by General Serrano, declaring in favor of monarchy, as best suited to the state of Spain, but saying that the leaders of the revolution have resolved to act entirely in accordance with the people's views as to the form of government to be adopted. On the 21st, the Central Junta held its last meeting, adopted resolutions urging the abolition of capital punishment, the removal of prisons from Spain to Africa and the Philippine Islands, and the formation of volunteer rifle associations throughout the country, and, after recommending all the local provisional juntas to follow its example, the Central Junta dissolved. In accordance with this recommendation, most of the local juntas dissolved within two days afterward. Governors, civil and military, had previously been appointed in all the provinces. On the 26th, it was announced that Great Britain, France and Italy had recognized the revolutionary government. It was reported that bands in Alicante had proclaimed a

federal republic, and that disturbances had broken out also in Malaga and Granada, and troops had been dispatched to the latter place. Prince Ferdinand, of San Coburg, husband of the late Queen of Portugal, father of the present King of that country, and Regent during his son's minority, has been mentioned in some quarters as a suitable candidate for the throne of Spain, but he is said to have declined the proposition.

A large meeting was held in Madrid on the 23d, at which speeches were made and resolutions passed in favor of the abolition of slavery.

The Provisional government, on the 27th, issued a manifesto concerning the administration of the kingdom. After reviewing the various reforms decided on by the late Central Junta, they proceeded to argue in favor of the decentralization of administrative power, and concluded by promising to render a faithful account of their doings to the Constituent Cortes.

GREAT BRITAIN.—It is reported from London that there is good reaeon to believe that the substance of the protocol agreed to by Lord Stanley and the American Minister is as follows: A mixed commission, consisting of eight persons appointed by Great Britain and eight by the United States, to sit in London, and examine every claim presented, either English or American. Claimants may argue their case in person or by counsel, and the commission will make the final award. Questions of international law are to be referred to the arbitration of the Emperor of Russia. The protocol awaits the approval of Secretary Seward.

On the 23d, at Liverpool, the American Minister was presented with addresses from the corporate authorities of the city and the American Chamber of Commerce, at which time, and at a banquet in the evening, friendly speeches were made on both sides, Lord Stanley and W. E. Gladstone being among the speakers on the latter occasion. The address of the Chamber of Commerce congratulated him on the peace and harmony subsisting between the two countries, and urged the practical adoption in America of the principles of free trade, as calculated to give a great impetus to American commerce, and to show that the resources of the country are still greater in peace than in war.

AUSTRIA.—A bill has been introduced into the Reichsrath for the organization of the army and navy, limiting the number of soldiers and sailors to 800,000.

SWEDEN.—The Swedish expedition to the Arctic regions has returned, after penetrating to 82° N. latitude. No further particulars have been received.

AUSTRALIA.—Advices are to near the end of 8th month. A remarkable tidal disturbance was observed in several harbors on the eastern coast of Australia and Tasmania, on the 15th of 8th month, two days after the great earthquake in the western part of South America, being, perhaps, a result of that convulsion. At Sydney, it was high tide at 5 A. M., and at 8 A. M. the water was ebbing rapidly, when it suddenly returned, and rushed up the harbor with great force. In some places the water appeared to be boiling, while in others whirlpools were formed; vessels were swung around and dashed about in an extraordinary manner, and some broke their fastenings and were obliged to put to sea. The waters were much discolored with mud. At Darling Point the water rose two feet in five minutes. The disturbance was not confined to the morning tide, and in some parts of Port Jackson the effect was even more noticeable during the afternoon.

A mine of cinnabar, a sample from which yielded 85 per cent. of quicksilver, has been discovered in New South Wales. In South Australia, considerable dissatisfaction was expressed on the receipt of news that ex-Governor Eyre of Jamaica had been appointed Governor of that colony. The gold diggings in Queensland are proving very important, and the population of the colony is now over 100,000. The first cotton ship of the season had sailed for England from Brisbane.

CUBA.—Late accounts indicate that the insurrection, although said to be confined to a small district, is more formidable than previous reports had represented. At Manzanilla, 200 insurgents have surrendered to the troops, but in the interior, they were said to be robbing the plantations, and reinforcements sent from Havana for the troops had not arrived. The precise ground of this insurrection does not clearly appear, but it is asserted that a wide spread feeling exists in favor of independence of Spain.

DOMESTIC.—An earthquake of unusual violence for that region occurred in California on the 21st inst. So far as is yet reported, the greatest force of the shock appears to have been felt around the Bay of San Francisco. In the city, about 100 buildings were more or less damaged, some having chimneys and parapet walls thrown down, walls cracked, &c. The City Hall, Custom House and Marine Hospital were so injured as to be considered unsafe, and a gable end of the Asylum for Deaf and Dumb fell in. The principal damage was in the eastern and southern parts of the city, to buildings erected on "made ground" or resting on piles. At one point, a fissure was made in the earth 40 or 50 feet long and several inches wide. At other places, the ground opened and water was forced above the surface. Five persons were reported to have been killed, and several injured by falling bricks, timbers, &c. East of the bay, in Alameda Co., much damage was done, San Leandro, Hayward, Alameda, Brooklyn and Orleans all suffering severely. Near San Leandro, numerous fissures opened, from some of which came clouds of dust, and from others volumes of water, and San Leandro Creek, dry for several months previously, became a rapidly flowing stream. In some places hot water and steam gushed forth. At San Jose and Brashear City the destruction of property was considerable, and also at Vallejo, Petaluma and other points north of the bay, and at Los Angeles, while Monterey, Santa Cruz, Stockton and Marysville sustained but little injury. In the State of Nevada the earthquake was scarcely felt. Several slighter shocks took place in San Francisco, at intervals during succeeding days, a severe one occurring at 2.15 A. M. on the 23d, which sent the people into the streets in terror, another of considerable duration about 6 A. M. of the 25th, and still another on the night of the 26th.

The Oregon Legislature has adopted a resolution withdrawing the consent of that State to the 14th amendment of the Constitution of the United States.

Gen. Reynolds, commanding the 5th Military District, which includes Texas, has issued an order instructing the Board of Registers that all persons who ever held office under the Federal or State government, whether or not they took the oath to support the Constitution, if they afterward engaged in or aided the rebellion, shall be excluded from registration; that no amnesty or pardon entitles the applicant to register; that no one who held office under the "Confederate" government or any State in rebellion, is entitled to registration; but that the removal of disability by Congress does so entitle an applicant, if not disfranchised for crime.

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CURIOSITIES OF VISION.

Perhaps the most astonishing intelligence which can be presented to the possessor of two perfect eyes is the fact that in each one of them is a spot which is perfectly blind. The man is incredulous. No speck or spot intervenes between the retina and the external world. That hardy little protecting membrane, the cornea, is transparent as a drop of dew; so also is the aqueous humor upon which it rests. The tiny, exquisite, bi-convex lens behind the pupil is, as its name indicates, as clear as crystal. It possesses the marvellous power to modify its curvature in such a manner as to adapt itself to the distance of the object seen, and throws a distinct and perfect image upon the retina. Of all the millions of little laminæ of which this wonderful crystalline lens is composed, not one is imperfect; each mysterious tiny fibre has the requisite power of expansion and contraction. How then can there be a blind spot? Where is the flaw in this perfect mechanism, the point on which the rays of light fall and leave no impression? Take a sheet of white paper and place upon it two blots of black ink about an inch and a half apart; hold the sheet in the right hand parallel with the line of the eyes; close the left eye and gaze with the right steadily upon the centre of the left ink spot. Now move the paper towards the eye until it is about two and a half or three inches from it, and it will be discovered that in a certain position, varying with different individuals, the ink spot on the right will disappear, although still within the field of view. If the distance be increased or diminished the spot instantly returns, as will also be the case if the eye be removed from the middle of the spot. Experiments have disclosed the fact that this blind spot exists exactly over the base of the optic nerve, where it joins the eye, so that it is clear that the sympathetic nerve, which conveys so faithfully to the brain the impression received by the eye, is itself insensible to the action of light, and patiently transmits to the busy theatre of mind within, the beauties and deformities of the outside world, without once having had an actual glimpse of them itself.

Most curious among optical illusions are the phenomena of ocular spectra and complementary colors. The complementary of any color is that which is required to make white light. Thus, blue, yellow and red combined, form white light, and the complementary of orange, which is composed of red and yellow, will be blue; that of green, which is yellow and blue, will be red, and so on. Every one has noticed that after gazing steadily at any bright light or brilliant color for a few moments, the impression is not instantly effaced when the eye is turned away, and if the object be a colored one, the complementary color takes the place of the real one upon the retina. For instance, place upon a white ground a small figure, a cross or star in scarlet, and look at it earnestly for a short time. The scarlet soon loses its brilliancy. If now the eye be diverted suddenly to a piece of white paper, the figure will appear in green, the complementary

color of red. The complementary of black, is white, and of white, black, unless the white be very brilliant, in which case the black spectrum speedily becomes colored. When the eye rests upon the setting sun, for example, the image is at first black, then brownish-red with a light blue border. When the eye is closed it becomes green with a red border.

This circumstance has sometimes caused great inconvenience and even suffering, some eyes being much more impressionable than others. An amateur astronomer looking at an eclipse of the sun unfortunately used a glass not sufficiently smoked, and the image of the sun's disc, with the dark space caused by the moon, remained upon his retina for months afterwards. Strange to say, in a few days he grew so accustomed to his mishap that he was not sensible of it except when his attention was called to it by some accidental circumstance. It is said that Locke, incredulous of this story, consulted Newton, and found that the philosopher had himself suffered for several months from a sun spectrum.

Sometimes the eye deludes the brain, and doubtless many of the marvellous appearances which have had so powerful an influence upon the ignorant and superstitious have arisen in this way. Beyle gives the following example: A man, dressed in black and mounted on a white horse, was riding along a road which was brilliantly illuminated by the sun just breaking through the clouds. The figure of the man was thrown in bold relief against a cloud of dazzling whiteness, while the horse appeared almost supernaturally white against the dark-colored road. A grove intervening concealed the group from the earnest gaze of a person who was awaiting at a little distance the arrival of his friend. To his horror, when the observer casually turned his eye upon a white cloud, he discerned there clearly a *white* cavalier trotting along on a *black* horse! Had illness or death followed this illusion, we can easily believe that it would have passed into a family tradition, and would have been related to awe-struck hearers to the third and fourth generations.

Abnormal conformations and some diseases of the eye produce very extraordinary illusions. Müller, the celebrated physiologist, mentions many cases of double or triple vision. As is well known, we really do see objects double, and it is only by degrees that the eye of the infant gains the power of converging its axis on objects at different distances, so that they fall upon similar portions of each retina and convey but a single impression to the brain. If, for example, we hold a pencil up at arm's length and look at it, then, without changing the position of the eye, look at an object at a distance, two pencils will at once intervene apparently between the eye and the distant object. If we look at the moon with the left eye closed, then suddenly open it, two moons will be seen for an instant, and any disturbance in the convergence produces the same result, as may be discovered by pushing one eye aside with the finger when looking at any object. During extreme illness the patient sometimes loses, through weakness, the power of convergence, which frequently produces distressing hallucinations. We say that a drunken man sees double. This is really true, for in a state of intoxication a man loses control over the muscles of the eyes, as he does over those of his legs, and the instinctive closing of one eye, that he may see objects single, shows that his tottering judgment is involuntarily trying to set things right once more. Griffin states that after using the telescope for any length of time, the eye which he kept closed always saw objects double and triple for some hours afterwards. These effects are supposed to be connected in some way with the dispositions of the plates and fibres of which the crystalline lens is composed.

Much rarer and more difficult of explanation than double vision is hemiopia, or semi-vision. Persons afflicted in this manner are able to see only the right or left half of any object. Bartholin mentions the case of a woman who sometimes saw only the lower half of an object. Wollaston also suffered from this derangement. To use his own words, he sometimes saw only "the right half of every friend he met." These strange illusions, arising from a mysterious insensibility of the eye, are very singular, and have as yet received no sufficient explanation.

Much has been written of late years about color-blindness, and every one will yet remember the railroad accident in England when an engineer ran his cars into a baggage train in spite of the red danger signal, which was conspicuously displayed. Upon the trial it was conclusively proved, to the complete astonishment of the engineer, who had been hitherto ignorant of his defective vision, that he was color-blind, being unable to distinguish red from green. Sir David Brewster quoted the case of a shoemaker in England who knew no colors except white, gray and black. He discovered the defect himself at a very early age, observing that other children called a stocking red which appeared like all other stockings to him. He noticed also that his companions distinguished between the fruit and leaves of trees by their color, while he relied upon size and shape. This man had two brothers who were affected in the same manner, only in less degree.—(*To be concluded.*)

PENNS AND PENINGTONS.

(Concluded from page 140.)

The Penn family arrived in England towards the close of 1701, after an absence of a little more than two years. These years had not added to the steadiness and wisdom of William Penn's son, whom he left in possession of Worminghurst. He had also given up to him the income from his Irish estates, having resolved to rely thenceforward on the returns from the property sunk in America, for the maintenance of himself and his other children. But this young man and his inexperienced wife having been introduced to high society and its expensive surroundings, were not much influenced by simple Quaker habits, although they still professed to be Quakers. It was a source of very great trouble to William Penn to observe all this on his return. He was therefore most anxious that his son should sever himself from the extravagant associates with whom he had become acquainted, and accordingly he urged his going to Pennsylvania to supply his place. The son said he must see the country before he would take his family. His father therefore wrote to James Logan soon after his return, as follows:—

"My son shall hasten. Go with him to Pennsbury. Advise him. Recommend his acquaintance. No rambling to New York. He has promised fair. I know he will regard thee. He has wit, kept the top company, and must be handled with much love and wisdom. Urging the weakness and folly of some behaviour, and the necessity of another conduct, from interest and for reputation, will go far. And get Samuel Carpenter, Edward Shippen, Isaac Norris, Phineas Pemberton, Thomas Masters, and such persons to be soft and kind in teaching. That will do wonders with him. He is conquered in that way, pretends much to honor, and is over-generous by half; yet sharp enough to get to spend."

Thus the anxious father spoke to one who was not very much older than William himself. But the Governor knew that James Logan was an honorable and high principled Christian. However, William did not hasten, as his father had hoped he would. After the lapse of another year he informs the same trusty friend:—

"My son (having life) resolves to be with you per first opportunity."

Meantime no supplies reached the Governor, to enable him to conduct the expensive suit which resulted from the threatened annexation of the province. He says, writing to Logan, "12th mo. 1702. I strictly charge thee to represent to Friends that I am forced to borrow money, adding debts to debts, for conferences, counsel's opinions, hearings, etc., with the charges for these. Guineas melting away, four, five, six a week, and sometimes as many a day." The annexation would have been of all things dreaded by the colonists, as in that case their colonial laws must have been endangered; yet they could not be roused to send their Governor suitable supplies to withstand it.

William Penn, Jr., arrived in Pennsylvania the last month of 1703, and the father wrote to his secretary:—"Take him away to Pennsbury, and there give him the true state of things. Weigh down his levities, as well as temper his resentments and inform his understanding. Watch him. Outwit him honestly for his good. Fishings,—little journeys to see the Indians, etc., will divert him; and interest Friends to bear with him all they can, and melt towards him, at least civilly, if not religiously. He will confide in thee. If S. Carpenter, Richard Hill, and Isaac Norris could gain his confidence (and strive to tender Griffith Owen—not the least likely, for he sees and feels) I should rejoice. Pennsylvania has cost me dearer in my poor child than all other considerations. The Lord pity and spare in His great mercy. I yet hope."

At first young Penn, by his open, courteous manners, interested and pleased his father's friends in the colony. The Indians, having heard of his arrival, sent a deputation of one hundred, among whom were nine of their kings, with Ohewousiumhook, the chief, who came to Pennsbury to tender their welcome and congratulations, and presented him with some belts of wampum in proof of their goodwill. These he received very graciously. But the young man's expensive habits soon outran all the provision his father had made for him; and as James Logan in a little time lost his influence, he associated with companions of a very different type, the principal among whom was the Deputy-governor Evans, who had come out with him by his father's special appointment. In Evans William Penn had been lamentably mistaken. He had talents, but was wanting in good morals, and all his influence with the young man was to his injury. True to his trust, James Logan let the father know how matters stood. In a letter dated 2d 8br. 1704, the letter says, after asking him to urge William to send for his wife and family, "I have done when I tell thee to let my poor son know that if he be not a very good husband, I must sell there as well as here, and that all he spends is disabling me so far to clear myself of debt, and that he will pay for it at the long run. Do it in the friendliest manner; that he may co-operate with me to clear our encumbered estates."

At length there was an affray one night in

the street, in which both Evans and young Penn were concerned, and both were extremely indignant at being treated like ordinary rioters. The Friends dealt with young Penn as their member, and he, resenting their advice and admonition, resigned his membership, and declared he would forthwith return home.

William Penn, in his next letter to James Logan, says, "I am sorry to have such a prospect of charges; two houses and the Governor's salary, my son's voyage, stay, and return; and no revenue nor Susquehanna money paid, on which account I ventured my poor child so far away from his wife and pretty children, and my own oversight. Oh! Pennsylvania, what hast thou not cost me? Above £30,000 more than I ever got; two hazardous and fatiguing voyages; my straits and slavery here; and my child's soul, almost."

William returned home, but did not bring any comfort to his father's anxious heart. He had entirely withdrawn from Friends, and declared that if nothing better turned up for him, he would enter the army or navy. However, instead of doing so, he endeavored to get into Parliament, [but did not succeed.]

In addition to the trials which arose from the conduct of his son, and from his not having sufficiently secured his own pecuniary interest whilst providing for that of his province, the Governor of Pennsylvania met with another great trouble in the evening of his life, through the duplicity of his agents, the Fords. He trusted Philip Ford to the utmost, passing his accounts without scrutiny. For the space of twenty years he suspected nothing, till the final catastrophe. On Ford's death, his widow and his son Philip Ford, Jr., presented an account against William Penn, showing him to be £14,000 in their debt. William Penn impugned the statement, and all those concerned being Quakers, he at once prepared to submit the whole to arbitrators for examination and decision. This the Fords spurned, well knowing it could not stand any such test. But, from the cunning way in which the affair had been managed, they expected the law would serve their purpose better.

At one period of the difficulties occasioned by his expenditure on Pennsylvania, William Penn, without the knowledge of any of his friends, had borrowed £2,800 from Philip Ford, for which he gave him security on the province. When, of the income from the English and Irish estates, enough was afterwards left in Ford's hands to pay off the debt, Penn, feeling no doubt of its faithful application, did not look after his bond. Meantime Ford calculated enormous interest and compound interest on the debt, with exorbitant charges for every movement in connection with it, whilst none of the money which had been left in his hands was taken any notice of, till the debt was represented on his death as having amounted to £14,000. A close examination, with such documentary evidence as William Penn could bring forward in Ford's own writing, proved clearly that instead of owing this sum to Ford, Ford owed him £1,659. Notwithstanding all this, the bond stood legally against him, with enormous accumulations, and nothing short of the utmost farthing would satisfy the Fords. However, it was found that was only about one-half what was claimed.

On non-payment of one of the smaller items of their demands, they took out a warrant against William Penn, which the bailiffs were ordered to execute one day when he should be seated in Gracechurch-meeting. They would have acted up to these instructions but for the interference of Henry Goldney and Herbert Springett, who engaged that he should be ready for them in a few hours. Penn's friends advised him not to pay the claim, but rather go to prison, and he was accordingly lodged in the Fleet. His case called forth the utmost sympathy of his own fellow-professors, which they manifested in every way in their power. Many of his most valued friends repeatedly visited him in the Fleet prison, and often held their religious meetings with him there.

On that occasion William Penn remained for nine months a prisoner in the Fleet. His friends had exerted themselves, and by that time raised the sum of £7,500 to pay off the mother, daughter and son of Philip Ford, rather than allow their friend to remain any longer incarcerated. Those who advanced the money were given due securities on Pennsylvania. Penn's excellent and faithful American biographer speaks of that period in the following terms:—"Throughout the whole of this vexatious and humiliating business he evinced the patience and fortitude of the true Christian, whose affections are fixed not on earthly but on heavenly things; and the beautiful remark of Isaac Norris seemed applicable to him, that "God darkens this world to us, that our eyes may behold the greater brightness of His kingdom." It is indeed true that the world did not now seem bright to William Penn. Yet his letters amply manifest that ever and anon he rose above the clouds into a region of divine love and peace.

But Penn still labored under great pecuniary difficulties, and was likely to feel them so long as he had debts unpaid; and the stinted returns from his American property prevented him from soon discharging them.

In Pennsylvania he had many devoted

friends, who felt how much the province owed to its founder. Such, with two or three singular exceptions,* was the feeling that existed among the members of his own Society. But, from the first, the Quakers wished to avoid everything that might appear to the other colonists to be done in a partizan spirit, or as assuming too much the management of public affairs. The inhabitants of the province were about one-half Quakers, yet it had not been their desire that they should be represented in that proportion in the House of Assembly. But the representatives on the other side to a large extent were prompt to battle for all they could obtain for themselves, and against the Governor's necessary subsidies. This was what led to his perplexities and embarrassments. At length the sensible portion of the colonists became annoyed and ashamed of the existing state of things, and determined to return those who would act differently towards the proprietor. The consequence was, as Janney tells us, that in the election of 1710 not a single member was returned but those who were friends of the founder of the province. He says, "By the election of the new assembly, harmony was restored to the government, and all its branches were distinguished by sedulous successful application to business. The expenses of the state were cheerfully supplied; the voice of complaint was hushed, while the manifold blessings enjoyed by the inhabitants were frankly acknowledged. In the year 1712, the ascendancy of the Friends in the assembly is indicated by the passage of an act to prevent the importation of negroes into the province. It is pleasing to reflect that, during the last three years of William Penn's participation in colonial affairs, harmony prevailed in the government of his province, and that an act so consonant with his feelings and principles was passed, though subsequently vetoed by the British crown. It thus entitles Pennsylvania to the honorable distinction of having led the way to a more humane system of legislation on the subject of slavery."

On the 24th of Fifth month, 1712, William Penn commenced a letter to James Logan, in which, after feelingly alluding to the death of his wife's father and mother, his pen suddenly stopped under the pressure of a paralytic seizure. It was the third time he had been assailed by paralysis, but on the present occasion far more severely than ever; and his intellect never recovered from the effects of this attack. His sweet temper and happy spirit remained, and a heart overflowing with love to God and man was as visible as in his brighter days. In fact, the memory of all recent things, and with it mental anxiety and intellectual power, had vanished, whilst the spirit remained the same. He continued to attend Friends' meetings, and sometimes spoke a few sentences, exhorting Friends to love one another; whilst, with a countenance beaming with sympathy and kindness, he used to meet with and part from them. In this condition, life wore away with little variation for five years.

It should be mentioned that Thomas Story and Henry Gouldney of London were not only Hannah Penn's personal friends, but chief advisers in matters connected with Pennsylvania as well as her own pecuniary affairs. On the 27th of Fifth month, 1718, Thomas Story, when on his way to Bristol, called at Ruscombe to see his friends, and Hannah Penn appears to have taken him in her carriage to London, and to have returned home immediately, for on the next day she wrote him the following letter:—

"Ruscombe, 28th 5th mo., 1718.

"*Dear Friend,*—I am ready to wish thou had delayed a day longer with us; for though I found my poor husband last night near as I left him, yet this morning he altered much, was taken with shivering and lowness of spirits, and divers symptoms like a sudden change; on which the desolateness of my circumstances staring me in the face, and no friend with me capable of advising in such a juncture, I then regretted the opportunity I had lost of begging thy advice; which indeed I thought to have done in the coach, but was willing to put the evil day yet further off. But, fearing it is drawing nigh, I would gladly have thy advice both with respect to my own and my children's safety, and for the quiet of Pennsylvania. May I have strength and wisdom to go through this trying day as I ought; for which let me have thy earnest supplications at the Throne of Grace for thy affectionate but afflicted friend,

"H. Penn."

As the letter was not in time for that day's post, Hannah Penn added this postcript on the evening of the same day:—

"28th.—My poor husband is this day so much worse that I cannot expect his continuance till this time to-morrow. Hence I speed this messenger on purpose with my son's horse, to let thee know how it is, desiring thee to break the first notice thereof to him, and get leave of his master to let him come to me. But what induces me yet more is to get thy

* The exceptions above alluded to were George Keith and David Lloyd. The former eventually renounced Quaker doctrines and withdrew from the Society; the latter was a man of ability, but he was unreasonably prone to fault-finding. He joined the opposition for many years in the Provincial Assembly, and by his letters to England did great mischief for a time to the Pennsylvania Government.

best advice how to act; for should not Henry Gouldney be able to come down, I should be most desolate and forsaken. I am ready to say, 'Woe is me that I have lived to see this day of stripping—this most desolate day!' My dear love salutes thee and my cousin Webbs. I am your afflicted friend,

"H. P."

On the following morning she added:—

"30th,—My poor dearest's last breath was fetched this morning between two and three o'clock. Pray give the enclosed to John."*

Thomas Story says in his Journal, "On the 1st of Sixth month we arrived at Ruscombe late in the evening, where we found the widow and most of the family together. Our coming occasioned fresh remembrance, and a renewed flood of many tears from all eyes. A solid time (of worship) we had together; but few words among us for some time; it was a deep baptizing season, and the Lord was near."

The interment took place on the 7th of Sixth month, 1718, at Jordans, where the earthly remains of William Penn were laid beside those of his beloved wife Gulielma.

Numerous addresses and letters of sympathy came from the Friends of Pennsylvania to the bereaved widow. The Indians, hearing of the death of their honored brother Onas, sent her a message in their own figurative style, expressive of their sense of her great loss; and also a present, composed of the skins of wild animals wherewith to form a cloak. This, they said, was to protect her whilst passing through the thorny wilderness without her guide. She alludes to it in the following letter to James Logan:—

"Ruscombe, 12th 1st mo., 1719.

"*Dear Friend*,—I take very kindly the sympathy of all those that truly lament mine and that country's loss; which loss has brought a vast load of care, toil of mind, and sorrow upon me. . . . For my own part I expect a wilderness of care—of briars and thorns transplanted here from thence. Whether I shall be able to explore my way, even with the help of my friends, I have great reason to question, notwithstanding the Indians' present, which I now want to put on—having the woods and wilderness to travel through indeed!"

Hannah Penn displayed great executive ability and judgment in the dispatch of the business which devolved on her, after her husband's malady incapacitated him for the management of his affairs. She also possessed that true womanly feeling and tenderness, which fitted her to be the sympathizing nurse and companion of him who had chosen so well and wisely when he asked her to be his second wife. About four years after the death of William Penn she had an attack of paralysis, from which she partially recovered, and lived till the year 1726. By her desire her remains were laid in the same grave with those of her husband.

* From Hannah Penn's original letter in possession of Sylvanus Thompson, York.

FOOT TRAVELS ACROSS THE PLAINS:

OR,

FAITH AND PRAYER ILLUSTRATED.

(Concluded from page 147.)

"Many seemed glad to get Tracts printed by Friends. Some men on the streets gave me money to pay for my night's lodging. The next morning I took a boat for San Francisco, stopped at a hotel where they were acquainted with Friends, and borrowed money to pay my boat-fare. I staid in San Francisco one day and two nights, and distributed nearly all my Tracts; then went south fifty-five miles, to San José. A sailor overtaking me, I gave him a Tract, which he read, and with which he was so well pleased that he gave me a dollar, and invited me to go with him and stay as long as I wished. I arrived in San José about the 1st of Fifth month, and found some Friends there. We got together and commenced holding meetings in the city. I then went out of the city, and went to work to earn money to get clothing, as I was getting very destitute. One day in the week I spent in distributing Tracts in the city and surrounding country.

"Near the 10th of Fifth month, 1866, I received the box of Tracts sent me by Friends of Richmond, Ind. I remained in San José about three months, attending meetings, working, and distributing Tracts. For the work I had done I received enough money to get me some clothing and pay my expenses to Oregon. I then went to San Francisco and took passage on the ship Montana. Learning, by letters from home, that my mother was sick and destitute, I sent her some money, and also some to my wife and children, which so reduced my purse that I had to take a steerage passage. About one hundred Chinamen were there, smoking opium and tobacco, which made me very sick; and I *prayed fervently* that I might get out of that place. Presently a person came down and inquired for a man by the name of Bond. I told him that was my name; when he requested me to follow him. He took me up into the cabin, showed me a nice state-room, and told me to occupy it. I had given the passengers and hands Tracts before starting, and was afterward informed that it was by the captain's orders I was taken up—he having been acquainted with Friends in Portland, Maine. After passing through a frightful storm, and seeing many whales, we came to the mouth

of the Columbia River; then on to Portland, stopping at the different towns—in all of which I distributed Tracts. From there I went on foot up the Willamette River, carrying two large carpet-sacks of Tracts, to Oregon City, where I remained a day or two. From there I took boat to Salem; started out very early, before the people got up, and left Tracts at nearly every dwelling, school, and meeting-house. I soon saw people running from street to street, hunting up the Quaker who had scattered the Tracts—asking me home to dinner, and showing much desire for conversation. From Salem I traveled in various directions over the State, distributing as I went, until, at Jacksonville, I got out of money. Then I *prayed* that some way might offer for me to soon get back to the little company of Friends at San José. As I traveled along that day, hunting work, I came to a family of Friends, who were very kind: they washed my clothes, kept me two days, and, as I bade them farewell, gave me twenty dollars, which enabled me to return down the coast, through many towns, to Sacramento City, thence to San Francisco and San José. I found our little band of Friends still holding meetings at each other's houses. I *prayed* on *my knees three times a day* that we might soon have a house built; and then we went to work, appointed a building committee, bought a lot, and soon had a house up and painted; and about twenty joined our organization. I then went around the city among the poorer classes, who said they could not dress fine enough to go to the Sabbath-schools in the fine churches, and brought them in, bought Testaments for them, and started a good Sabbath-school.

"I sent Tracts to the Sandwich Islands, Vancouver Island, South America, and the Territories, etc.; and the Lord's owning presence seemed near me, to make my way prosperous and grant my prayers.

"When about to leave Salt Lake City, I gave three Tracts to a very wicked man, and got him to promise to read them, although he made sport of them. Soon after, he started for Los Angeles, Southern California. In a day or so, he found the Tracts in his pocket, and, as he had promised me, he read and re-read them, while on the road. He quit swearing and drinking, and became a converted man before he got to the coast; and, after stopping there awhile, he wanted to see me, to tell me what the Tracts had done for him. Taking shipping to San Francisco, and then to San José, he went round inquiring for a Quaker, a distributor of Tracts. I was in the country, at work; but he found me, and told me how he had been wanting to see me, and what the Tracts had done for him; and he seemed to be a changed man.

"One day I went to a retail liquor-house in the mountains, about fifteen miles from San José. The keeper's wife had been raised among Friends, and she soon began to tell me of her troubles, and, the tears rolling down her cheeks, expressed her sorrow that a Friend should come and find her so near a whisky-shop. Her husband had been a good man, and a class-leader in the Methodist church; but he came West to the gold regions two or three years before she did, and contracted drinking habits. I listened to her with *secret prayer* that I might be favored to answer her aright, and then told her to *pray* on, and I would help her to *pray*, that the whisky-saloon might soon be removed, and that I had *faith* to believe that it would; and then, giving some Tracts for her and her husband to read, I left. After going a short distance, I *bowed down* and presented my supplications to the Lord my God, that he would hear the prayers of that poor praying woman, and remove the whisky-saloon from her house. I often thought of them for the next four or five weeks. Then I went back to see them. When I got to the door, the woman met me, and said: 'I am so glad to see you: you have done good in coming here. My husband has quit selling and drinking whisky, and we were just wondering why you did not come back to see us.'

"Being pressed, I stayed all night with them, and we talked, read and *prayed* together. Before I left the valley his wife joined our little band at San José, and he thought he would soon be ready to put his name down.

"On the 6th day of Sixth month, 1866, I bade my friends of San José farewell. Then I went to San Francisco; staid there two or three days, and then went on to Sacramento City, where many of the principal men of the State were assembled in convention—to the members of which I had the privilege of distributing Tracts. From there I went, by cars and stage, to Virginia City, Nevada, where I stopped a few days, at a Methodist meeting, and gave them Tracts, which seemed to be golden keys to unlock the way for me in all my travels. A Mormon, to whose brother I had given Tracts in Utah as I went out, was exceedingly kind, and paid my passage for one hundred miles. At Austin City I stopped a few days, and a gentleman paid my hotel bill. While at the hotel, the small-pox broke out, and I got vaccinated, and went along on foot, carrying a large carpet-sack. The weather was very warm. One day the hot winds raised very early in the morning. I had neglected to take my bottle of water. I became sick and thirsty, and thought I should not be able to get through. When nearly spent, I stepped out of the

dusty road to rest, and found a cactus, which I burst with the heel of my boot, and found the inside served for a good drink of water. Then I went along, giving thanks to the Lord for the favors I had received.

"In a few days after, I arrived in Ruby Valley, very sick from the effect of the vaccination, and my arm very sore. I supposed I was at my journey's end in this world, and felt as a pelican alone on the plains—thinking that my Friends in Indiana, and elsewhere, had ceased to pray for my arrival home. I saw an old, deserted log-house, and, on going to it, found a wagon-load of sacks, which served for a bed; but I was without blankets or money, and there I *prayed on my knees three or four times a day* to my Lord to prepare some way for me to get home. Feeling a little better, I walked out to the road, and saw a man, who told me of a large lot of emigrants, at a spring some two miles off, who were going back to the States. I went to them, and the first family I spoke to, never unloaded until they got to my house in Kansas—giving me a chance to ride and drive loose horses until I got better."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 7, 1868.

A Very General Invitation.—Giovanni Maria Mastai Ferretti, the Bishop (alias Pope) of Rome, to whom not a few of those whom he calls heretics are so disrespectful as to apply some of the most unlovely epithets in prophecy, has addressed an Epistle to the Protestant churches—"to all Protestants and other *Non-Catholics.*" In the outset he styles himself "Sovereign Pontiff,"—assumes to occupy "the throne of Saint Peter," and to have been "advanced to the supreme government of the whole Catholic Church and to its administration, which," he says, "has been intrusted to us in Divine fashion by Christ Jesus himself, our Lord." Those whom he styles "non-catholic," will deem themselves as Catholic as he, and will regard this Giovanni as much a sinner as they are. They will regard his assumption in styling himself "Christ's Vicar," as partaking more of blasphemy than of modesty, and they will think that Pio Nono, now nearing the age of four-score and standing on the grave's brink, might better cease from exhortations to Christian men and women, and betake himself to hearty repentance of the "swelling words" which he has uttered and sanctioned for twenty-two consecutive years.

Giovanni M. M. Ferretti gives to us Protestants a piece of information of no particular interest to us, (prefacing it by saying, "*you must already all know,*") to wit, that he has called for next year "an Œcumenical council, of the bishops of all the world." He wishes all Protestants everywhere to celebrate this council of his convening, by making a bee-line for that demonstrative church which imitates Peter only in cutting off ears, whose moral suasion is exercised in the thumb-screw and the rack, and whose ultimate theologic arguments are the torch, the faggot and the stake. Missionaries and Bible colporteurs who think that they are serving the cause of Truth by circulating widely the Scriptures which were given by Divine inspiration, and which an Apostle pronounced profitable, that the man of God should be thoroughly furnished unto every good work, are called upon to stay their hands—to surrender the right of private judgment, and to relinquish all their Bibles to a priesthood who would suppress or destroy them, and who would deny them to the people. Stephen Grellet told the Pope that he had seen, in his dominions, the Bible publicly hanged, and publicly burned. What a bonfire might celebrate the convening of Ferretti's Council in Rome, if the obstinate Protestants would only be so docile as to bring together all the utterances of all the Bible Societies?

The most remarkable characteristic of this feeble Epistle, next to its audacity, is the tedious length of its sentences, which seem designed to weary the reader, and to bury the meaning in redundancy of words. Giovanni declares that "whereas *we* fulfil upon Earth the functions of the vicar of Christ," —"we await with open arms" the return to the "Catholic Church" of her wandering sons, "in order that we may be able to receive them with all affection into the dwelling of the celestial Father, and make them participators in his everlasting treasures." How far he may have been encouraged to this course by Rome-ward tendencies of those who are endeavoring to put back the clock of the Reformation, we cannot judge.

But to what sort of a church are we in

vited to go? And what are we to expect in exchange for our Bibles and for all our religious privileges as Christian freemen? Will we be brought into a closer dependence upon the Headship of Christ, a fuller recognition of the *only* Name whereby we can be saved? Or shall we be constrained to divide among a host of canonized saints the honors due only to Him? to approach the Father through the Virgin and other mediators, and to pay idolatrous homage to the sinfully assuming man of Rome? In illustration of the soul-delusions for which we are asked to relinquish the inspired record so "profitable for instruction in righteousness," we give with some hesitation the account reported for the *N. Y. Tribune* of a most extraordinary election held last month in Valparaiso. We give it with hesitation, for the fact narrated is of such a character that we fear to be implicated in irreverence by the mere speaking of it.

"The ecclesiastical authorities of the city had called together the people for the purpose of choosing out of the list of saints one as patron saint and protector for this city. The election was *exciting in the extreme*, many hundred saints having been nominated, but Jesus Christ obtained a brilliant majority, having polled 19,946 votes, *the most holy Virgin* following with 4,132; sundry odd saints putting in a disgracefully poor show,—among the whole 384. The election was closed on Sept. 6th, the result being declared on Sunday, when a sermon was preached by Senor Cassanova, and a solemn *Te Deum* sung to celebrate the joyful event."

BALTIMORE Y. MEETING (*Continued.*)—The state of Society being brought into view by the reading and answering of the twelve Queries, the Church was introduced into a lively concern, (as expressed in a minute made on the occasion,)

"that there may be a united travail and exercise throughout our borders, for the building up of the waste places, and that a sense of the responsibility of maintaining our Society as a living Church in this part of our land may rest seriously upon each one of us."

The regular attendance of all our religious meetings was affectionately and earnestly enjoined:

"The attendance of those in the middle of the week may appear to be at some sacrifice, but experience has shown that the Lord's promise is fully verified: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' The blessing of the Lord must be sought for to crown our lives, even in temporal things. We want more faith and dedication. Abraham believed God, and it was accounted unto him for righteousness."

Exhortations were given to private devotional retirement, to "the diligent and prayerful perusal of the sacred volume, and to religious intercourse."

"With such experience as this we would deepen and grow in grace, be living witnesses for Christ, and our meetings would be seasons of refreshment and edification to us and to our neighbors."

A concern on behalf of the children took a deep hold of the Yearly Meeting, with solicitude that they may "heed the gentle voice of their loving Saviour, who would have them to be lambs of His fold," and parents and other Friends were encouraged to watch over their religious and intellectual training.

"A concern was expressed that all heads of families may be in the daily practice of reading the Holy Scriptures, collectively, with a devotional pause, and that they may not be unfaithful if they feel drawn to pray vocally on these occasions. In such simple acts of dedication, we acknowledge before our families our daily need of the care and protection of the Lord over us,—and receive His blessing."

A consistent adherence to moral duties was impressed, and that these should all be upheld *on Christian ground*. This view of moral duty is most important, and certainly underlies the full performance of the part of a good citizen. Attention was called to the crimes and evils of intemperance and war, a mere negative testimony being far short of the Christian's duty.

The following minute embodies an exercise which, springing up, as we trust, on true religious ground, may well be acted upon in reverent fear of the Lord, and in a humble faith in the guidance and present help of a covenant-keeping God.

"A concern arose in the Meeting, and was fully united with, to appoint in the love of the Gospel one or more meetings during the ensuing year, as way may open in the Truth, to promote the spread of the religious principles and testimonies upheld by us, especially in neighborhoods where we have small meetings, and where meetings of Friends were heretofore held."

To carry out this concern, in connection with a committee of Women's meeting, the following Friends were appointed: John Scott, Francis T. King, Richard M. Janney and James C. Thomas, of Maryland; John B. Crenshaw, of Virginia; and Thos. McCoy, of Bedford Co., Pa.

The London General Epistle was read to

comfort and edification, and ordered to be reprinted for circulation among members and others.

During the past year a visit was paid, in the love of the Gospel of our Lord and Saviour Jesus Christ, by a committee of the Yearly Meeting to all the subordinate meetings, and to a large proportion of the members in their families. They had also, under a sense of duty, held a number of public meetings for worship. A humble trust was entertained that these labors had not been in vain in the Lord, and the pressure of Christian concern under which the committee had been appointed continuing to rest upon the Yearly Meeting, they were continued to the service for another year.

The Colored Orphan House under care of Cedar Creek Monthly Meeting was commended to the increased liberality of Friends and others as a worthy institution, presenting strong claims.

The Committee on Indian Affairs presented a satisfactory report. The meeting for worship has been regularly sustained. Most of the children at the school being orphans, who would be otherwise without home or friends, the importance is evident of maintaining a school or asylum for such a class.

N. B. Crenshaw and John C. Thomas, on behalf of the Standing Committee on Peace, presented a favorable report. [*A Public Meeting in the cause of Peace was held during the week of the Yearly Meeting.*]

A report from the Baltimore Association to advise and assist Friends at the South, awakened deep interest and feeling. The character and operations of this timely and important organization have been pretty fully explained in former numbers of the *Review*. The departments of Education and Agriculture have been conducted during the past year with efficiency and with most gratifying results. The Association now sustains 40 schools, numbering 2588 scholars. A steady advance is reported in the character of the schools, and their influence upon surrounding population. The Normal School, with 40 teachers, at present gives instruction to 56 *advanced scholars, who intend to pursue teaching as a profession.* The Superintendent of Agriculture, (W. A. Sampson,) though much occupied by the erection of a dwelling-house and barn, and in preparing the land for cultivation, has found time to give a stimulus to improved agriculture—establishing farmers' clubs, &c. The Superintendent of Education having entered upon another field of service, Allen Jay has been appointed in his place. The following is extracted from the report:

"Our President [Francis T. King] has visited nearly all the Yearly Meetings of Friends on this continent the past year, and received liberal contributions to our work. London and Dublin Yearly Meetings have also opened subscriptions,—the latter has remitted £500. He has also visited North Carolina four times since last report. Our North Carolina Friends continue to board the teachers and pay for books, leaving the salaries and incidentals to us, which average $300 per school, or about $12,000 per year, to which is to be added the cost of the Agricultural Department.

"With the good crops of this year and the spirit and interest manifested in the work by our N. Carolina Friends, we propose to make the schools self-sustaining after the close of the scholastic year upon which we have just entered. We propose, however, to continue the Agricultural Department and the oversight of the schools, including the pay of the Superintendents, for several years to come.

"We cannot close our report without expressing our regret in parting with our Superintendent of Education, Joseph Moore, who has filled his responsible and arduous position with so much ability and devotion. Our best wishes go with him to his new position as President of Earlham College."

A very interesting report was received from *the committee on the care of the colored population.* This committee appear to have acted upon expansive and benevolent views, and have co-operated with and given a healthful character and efficiency to the public movements for the education of colored people. Liberal aid has been afforded from the North, and from our large-hearted FRIENDS of England and Ireland, and we are glad to report, to the credit of the colored people themselves, that they have contributed within the year upwards of $19,000 towards the support of the schools. "This," says the report, "is the second year they have made this subscription, and it may be taken as a proof of their appreciation of education, and their ability to add to the welfare of the State." Important statistics are given. The committee have been alive to their varied duties,—memorializing the Legislature, meeting with the Special Educational Committee at Annapolis, &c. The correspondents of the Yearly Meeting had placed for distribution in the hands of the committee an address from London Yearly Meeting to the colored inhabitants of our

Southern States, and one "*to the Landed Proprietors of the Southern States of North America,* and more especially to those whose Negroes were emancipated by the late war." "The former address was read in four Colored Church Conferences, embracing the States of Maryland, Delaware and Virginia; also in a General Conference of the Colored Churches of the South, at Washington." Large distribution was made by the Ministers, who also engaged to read it to their congregations. By this it will be seen that the dissemination of this valuable paper was fully and faithfully attended to. With regard to the other document, proper care was also taken.

Various matters of routine business were transacted. The meeting adjourned under a reverent and grateful sense of mercies renewed, of the prevalence from sitting to sitting of unity and love, and the precious seasons of spiritual refreshment which the Holy Head of the Church had been pleased to bestow.

MARRIED,

At Friends' Meeting, in Muscatine, Iowa, on the 17th of Ninth month, 1868, BENJAMIN FULGHUM, of Richmond, Ind., to LOUISA M. THOMPSON, of Muscatine.

DIED.

BARKER.—At Fall River, Mass., on the 13th of Tenth month, 1868, Ellen M., wife of Abram T. Barker, and daughter of Thomas and Elizabeth Fry, (of Vassalboro, Me.,) aged nearly 40 years; a member of Swansea Monthly Meeting. She had for several years evinced increasing interest in spiritual things, and was much concerned that her children should be trained in Christian truth. She was by her amiable traits of character endeared to her friends, who are consoled in the belief that the unexpected sumomns found her ready, She was enabled to exemplify the fortitude of a Christian in a short but distressing illness.

PLATT.—At her residence in Hillier, Prince Edward Co., C.W., on the 19th of Ninth month, 1868, Catharine Platt, wife of A. H. Platt, and daughter of the late Jonathan J. Bowerman, in the 31st year of her age; a member of West Lake Monthly Meeting of Friends. Her end was peaceful.

MOORE.—At Rancocas, N. J., on the 26th of Ninth month, 1868, Joshua R. Moore, in the 50th year of his age; an esteemed member of Burlington Monthly Meeting. His close was attended with sweet evidence of resignation, and of a hope full of immortality.

MORGAN.—Elisha H. Morgan, a much esteemed and useful member of Toledo Monthly Meeting, Kansas, died peacefully, at his residence near Toledo, on the 6th of Ninth month, 1868, in the 37th year of his age. Having been enabled to perform his life-mission whilst it might be called to-day, and having a clear presentiment of the near approach of death, he had little left to do but to wait with calmness and patience the Lord's time for his release. Bright views were granted him, and he was comforted of God with an overflowing sense of forgiveness through Christ Jesus his Saviour, and an assured hope of salvation through his merit and intercession.

"He is dead, but his memory still liveth—
He is gone,—his example is here—
And the lustre and fragrance it giveth
Shall linger for many a year."

BUNDY.—On the 26th of Seventh month, 1868, at Toledo, Kansas, Arthur T., son of Daniel W. and Amanda Bundy, aged not quite 1 year.

WOOD.—At Woodbury, Morrow Co., Ohio, on the 24th of Ninth month, 1868, Daniel Wood, in the 80th year of his age; a beloved member and minister of Alum Creek Monthly Meeting. As a preacher of the Gospel, our dear friend was comprehensive and weighty; very precious to him were the doctrines and testimonies of our religious Society. The bodily suffering which attended the latter part of his life was borne with patience and meekness. As strength failed, love increased, until in unshaken confidence and peace his spirit passed away.

"Blessed are the dead who die in the Lord . . . they rest from their labors, and their works do follow them."

PLEASANTS.—On the 24th of Ninth month, 1868, at his residence in Montgomery Co., Md., Basil B. Pleasants, aged 71 years; a member of Hopewell Monthly Meeting, Va. He was a native of Goochland Co., Va., and a descendant of John Pleasants from England, who settled on the James River in 1668. As he advanced in years, the principles of Friends became increasingly dear to him, and he often remarked they were the simple religion of Jesus. During the late war he passed through many close trials, which permanently impaired his health; yet he bore all as a meek and humble follower of his blessed Saviour, saying it was all for his good, to prepare him for that home of rest, where sorrow and death do not enter. Near the close, he was asked if there was a cloud upon his mind. He said, "No, not one—all is clear and bright; the blood of Jesus hath washed all my sins away." He was often permitted to drink of the pure fountain of the waters of life, and death was swallowed up in victory. "Blessed are the dead which die in the Lord; yea, saith the Spirit, they rest from their labors, and their works do follow them."

MOORMAN.—At her father's residence, near Oldtown, Ohio, on the 30th of Ninth month, 1868, in the 40th year of her age, Mildred, daughter of Jas. and Elizabeth Moorman, (the latter deceased;) a member of Dover Monthly Meeting, Ohio.

PAIGE.—On the 8th of Seventh month, 1868, Warren D. Paige, in the 23d year of his age, son of Daniel and Sabina A. Paige, and a member of Weare Monthly Meeting, N. H. This beloved young friend gave evidence that he lived near the Divine Master, and was earnestly engaged to do His will. Whilst his friends deeply feel the loss to themselves and the church, they rejoice in the belief that he is forever at rest with his Lord.

MENDENHALL.—In peace, at his residence at Richmond, Ind., John Mendenhall, in his 63d year. This dear friend was remarkable for his uniform Christian spirit, and during a protracted sickness he was patient and resigned.

A stated meeting of the "Female Society of Philadelphia for the Relief and Employment of the Poor" will be held at the House of Industry, No. 112 N. Seventh Street, on Seventh-day, the 7th inst., at 3½ o'clock.

JULIANNA RANDOLPH, *Clerk.*

APPEAL.

Several months' observation of the condition of the Freedmen in and about Washington, D. C., has so strongly impressed me with the great want of some arrangement by which the young girls among them may be trained to household work, and thus fitted for situations such as they now are often called to occupy without preparation or qualification, that I am impelled to call public attention to the needs of this class. Necessity compels many of them to earn their livelihood at a very early age. Their homes, often scantily provided with the bare necessaries of life, give no opportunity for practical instruction in the common domestic occupations of comfortable households, even if their parents are capable of teaching them. How can they learn to cook a wholesome meal, to put and keep in order rooms and furniture, or to arrange a table neatly, in dwellings destitute of all the appliances of such cares? Entering families as domestics, thus ignorant and with the indolent and thriftless habits naturally resulting from their surrounding circumstances, they tax heavily the patience of their employers, and call for an amount of care and labor in teaching and directing them, such as too few can or will bestow. Hence, in many cases, they are soon dismissed, to go through the same experience in new situations; and they are in danger not only of failing to learn how to perform household duties, but of becoming discouraged by their inability to give satisfaction, and losing even the ambition to improve. If an institution could be provided where such girls, before careless habits become incurably fixed, would be received and carefully and *patiently* trained in all household occupations, while industry, neatness, personal cleanliness and good moral principles would also be faithfully cultivated, a great boon would be conferred upon them; and at the same time employers would find advantage in being able to obtain better qualified domestics.

Such an establishment, to be most beneficial, should be located far enough from Washington to remove its inmates from the unfavorable influences surrounding them there, yet not so far north as to encounter too severe a climate; and Pennsylvania offers many advantages for the purpose. I propose, therefore, that an effort be made to establish in that State an institution for this object. An opportunity, which it seems desirable to embrace, now appears to offer for commencing such a work in a rural district of Philadelphia. It would be necessary to full efficiency that the institution when organized should be incorporated. In time, if judiciously managed, it might become at least partially self-sustaining.

Suitable and responsible persons will be designated in different cities, who will consent to receive subscriptions or donations for the object. Names and further particulars will be published shortly. The immediate purpose of this appeal is to call the attention of the benevolent to the subject.

Salem, Mass. E. H. VALENTINE.

The proposition having been submitted to Gen. Howard, Commissioner of the Freedmen's Bureau, he cordially approved it, and endorsed the paper as follows:

"This would be a move in the right direction. I hope such institutions may be multiplied; they are the right kind of industrial schools." O. O. HOWARD, *Maj. Gen., Commissioner, &c.*

Gen. C. H. Howard, Assistant Commissioner, also wrote as follows:

"The necessity for such a school as projected can but be acknowledged by all who have been connected officially with the freedpeople, as I have. There is plainly an advantage in having it as remote as proposed from this city, so great is the tendency to congregate here and overburden the labor market. Indeed misery and crime are the inevitable result of so much crowding together here. The dwellings often are of the poorest quality, and work so scarce, rents so high, and wages so low, that means of inducing the people to go away, and providing them with employment, are paramount to all other needs."

MEETING OF THE FRIENDS' PEACE ASSOCIATION.

A meeting of the Peace Association of Friends in America was held last night at the Friends' meeting-house, corner of Eutaw and Monument streets. The speakers were from different States of the Union. Daniel Hill, of Ohio, first addressed the meeting. He said if the Christians of the country had carried out the principles of their religion, the country would have been saved the late terrible war, and the thousands who have gone down to early graves would have been saved to the country. Shall the sword devour forever? Let the Christians stand firm. Let the great evil be met in our schools, where our children are taught that war is honorable, that bravery on the battle-field is heroic, and their young hearts are fired by what they hear and read of the honors and applause which the world gives the soldier. Let them be taught a different lesson by their teachers and their parents, that war is unchristian and full of horrors, &c.

Joseph Moore, of North Carolina, rose next. He spoke of the necessity of considering the preventives of war. They should speak, write and preach against it. It will not be enough for Christians to be non-participants in war, but they must battle against it. The man who dies on the battle-field now receives

the praise of the poet and historian, the eulogies of the editor and the applause of the world, whether he falls in a good or in a bad cause. Christians must be active in their efforts to oppose these false views, and correct the public sentiment of the world. Dr. Jenner was the means of saving more lives than Napoleon was the means of destroying, and why should not the name of the former be equally as renowned as the latter? It shows that the man who kills is more honored than the man who saves life. Christians should teach their children that it is more brave, noble and heroic to save life than to destroy it; that it is more heroic to suffer wrong than to do wrong. The shallower a man is the easier he gets angry. The best means to put a stop to war is to strip the cloak from it. But even Christian ministers draw the cloak over it.

John B. Crenshaw, of Virginia, gave a history of the action of the Friends in the South during the late war. They appointed a committee to wait upon the President of the Confederate States, and claim a clear exemption from military service under their constitution. They told J. Davis they could take no part in the fight; it was a principle that they could not give up on any earthly consideration. Davis refused their appeals, and would not recommend their exemption to the Congress. He said he was sorry that there were any people in their midst who would not take up arms to aid their country. Notwithstanding their appeal was rejected with scorn, they next addressed themselves to the Confederate Congress. They were heard before a congressional committee composed of prominent men, most of them lawyers, and the manner in which the Friends were cross-questioned was a most terrifying scene. They were asked, if they saw their wives about to be killed if they would not be justified in cutting down the slayer. The Friends replied that under no circumstances could they take up carnal weapons. But unfortunately the Dunkers acknowledged that in times of great tribulation they would be justified in paying a tax for their exemption, and it was finally settled in that way. He then cited numerous instances of the wonderful preservation of the lives of Friends who stood firm in their faith. One who refused to fight was forced to stand one hour and a half under the fire of a battle-field, and escaped unharmed, while the man at his side was shot down. Another Friend was forced to stand up with his musket tied to his side, in the trenches of Petersburg, exposed to a terrible fire, but he escaped unhurt. But for ministers of the South the people could not have been forced into a war.

Dr. James C. Thomas made a few remarks. —He said that few were aware how much they were influenced by the sentiment and opinion of the people among whom they lived upon the subject of peace and war, as well as other subjects, and he well knew the effort it required to battle with it. He read some extracts from a sermon against war by the celebrated Dr. Spurgeon, of London, to show that the Friends did not stand alone in their opposition to war.

John Hammer, of Kansas, related an interesting incident of the prevention of a battle between the Cheyennes and the Kansas Indians through the persuasion of a committee of Friends, of which he was a member, who visited the Kansas Indians. They consented to return to their homes, lay down their arms, and trust to God. They knelt down and prayed, the Indians prostrating themselves upon the ground. Their prayers were heard. The Cheyennes from some cause unknown returned to their homes, and a bloody battle was averted.

Francis T. King, of Baltimore, spoke of the wonderful preservation from the calamities of war which had always attended the Society of Friends for two hundred years. The history of Wm. Penn and his colony, surrounded by Indians, of which for seventy years not a single Friend was ever killed. In the war in Ireland the Friends escaped destruction in a remarkable manner. In Quantrill's raid in Kansas the portion of the town settled by Friends was passed over in an unaccountable manner, while all around them was slaughter and devastation. In North Carolina, when Sherman's army was near Raleigh, and Johnson's army was approaching, not forty miles apart, the Friends' settlements were between them, expecting to suffer all the calamities of war from their position, when the impending battle was averted. It was on the spot where for two hundred years peace principles had been maintained that the great war was concluded. Mr. King said he believed the question of war and peace will be the great question hereafter in the churches, in politics and in society. The statesmen of Europe are earnestly discussing the question, and nearly half of the threatened wars in Europe of late years have been settled by peace conferences. He referred to his visit to England last summer, and to his being personally cognizant of the great interest which is felt in the subject of peace by leading men in Great Britain. The meeting then adjourned.—*Baltimore Sun.*

If you would add lustre to your accomplishments, study a modest behaviour. To excel in everything valuable is great; but to be above conceit on account of one's accomplishments is greater.—*Moravian.*

MOURNING.

The Christian testimony to moderation at funerals has as great need as ever to be maintained. Forty carriages, each costing not less than five dollars for the day to those who brought them, were recently in the funeral procession of a poor neighbor of the writer; while the widow of the deceased, with some small children, was left in such a state of destitution, that she made it the excuse for opening a shop for the sale of liquor in the front room of her little house.

A servant girl, who with her sisters paid but a few months since more than fifty dollars for expenses of interment of a relative, has just lost the only guardian of herself and sisters, and has spent the morning in efforts, prolonged to the last available hour, to *borrow* mourning dresses, so that a pious fellow servant said, "Poor man! little has he been thought of this morning." Yet these generally very well-behaved persons have only been seeking to comply with what has come to be considered a necessary mode of expressing sorrow for the dead, and respect for their memory.

We need sometimes to see the open evil results of wrong customs, to give us a just sense of how wrong and injurious they are. In our conduct, then, upon the loss of those dear to us, let us all, fellow Christians, poor as well as rich, and rich as well as poor, be non-conformed to the practice and spirit of the world, having the faith which overcomes; and let us be conformed to the example and image of our Saviour, who showed us in his actions at Bethany how truthful simplicity was consonant with deep sorrow at the death of one whom he loved. Does it not ill become Christians to adopt habiliments expressive of despairing woe upon the loss of friends? and should we not rather obey the command, "Sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The cost, the bad influence on health, the fostering of secret pride, the engrossing of the mind with preparations for the funeral, when tender sorrow and quiet communion with our gracious Father should occupy the thoughts, and the evil effects of this example on others, should induce us to lay aside mourning habits, prolonged darkening of houses, and all needless expense in testifying our sorrow upon the removal of our friends. R.

THE ESCURIAL.

The Escurial is the palace of the Kings of Spain, one of the largest and most magnificent in the world. It was commenced by Philip II, in the year 1562, and the first cost of its erection was 6,000,000 of ducats. It forms a vast square of polished stone, paved with marble. It may give some notion of the surprising grandeur of this palace to observe that according to the computation of Francisco de los Santes, it would take more than four days to go through all the rooms and apartments, the length of the way being reckoned thirty-three Spanish leagues, which is above one hundred and twenty English miles. There are fourteen thousand doors and eleven thousand windows belonging to the edifice.—*Exchange.*

DOES YOUR FAITH MAKE YOU BOLD IN TIMES OF DANGER?

One day, during the first Silesian war, a regiment of the enemy's hussars were approaching the village in which resided a pious minister, Theodore F——, for the purpose of plunder. Filled with dread and apprehension, his people flocked around him inquiring whether they had best flee, or stay. He replied: "He that believeth shall not make haste!" But they all fled, and left him alone in his house and in the village. When the hussars galloped up to his house, sword in hand, he cordially invited them to enter his house, and asked them in what way he could serve them. They laughed at him, saying: "We don't thank you for your offer, for all your property belongs to us." "Yes, take what you like," he replied, "take what God allows you to take. You can't hurt a hair of my head, unless God permit. With such confidence He has inspired me, and could inspire me, because I believe in Jesus! Such happiness is also within your reach." And thus he went on, preaching quite a sermon to them. Gradually the entire regiment had gathered around the house, listening with astonishment to his words. When he had finished his address, they thanked him for his good advice, and then quietly departed, without taking the least of his property. —*Moravian.*

WHAT DO YOU LOVE MOST?

The Greek Empress Eudoxia having threatened to take away the life of Chrysostom, the Bishop, on account of his faith, he expressed his determination to abide in the love of God, in the following terms: "Does the Empress design to have me sawn asunder; let her saw away; the same fate befel the prophet Isaiah. If she cast me into the fiery furnace, then I suffer with the three men of God. Does she give me a prey to wild beasts, then will I think of Daniel in the lions' den. Will she have my head cut off, then I will have John the Baptist as my fellow-sufferer. Will she cause me to be stoned, I will call to mind that Stephen fared no better. Does she intend to seize all my goods and chattels, let

her seize them! Naked I came into the world, and naked I shall return to the earth."—*Moravian.*

Youth's Department.

A WORD ON BATHING.

Every summer some poor boy goes into the water to bathe, and gets drowned; and sometimes it is by going where father or mother has forbidden him to go; and often it is from carelessness, or from not knowing how to swim.

Every person ought to bathe or wash with soft *warm* water two or three times a week; but then they must use wisdom about it, or they will do themselves injury. Observe these rules: 1. Never bathe when weary. 2. Never bathe when chilly. 3. Never bathe within two hours after eating. 4. Never bathe without *first* wetting the head. 5. Never stay in the water till chilled and shivering; ten minutes is usually quite long enough. 6. Never bathe when or where older persons have forbidden you to do it. I once saw a little drowned boy, whose mother was trying to bring him to life; I never want to see another.

All boys and girls should learn to swim. They may thus save their own lives, or the lives of those around them. It is an easy thing to learn to swim, if persons will take the right way. Remember then these directions: 1. Take no planks, corks, or life-preservers. 2. Keep out of swift currents. 3. Beware of treacherous, slippery, and uneven bottoms. 4. Never go where the water is over your head until you know how to swim. 5. Do not beat the water, or strike out *swiftly*—swimming requires *slow*, not hasty motions. 6. Always keep your hands and arms under water, if you do not want to sink.

To learn to swim: 1. Select a good safe place where the water is still and shoals gradually. 2. Wade out into the water till it is up to your neck. 3. Turn your face *towards* the shore. 4. Shut your eyes and mouth, hold your breath, and plunge forward towards the shore, letting your head sink under the water if it will. 5. Swim slowly, and with just the same kind of motion made by frogs, when they swim, as long as you can hold your breath; you will find that you cannot sink if you try. 6. When you have thus learned to swim *under* water, then try to keep your head out of the water, by throwing it *back, not* by raising the shoulders; and in a little while you will find yourself able to swim quite well. 7. If you ever do get beyond your depth, do not splash about, but head towards the shore, and swim till you can touch the bottom. I know one man who once saved his life in a current, by remembering what I had told him about swimming under water.—*The Christian.*

REAPING.

Up, mortal, and act, while the angel of light
Melts the shadows before and behind thee!
Shake off the soft dreams that encumber thy might,
And burst the fool's fetters that bind thee.
Soars the skylark—soar thou; leaps the stream—
do thou leap;
Learn from nature the splendor of action;
Plow, harrow and sow, or thou never shalt reap;
Faithful deed brings divine benefaction.

The red sun has rolled himself into the blue,
And lifted the mists from the mountain;
The young hares are feasting on nectar of dew,
The stag cools his lips in the fountain;
The blackbird is piping within the dim elm,
The river is sparkling and leaping,
The wild bee is fencing the sweets of his realm,
And the mighty-limbed reapers are reaping.

To spring comes the budding; to summer the blush;
To autumn the happy fruition;
To winter, repose, meditation and hush,
But to man, every season's condition.
He buds, blooms and ripens in action and rest,
As thinker, and actor, and sleeper;
Then withers and wavers, chin dropping on breast,
And is reaped by the hand of a Reaper.

Selected.

The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plentitude of peace.—*Kempis.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 2d inst. have been received.

Great Britain.—It was reported on the 2d that several shocks of earthquake had been felt in the western counties of England and in Wales. Slight shocks were also perceived at various places in Cork Co., Ireland, on the 26th ult.

The leaders of the Liberal party, it is said, believe that the election of a large majority of Liberal members to the new House of Commons is certain. The final dissolution of the old Parliament is expected to take place about the 11th inst., after which writs of election will be speedily issued, and the elections will commence three days from the date of the writs.

Dispatches from London on the 28th, announced the death of the Archbishop of Canterbury, and that of the dowager Duchess of Sutherland, well-known by reputation in this country in connection with her interest in the Anti-slavery movement.

Spain.—At a recent meeting of united political clubs of the "Progressista" party, Olozaga informed them that Queen Isabella would abdicate in favor of Don Carlos. The latter is the grandson of Don Carlos, the brother of Isabella's father, King Ferdinand VII., and acknowledged heir-presumptive until that monarch obtained the setting aside of the law which excluded females from the throne. The disputing of the legality of this act by Don Carlos gave rise to the protracted civil law which followed Isabella's accession. An election for the Constituent Cortes was fixed for the 29th ult. The Colonial Minister had issued a circular announcing that the colonies will be placed on the same electoral basis as the rest of Spain. Prussia, Portugal and Belgium have acknowledged the new govern-

ment, and it is said that the Papal Nuncio at Madrid has put himself in communication with the Spanish Minister of Foreign Affairs.

The Provisional Government has issued a decree sanctioning the holding of public meetings in places where the people have pronounced for the government. It is said that a decree will soon be published making a reduction in the numbers of the standing army.

The text of the Ministerial order suppressing the society of the Jesuits, which was issued on the 12th ult., has now been received per steamer. It requires all the colleges and training schools for priests to be closed in three days, and all the property of the society to be taken possession of for the government, by persons appointed by the authorities of each province. The members are forbidden to meet as a community, to wear the distinctive dress of the order, or to be answerable to the superiors of the body, whether in or out of Spain. Those not ordained as priests are to remain entirely subject to ordinary civil jurisdiction.

Austria.—The Ministerial bill fixing the basis, as to numbers and equipment, of the army and navy when on a war footing, passed the Reichsrath on the 27th ult., after much opposition. The normal number is fixed at 800,000 men, and the present active force is not to be increased. On the 29th, a bill was passed giving authority to the government to recruit 40,000 additional soldiers, the Prime Minister, Baron Von Beust, having given formal assurances that the men to be enlisted will merely fill up the deficiency in the standing army, and not raise it above the number fixed by law. Some anxiety had been excited by a report that a speech of Von Beust, made in secret session of the Reichsrath, intimated that in case of a rupture between France and Prussia, Austria must be prepared to guard her neutrality; but the Ministry declared that the speech had been misinterpreted, and that the policy of Austria is peace.

Scientific.—Two scientific expeditions to the North Polar regions are fitting out; one at Bremen, under the auspices of Petermann, the distinguished German geographor, and the other at Havre, under Lumbert.

Sir Rodenick J. Murchison has written to the London *Times*, that he has received letters from Dr. Kirk, of Zanzibar, informing him that an Arab messenger had brought to that place short letters from Dr. Livingstone, written in the Tenth and Twelfth months, 1867, at Marungu and Cazembe, places S. and S. S. W. from Lake Tanganyika. Dr. L. had been living for three months with friendly Arabs, awaiting the close of a native war before proceeding to Ujiji, and he told the messenger that after exploring Lake Tanganyika he intended returning to Zanzibar. Provisions, &c., had been sent to meet him at Ujiji. A report which has been received by telegraph from Bombay, dated the 3d ult., that Dr. L. had been heard from within a week's journey of Zanzibar, may, therefore, be correct, though no direct and explicit news from Zanzibar of so late a date has yet reached England. The mail from that point is usually about six weeks in transit.

Cuba.—The accounts heretofore made public, of the insurrectionary movements in this island, being derived from government sources, represented them as insignificant, and mainly the work of robber bands. Statements from the revolting party, however, are now published, which declare that a large portion of the population of the island sympathize with the movement, and are anxious to aid it, and that the object is political independence. The "Cuban Revolutionary Junta," meeting in Havana, issued a proclamation on the 23d ult., reciting the acts of despotism and injustice with which they charge the late Spanish government, and calling on the people to pronounce for a federal republic, in concert with those revolutionists in Spain who have taken a similar position. They demand popular suffrage without compulsion, a dissolution of the standing army and the establishm nt of a nation l militia, the introduction of juries, municipal independence. freedom of speeh, of the press, of worship, of association, industry and immigration, and the abolition of monopoly and slavery. They counsel abstinence from violence, but declare that if all hope of obtaining liberty by conciliatory means be lost, they will have recourse to war and the forcible abolition of slavery.

Domestic.—The Vice-President of the Union Pacific Railroad telegraphed on the 28th ult. from Black Fork, Green River, that seven miles and 1940 feet of track had been laid on that day. The Commissioners had been previously instructed to examine and report on 50 miles of the road, extending to 860 miles from the point of beginning.

A telegram from San Francisco on the 27th ult. announced that the Republican members of the Oregon House of Representatives had resigned and the Governor had accepted their resignations, thus leaving that body without a quorum. No appropriation bills had been passed, and considerable excitement was said to exist in consequence. The ground for this course was not explained.

Governor Scott, of South Carolina, isssued a proclamation on the 20th ult., reciting four murders of peaceable citizens committed in that State within a few weeks, one victim being a Representative and another a Senator in the Legislature, and the latter having been killed at a railway station, in open day and in the presence of a crowd of spectators, without an attempt being made to arrest the murderers. The Governor offers rewards, from $2,500 to $5,000, for the apprehension of the perpetrators of these acts. From various other parts of the South accounts still reach us of a fearful amount of lawlessness and violence. It is asserted that within the last three years, more than 1000 homicides, chiefly of Union men, have been committed in Texas, and only one conviction and execution have followed, and that several months since. U. S. commissary and ordnance trains have been taken and destroyed by armed mobs, prisoners on their way to prison under charge of U. S. soldiers forcibly rescued by armed men outnumbering the guard, and other like acts of violence have been perpetrated. In and near New Orleans, great disturbance occurred a week or two since, complicated by a conflict of authority in respect to the police force, and the Governor made a formal requisition on the Department Commander, on the 26th ult., for military aid to preserve the peace. That officer issued a proclamation declaring his purpose, in accordance with instructions from Washington, to maintain order, and at the last accounts the city was quiet.

At the time of our going to press, only the general results of the Presidential election of the 3d had been received, but enough was known to show an overwhelming majority for the Republican candidates. The returns indicate that all the Northern States, with West Virginia, Tennessee, Florida and Missouri, have chosen Republican electors. Maryland, Delaware and Kentucky have undoubtedly given Democratic majorities; in the remaining States, the result was not certain.

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OF PARTICULAR CHRISTIAN CHURCHES.

Frequent reference is made in the New Testament to particular churches or congregations, such as "the seven churches of Asia," (Rev. i. 4,) "the church that is in his house," (Col. iv. 15,) &c. The enquiry thus naturally arises, What is a church? A Christian church is an association of believers in Christ, whether more or less numerous or dispersed, whose hearts have been effectually reached by the power of the Holy Spirit, who endeavor in unison to worship and serve God, and to promote the spiritual good of each other and of those around them, according to a common apprehension of his will; striving to exalt and extend his kingdom, that he may reign supreme, animating, leading and restraining them by his Holy Spirit, and guiding them into all truth. By subjection to the government of Christ's Spirit, each individual and every particular church are constituted integral parts of the great church universal, of which Christ is the glorified and ever present Head. Without this union with him, they can have no vitality as a spiritual body, however high in outward profession. But in proportion as they are subject to his divine government, so do they form a pure church, living, fruit-bearing branches in the vine Christ Jesus.

True Christian unity may be pronounced to be no small attainment—not a mere accordance of sentiment on points of doctrine and practice, but a oneness with Christ, and with fellow-believers in him. It is the fulfilment of that for which the Redeemer of men graciously supplicated: "neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us!" John xvii. 20, 21. How greatly deficient are Christians generally from the experience of this sacred, spiritual oneness, in Christ and with each other, through our own faithlessness and disobedience!

Every Christian is bound to seek for the help of the Holy Spirit, to enable him not only to arrive at a determinate judgment on matters of faith and doctrine, but also to make outward declaration of his love to Christ, by becoming a member of such particular church as may most accord with his own convictions; and to maintain the principles of that church in preference to all others, but with entire charity towards their members.

The fellowship and unity prevailing in the universal church, will, by the nature of things, be more intimate and entire in a particular one. Harmony in sentiment and action, as well as in profession, ought to prevail, and to form a strong and close link of union between the members. Yet such are the imperfections of human nature, that even here, under a fair degree of liberty in inquiry and thought, conscientious variations of sentiment often exist on minor points, and call for the continual and wholesome exercise of charity and forbearance. One may view certain passages of Scripture in one sense, and another may view them in another sense; one

may esteem certain points of doctrine or practice more highly than another; yet all may cordially unite in the same general views. Diversities are doubtless wisely permitted; and when of moderate extent, and not subversive of fundamental principles, need not occasion any breach of concord or general unity; otherwise many a conscientious individual would be compelled to become *ecclesia per se.* To insist on entire identity of opinion on unimportant matters, is an unreasonable invasion of individual liberty, and tends to oppression and contention. Happy and profitable is that disposition which delights to dwell on points of agreement more than on those of discordance, and which is preserved in humility, confidence and love; remembering that all men, by no means excepting ourselves, are fallible, and that Christ is the only Arbiter of conscience, and the final Judge.*

The question, What is a true Christian church? is one of great moment, and subject to misinterpretation of a highly injurious tendency. Some appear to imagine that the ecclesiastical officers, the ministers, and the dignitaries, constitute the church; whereas the Christian church is repeatedly represented in the New Testament, as the whole body of true believers generally, and of such in each place particularly. The officers and ministers, therefore, are not the church—they may be only a priestly aristocracy; though for ages they have been accounted the church by many, and have usurped its name, with too much of its authority and property. Rather they ought to be its agents, servants and instruments under the divine hand for its benefit. Moreover the riches, the worldly honor and influence of such agents or officers, instead of being proofs of the true prosperity of a church, are too often symptoms of its worldly character, its corruption and decay.

May it not be asserted that the true evidence of the healthiness and prosperity of any particular church is to be found in the self-denial, devotion and Christian conduct of its members, the spiritual qualifications and faithfulness of its ministers, the purity of its faith, and the soundness of its discipline? in other words, in the pure doctrines professed, and in the good fruits borne, by the society or church, collectively and individually? Thus will it become a part of the true universal church of Christ—which is the chief object ever to be kept in view.

Men may establish particular churches of good profession, and endow them richly; they may procure for them the support of the great and the learned, or the patronage of the state; but they cannot by these means ensure, or even promote, their spiritual character as "the body of Christ," having an immediate union with Him, the ever-living Head; nor can they ensure their existence as true churches, sections of His great church universal. Such means will rather tend to lessen the necessary sense of immediate dependence upon Him, and to fix the reliance on outward and human supports. Will not such churches become like "the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord?" Of such an one it is said, in a spiritual sense, that "he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. xvii. 5, 6. Better is it for a Christian church to be low, poor, afflicted and despised; and more likely to drive her to seek the favor of her Lord, than to be exalted on the pinnacle of grandeur, and thus led to forget her spiritual need, her ever-dependent condition.

Wicliffe declared it to be his opinion, that the idea of the Christian church, gathered exclusively from the New Testament, is not only not represented in the existing state of Christendom, but is opposed by it. He saw that for the clergy to consider and to call themselves the church could not be right, and that they ought not to use spiritual functions to promote temporal ends. He asserted that the Church of Christ consisted not of clergy only, nor chiefly, but of all Christians; that lordship and rule are forbidden, ministration and service commanded, in the office of the Christian clergy—their power being simply ministerial.*

The Bohemians and other reformers held, in contradiction to the general opinion of their time, that the church was not constituted of the Pope, Cardinals, Archbishops and clergy, but of all true Christians. But in a conventional sense, when any particular church is spoken of, the term is intended to apply to those who are visibly associated together, by outward profession, in one religious union or society. With this meaning the

* The 19th Article of the Established Church of England asserts that "the visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." This definition implies much more than it plainly expresses; and, when closely considered, is found to be of a very restrictive meaning. Where those rites are not observed, or where they are observed in a manner different from the legal forms, there of course, according to this definition, is no Christian church; and where the congregation are not faithful, there too, be it remembered, is no visible church of Christ.

* Gilpin's Life of Wicliffe.

term is generally used in the present treatise. As, for instance, the Protestant Episcopal Church, or established Church of England; the Wesleyan Church or Connexion, &c., &c. Taken in this sense, a church may be said to be either decaying or flourishing, corrupt or pure.

While some churches are united to the state to their own spiritual injury, others independent of state support may be equally dead, through an union with the spirit of this world in some one or other of its numerous modes of development. Many churches too much resemble great moral machines, contrived by the worldly, covetous and ambitious, to aggrandize themselves, and to enthral others, under the cloak of a zeal for Christ. How far are such from the spirit and conduct of him, who sought not in his own person human wealth or glory at the cost of duty, but cast them from him, saying to the tempter, "Get thee behind me Satan," (Luke iv. 8,) and thus set a memorable example to his spiritual body—the church, to do the same in all ages!

It was observed by Montesquieu, that "the prosperity of religion is different from that of civil government;" and that "the periods of the humiliation and dispersion of the church, the destruction of her temples, and the persecution of her martyrs, are the distinguishing times of her glory:" but that, "on the contrary, when she appears triumphant in the eye of the world, she is generally sinking in adversity."*

They who are real members of Christ's church, are such as have known the work of regeneration through the baptism of the Holy Spirit, being joined to that living body, of which Christ is the glorified Head, their hearts purified by that faith which works by love, their affections redeemed from the world, and set on things above, and their lives bearing witness thereto.

If such be the conditions of membership in the great Christian church, it becomes us all seriously to consider what we know of these experiences in ourselves, and how far we come short of the high standard set before us in the gospel. It is evident that neither our numbers, wealth, talents, learning, influence, nor any other worldly consideration, will be any test of our advancement or standing in this respect. Scripture indeed assures us, that "that which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15. But we are all too liable to judge of spiritual things by the fallible reasonings of man, and to exclaim of the divine injunctions and judgments, "These are hard sayings, who can bear or hear them?" John vi. 60.

To every healthy, well-ordered Christian church, the author submits that the following external matters are essential:—

1st. The members of the church at large must have a voice or share, with respect to its management, appointments and profession; and to them the ultimate appeal must be made in cases of difficulty.

2d. Membership must be definite; marking the line between such as are members, and others who are only approvers.

3d. A system of discipline must be maintained for the admission of members, and for the separation or reproof of those who offend in morals, or who differ in faith or practice.

4th. A clear exposition or record of doctrine and practice, in harmony with the New Testament, must exist for reference and guidance.

5th. Periodical assemblies of the church, and not of the ministers only or mainly, must be held for the management of its affairs; and these assemblies must be religious in their character, with due reference to Christ as the head of every true church, and with a desire to be directed by his Holy Spirit.

6th. The duty of providing for the wants of the poor members is strongly enforced by the example of the apostolic churches; but not the practice of providing specially for the ministers.

The number and variations of particular Protestant churches have long been reproachfully urged against them by Roman Catholics. They form, however, no just ground for real reproach. We do not condemn the variety of colors or forms in a garden, or of foliage in a forest. The energy of mind, and the freedom of judgment, which, in humble dependence on the teachings of Christ by his Spirit, and by his written word, are the element and the glory of Protestanism, naturally lead, through the constitutional infirmity and variety of the human mind, and the difference of circumstances, to diversity of sentiment. Yet this probably is not greater among the reformed than among the Romanists themselves, wherever the mind is not enthralled by spiritual oppression; and, in fact, it is chiefly caused by the various degrees in which they have severally renounced the errors of Romanism. The discordance and the jealousies, between the various orders of friars and monks, between the Jansenists and the Jesuits, the regular and the secular priests, are probably just as great, other circumstances considered, as among the different sects of the Protestant faith. Better is the freedom of the Reformation with all its consequences, united as most of its possessors are in the great fundamental principles of Chris-

* De la grandeur et de la decadenee des Romains.

tianity, than a constrained and hollow uniformity of profession, teeming with superstition, immorality and unbelief, among both priests and people. Creeds and confessions of faith, the authority of kings, popes and councils, and the strong arm of persecution can never establish unity of conviction. But when the professors of Christianity, in the various parties, both Catholic and Protestant, partake more largely of the spirit of Christ, and when their conduct is brought more entirely under its leavening, uniting influence, they must and will be more fully of one heart and of one mind; minor differences will be merged and swallowed up in the love of God, and of one another; and then will they set to the Jewish, to the Mahometan and to the heathen world, an inviting example, conformable to the pattern of Christ. May that blessed period speedily arrive!—*J. Allen.*

CONSCIENCE.

There are five kinds of conscience on foot in the world: First, an ignorant conscience, which neither sees nor says anything, neither beholds the sins in a soul nor reproves them. Secondly, the flattering conscience, whose speech is worse than silence itself; which, though seeing sin, soothes men in the committing thereof. Thirdly, the seared conscience, which has neither sight, speech, nor sense, in men that are past feeling. Fourthly, a wounded conscience, frighted with penitence for sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful; an affection, than an offence; and is in the ready way, at the next remove, to be turned into a quiet conscience.—*Thomas Fuller.*

For Friends' Review.

THE VALUE OF A CLEAR CONFESSION.

A friend of the writer, recently deceased, was converted but a short time before his death to the saving knowledge of our Lord Jesus Christ. One circumstance which led to his adoption of the faith, has seemed to me to illustrate the value of a clear and definite confession so strongly, that I mention it here. He had been in the habit of conversing very freely on religious subjects with an acquaintance, an earnest Christian man, and one whose life of cheerful trust, sustaining him in the midst of trials and difficulties of no ordinary kind, was a living witness to the truth which he professed. After many conversations, in which my friend betrayed, by his manner and his interest in the subject, the anxiety of his mind to reach a safe resting-place, his friend one day left with him a little book in which the doctrine of the Atonement for Sin through the blood of Christ, and the peace of mind which the reception of this truth brings to the soul, were very clearly set forth; and said to him, "Now, Dr. ——, I wish you to read this book *carefully* and *prayerfully.*" When he called again and asked whether Dr. —— had read the book, the answer was, "Yes,"—and then a pause, which probably betokened the workings of his mind. At length he said, "Mr. M——, do you believe what is in that book?" "*Yes, I do,*" was the reply. "And do you find that that belief brings peace and a sense of pardon to your soul?" "YES, I DO," said his friend. Dr. —— made no answer except to say, "Well, that is an extraordinary result to follow from such a cause." Nevertheless it was *true;* and the distinct acknowledgment of it on the part of an earnest, single-eyed Christian, one whose life bore out this confession, was like a nail driven in a sure place. The *iron was hot;* the blow was struck with a firm hand, and at the right moment; and it was made use of by the Holy Spirit, which had long been working in my friend's heart, to bring him to the knowledge of the Saviour.

I could not avoid the thought when this circumstance was related to me;—what if the "confession" of his friend had been lame, or halting, or uncertain? Could it then have been made use of to the building up of a faith, new and feeble and needing confirmation? I think not.

Let us then give all diligence to make our own calling and election sure; and when we are ourselves safely anchored upon the rock, let us not through a false diffidence, which may be rather a distrust of our Master than of ourselves, hesitate to give full expression to that faith which says, "I know in whom I have believed."

DEAFNESS OF THE AGED.

Nothing is more common than to hear old people utter complaints with regard to their increasing deafness; but those who do so are not perhaps aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body. The gradual loss of hearing is effected for the best of purposes; it being to give ease and quietude to the decline of life, when any noises or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed, the gradual withdrawal of all the senses, and the perceptible decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence.—*Exchange.*

CURIOSITIES OF VISION.

(Concluded from page 162.)

Many ludicrous stories are told of mistakes originating in this mysterious defect of vision. Scott, in his Philosophical Transactions, confesses that when his intended son-in-law appeared on his wedding day in what seemed to him a suit of solemn sables, he was seriously offended, and remonstrated earnestly against it, when his daughter came to the rescue, declaring that her lover's coat was of an unexceptionable and by no means sober color. Several of Scott's family were also color-blind. A case is on record of a military officer who ordered a blue coat and waistcoat and red pantaloons, fully satisfied that they were all of the same hue. A certain tailor once neatly inserted a scarlet patch in a black coat, and another, in all innocence, sewed a red collar on a blue coat. Dugald Stewart could not distinguish between red and green, and John Dalton did not know blue from crimson. In the solar spectrum, instead of red, orange, yellow, green, blue, indigo and violet, Dalton only saw three colors, yellow, blue and violet. He could distinguish no difference between the scarlet gown of a cardinal and the foliage of the trees, and when one day he dropped a piece of red sealing wax in the grass, he had great difficulty in finding it again. Mr. Dalton's case has given rise to the term Daltonism, which is now generally applied to this kind of color-blindness, though, as M. Marion, the French optican, very wisely remarks, we might as well call blindness Homerism and deafness Beethovenia.

Color-blindness is much more common than is generally supposed. Among forty boys in a school in Berlin, five were found to be deficient in the power of distinguishing colors. The defect is also more common among gray-eyed persons than among those who have blue or brown eyes, and it is found more frequently among men than women. Out of five hundred sufferers only four were women. Strange to say, a peculiar keenness of vision is not unusual among color-blind persons. A young girl who could only distinguish between black and white, and to whom the whole world presented only an infinite variety of shades of gray, could see to read in the twilight long after any one else. Goethe records an instance of two young men who, although their sight was unusually powerful, were quite unable to distinguish blue and its varieties. He gave to this deficiency the Greek name *akyanoblepsy*, or blue-blindness.

It is certain that the imagination not only plays an important part in producing optical illusions, but that it also frequently converts the illusions produced by a diseased vision into hallucinations, which haunt the mind long after their impression is effaced from the sight. A poor sewing woman, from the constant strain upon her eyes, was afflicted with ophthalmia, which became chronic, and shortly she had in addition diplopia, or double vision, in each eye. Instead of a single needle and thread she now saw four, and shortly became in a measure insane, believing that Providence, taking pity upon her forlorn condition, had bestowed upon her four hands, in order that she might accomplish four times as much work as before with no extra labor. It is said that Talma once confessed to a friend that when he appeared upon the stage he always, by a mere effort of the will, divested his auditors of every vestige of clothes and flesh, and actually convinced himself that he was playing to an assemblage of living, grinning skeletons. The emotion produced by this strange and complete though voluntary hallucination was so great that to it he attributed the great dramatic power which made him so famous.

Even the Emperor Napoleon the First, practical and unimaginative as he is believed to have been, had his unaccountable mental weaknesses. One of these was the belief that everywhere he went he was attended by a star. As the pillar of cloud by day and the pillar of fire by night went before the Israelites of old in their wanderings over the desert, so through his stirring campaigns did the star accompany Napoleon. On one occasion, after the siege of Dantzic, Gen. Rapp, wishing to consult the emperor, entered his private room without being announced. The great man was gazing upwards apparently in profound abstraction. Hearing his general, he started and pointed upwards, told him of his shining guest, and appeared greatly astonished that he could not see it also, saying with great animation and earnestness that it had been with him in all his great battles, and that he was never so happy as when gazing upon it.

That such hallucinations are entirely unconnected with the eye, and independent of it, is proved by the fact that persons who have lost their sight are subject to them. Abercrombie tells us of a patient of his who was quite blind, yet who, when walking in the street, always saw before him a little old woman hobbling along with a stick. The apparition always disappeared as soon as he entered his house. Association of ideas and striking events frequently cause remarkable illusions. Ellis relates that a captain from Newcastle-upon-Tyne told him that once, when several days out from port, the ship's cook died and was buried at sea. Several days afterwards the mate came running to him in great excitement, declaring that the

cook was walking on the water after the ship, and that all the crew were on deck looking at him. Highly indignant at the story, the captain answered impatiently that they had better put the ship about and race the ghost to Newcastle. Feeling, however, a little curiosity, he presently went on deck himself and saw what really appeared to be the dead man. His features, dress and walk were exactly those of the cook. The helmsman being paralyzed with fear, the captain put the boat about himself, and discovered that the supposed spectre was a broken mast from a wreck which was floating after them in an upright position. This ship's cook might have ranked with the Flying Dutchman and other nautical celebrities of the like unsubstantial character, but for the courage of the captain.

Envy and remorse have sometimes produced hallucinations which are evidently the result of temporary derangement of the mind. Thus Ajax was so angry when the arms of Achilles were awarded to Ulysses that he is said to have taken a herd of pigs for Greeks, and seizing two of them, whom he believed to be Agamemnon and Ulysses, he beat them cruelly. Coming to himself, he was so ashamed of his conduct that he stabbed himself. In the midst of a feast, Bessus suddenly appeared to be listening to some mysterious sound, and leaping up, rushed upon a swallow's nest which was near and killed all the young birds, declaring that they were accusing him of the murder of his father, a crime of which it was subsequently ascertained he had been guilty.

It seems that the imagination creates for itself a sort of mental visual organ, which has nothing to do with the world outside, and only gives back to the brain, more intensified and perfect, those images which disease or guilt, fear, fatigue, or sorrow may have invoked before it. But concerning those illusions which arise from actual impressions upon the retina, we can only receive the explanation of Sir David Brewster: "In the most insignificant phenomena we find that the retina is so powerfully influenced by exterior impressions as to retain the images of visible objects for a long time after they have passed out of sight; besides, this portion of the eye is so strongly influenced by local impressions of which we know neither the nature nor the origin, that we see the shapeless forms of colored light moving about in the dark. In fact, we have, in the cases of Newton and many others, examples of the ease with which the imagination revivifies the images of luminous objects for months, or even years, after these impressions took place. After the occurrence of such phenomena the mind can readily comprehend how thin is the division that separates reality from those spectral illusions which, during a peculiar state of health, have afflicted the most intelligent men, not merely those belonging to the community at large, but also the most learned philosophers." —*Am. Ex. and Rev.*

Christ, when he died for men, gave us an example of dying, not of killing.—*Petilian.*

A DOCTOR'S STORY.

At a social meeting of temperance reformers, held recently in the Lecture hall of the National Temperance League, at 337 Strand, London, Dr. Munroe, of Hull, who has devoted much time to the study of the physiological action of alcohol, made the following remarkable statement, which we give in his own words: "With regard to the prescription of alcoholic beverages I will relate one circumstance. Some years ago, before I became a teetotaler, a man came to me to be cured of an abcess in his hand. I said to him, "'You will be obliged, during the time you are suffering from this large amount of suppuration which is taking place, to take a bottle of stout every day.'

"'But I am a teetotaler,' said my patient.

"'O, but you must take it as medicine.'

"'Ah, but, doctor, I was a drunken man once, and I should not like to try it.'

"I believed the drink would do the man good, and said to him that if he did not choose to follow my advice he might consult another doctor. However, he took the stout and got better. I said to him afterward, 'You would have sacrificed your life for this little bottle of stout daily. It has saved your life; be thankful.' So he went away a cured man. I am sorry to say that only a few months after that I was driving down one of our public thoroughfares, when I saw a poor, miserable, ragged-looking man standing against a public-house door. It struck me at once that this was my late patient. I got out of my conveyance to see him. You know how severe a drunken man may be. He had been a member of a Wesleyan society, a prayer leader, an ornament to the church, and useful therein, before he came to me. I have heard him speak with very great edification.

"'Oh, S.,' I said, "is that you?'

"'This is me,' he said in a sarcastic tone, 'don't you know me?'

"'I am ashamed of you,' I said.

"'You have no right to be ashamed of me. You are my doctor. I was a teetotaler, but you sent me here, here to this public house, for your medicine, which saved my body but ruined my soul.'

"He fell into the arms of two or three of

his drunken companions, and I left him. I did not sleep that night thinking about that man. I was not a teetotaler then, but it almost made me one. From that night I sought him out. He lived a little way from the town when I had last known him. His home was in a pleasant cottage with a little garden before it. He was a happy man in his family. Now, however, he was not there, and on inquiring where he had gone to, I found it was to a low part of the town. Here, in such a home as only a drunken man can live in, I found him laid upon a straw bed, sleeping off the effects of the previous night's debauch. His poor children were clothed in rags, and the appearance of his broken-hearted wife I shall not soon forget. I talked to the man, reasoned with, and succored him from that time, and never let him rest until he signed the pledge. It took him some time to recover his character in the church, and I had the happiness of seeing him restored to his place there; and now he has a larger class, is more popular than before, and has been a devoted worker in the temperance cause ever since. Can you wonder that I never order strong drink for a patient?"

To be furious in religion, is to be irreligiously religious.—*Wm. Penn.*

From the Cultivator and Country Gentleman.

THE POST OFFICE.

"Hours at Home," for November, contains an interesting history of the Postal Service of the United States and a description of its present workings, from which we make a few extracts:

The safe and speedy delivery of five hundred and twenty millions of letters; the supervision of twenty-five thousand one hundred and sixty-three post-offices and postmasters; the collection and the expenditure of twenty millions of dollars; the sale of three billions nine hundred millions of stamps and stamped envelopes; the oversight of nearly seven thousand contractors for carrying the mails, and the safe transmission of those mails for seventy-nine millions of miles; the carriage of twelve million letters and five million newspapers across the ocean; such is the annual work of the United States Post-Office Establishment.

Of all the official work done at Washington, none is regarded with more interest by the transient visitor than the Dead-Letter Office. Here sit some fifteen or twenty gentlemen—for it is a fact disgraceful to humanity that females cannot be employed, so many obscene letters poison the mails—continually engaged in opening the four or five millions of letters that annually find their way there.

More than 15,000 letters are daily emptied on their desks, asking to be opened. When the letter is found to have valuable contents, those contents are indorsed upon it, and the letter returned to the envelope. A record is made of all such letters, and they are at once returned to their writers, without return postage. So perfect are the arrangements that it is hardly possible that a valuable dead-letter, which has once reached the office, should fail of revisiting the writer, if it is in the power of the department to discover him. The reason why any of these letters fail of being returned is not the fault of the department, but of the writer, who either sends an unsigned letter, or who will subscribe herself "your loving Susie," or "your affectionate Adie;" and, as Government knows no first names, all such letters are consigned to the chopping-box, and then to the paper-mill to reappear as white paper.

Of the nine hundred millions of letters, papers, etc., that yearly pass through the mails of the United States, it is the highest praise of the Post-Office Department to say that nearly all reach their destination. More than ninety-nine per cent. go directly to their mark. Of the other one per cent, the great majority are safely returned to their writers. It is the unvarying testimony of all who study the subject that there seems almost nothing left to desire in the way of improvement.

"A Christian's life should be a practical invitation to holiness."

GIVING JOY TO A CHILD.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the dulcet days of his childhood? The writer of this recollects himself at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden in his native village, while with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole week at work in the woods. He had come into the garden to gather flowers to stick into his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—he gave it to him. Neither the giver nor the receiver spoke a word, and with bounding steps the boy ran home. And now here, at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses it-

self on paper. The carnation has long since withered, but now it blooms afresh.—*Douglas Jerrold.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 14, 1868.

North Carolina Yearly Meeting.—The recurrence of the annual assemblage of this ancient body of Friends was deeply interesting to many from distant parts, who had been drawn to sit with these dear testimony-bearers, whose fidelity during an ordeal fearfully calculated to try men's souls, had exalted the standard, and confirmed the testimony of Truth, in the midst of a gainsaying people, and whose heroic endurance shall be told in coming years as a memorial of them. The origin of this organization is of distant date. A few Friends from Great Britain settled, when the Society of Friends was in its infancy, at *Old Creek*, in Perquimans Co., where, about 1672, their hearts were rejoiced by visits from Geo. Fox, Wm. Edmundson and others from the parent isle, and where they established North Carolina Yearly Meeting, the first known records of which begin in 1708. This was in 1712 removed to Little Creek. Long afterwards, in 1789, it was held at *Centre*, and at New Garden, in Rowan (now Guilford) Co., the present location, for the first time, in 1791.

The wagons, covered with white cloth, were seen slowly approaching from various quarters, for, as on a former and memorable occasion, "divers of them came from far," hoping for spiritual refreshment. In these primitive vehicles, many camped out in the grand old woods, or in tents on the ground, carpeted with autumnal leaves, brilliantly oxydized, and suggestive of the text, "For we all do fade as a leaf." "But," said a dear Friend to whom these words were quoted, "we don't fade half so bright as the leaves." Still there is a view beyond, when death shall be abolished, and "those that be wise shall shine as the brightness of the firmament." This coming up to the solemn feast was, to a large number of pilgrims, at no small sacrifice of time and personal comfort, some having driven for hundreds of miles, from distant parts of the State and from Tennessee, over rough and difficult roads, delayed and inconvenienced by the sudden swelling of the streams. They came up in the Spirit's unity, knowing that the new and *un*inebriating wine is found in the unbroken cluster, and that "a blessing is in it."

The Meeting of Ministers and Elders on Seventh-day, the 31st ult., was largely attended and of long continuance. The brethren and sisters (the fathers and mothers we might advisedly call them) were comforted and edified together, rejoicing in the Holy Ghost. It was a good preparation for the labors of the ensuing week, and the disciples thanked God and took courage.

On First-day, meetings for the public worship of Almighty God were held at New Garden and Deep River. These were largely attended, considering the unfavorable weather and the swelling of the rivers, which hindered numbers who were on their way. It was interesting to witness the flocking in of colored people, neatly attired, and serious in their countenances and deportment.

On Second-day, the 2d inst., the Yearly Meeting was formally opened, after a pause appropriately and solemnly devoted to waiting upon Him on whose work the assembled Church was about to enter, and from whom alone help and wisdom were sought. The following ministers, &c., were present with credentials: From *Philadelphia Yearly Meeting*, Samuel Bettle, accompanied by Marmaduke C. Cope, (an Elder.) From *Indiana Y. M.*, John Hammer, John Henry Douglas, Jos. Moore, Wm. Binford, David Marshall, —and John Carter and Thomas Stanley (both Elders.) From *Western Y. M.*, Asenath Clark, Semira Clark, Allen Jay, Lydia J. Hill, Margaret Bond and Jesse Mills (both Elders,) Orson Bond, and Wm. F. and Jane Harvey. From *Ohio Y. M.*, Eliza Watson, accompanied by Lydia M. Jenkins,—and Ellwood Thomas. From *Iowa Y. M.*, Jeremiah A. Grinnell. From *New England Y. M.*, Peace Jones, Alfred H. Jones,—and Caleb Jones and Mary A. C. Hawkes.

Two of the above-named Friends were, by their certificates, incorporated for a time with this Yearly Meeting, Allen Jay succeeding Joseph Moore as Superintendent of Education, and Jeremiah A. Grinnell contemplating a sojourn in Tennessee, with a prospect of re-

ligious service. Alfred H. Jones had come to succeed our Friend George Dixon in the superintendency of the Schools for Freedmen in North Carolina and Virginia.

The London General Epistle was read, and being thought adapted to the spiritual wants of the day, 1500 copies were ordered to be printed. Lively and acceptable Epistles were also read from London, Dublin, and the eight American Yearly Meetings in correspondence with this body.

Upon the nomination of the Representatives, Nereus Mendenhall and Isham Cox were reappointed Clerks.

Isham Cox introduced the consideration of the dilapidated condition of the meeting-house, the insufficiency of its accommodations for so numerous a gathering, and, as a subject germane thereto, *the location of the Yearly Meeting.* Upon this subject, whatever may be the final disposition of it, our dear brethren of Carolina have a strong claim upon the sympathy of Friends. Of the necessity of action, either by extensive repairs or by the erection of a new edifice, no question appeared to exist in any mind. Around the present venerable building, associations cluster, which endear it to the affections of those especially who represent old families of whose members all that was mortal found a resting-place in the adjacent cemetery, covered with ground-myrtle and shadowed by

"huge oaks,* giants of other times,
Who feel, but fear not, Autumn's breath, and cast
Their summer robes upon the roaring blast,
And, glorying in their majesty of form,
Toss their old arms and challenge every storm."

For these lingering associations, linking the present with the past, there is a willingness to endure much inconvenience, yet it was beautiful and instructive to note the willingness of Friends to throw their judgment and preferences into a common stock, and to endeavor to unite upon whatever should tend to the well-being of the body. The disadvantages of the location, (which was chosen seventy-seven years ago without any reference to convenient approach by public conveyances,) are confessedly great. On arriving at the nearest depot, those who "come up to the feast," must first encounter a drive of some hours, over rough roads, crowded in expensive hired conveyances, and even perhaps to wait for weary hours the return of the "ambulances." On reaching the Boarding School, the only place of entertainment, there is no limit to the kind, unwearied hospitality of our dear Friend Jonathan E. Cox, the estimable Superintendent, but there is a limit to the accommodation which even a very large house can afford; and after all its spaces are filled for the night, the "camping out" in wagons and in tents is suggestive of the first expedients and experiences of emigrant life. On the breaking up of the Yearly Meeting, as it is necessary that all should at once depart, the provision of timely conveyances to Greensboro', the inconvenience of tarrying there for a night, and the increased discomfort should the weather prove unfavorable, all combine to turn the scale, in many minds, in favor of a spot more central, on the line of rail-way, and conveniently accessible to five meeting-houses and to the members of four of the largest meetings in the State. One choice Friend, a veteran in the service of Truth, with much emotion endorsed the general sentiment which favored the erection of a new building, and expressed his conviction that the time had fully come. In the sweet unselfishness of a servant of Christ, he felt it to be of little importance so far as *he* was concerned—his own attendance of the Yearly Meeting could not, in any case, be many times repeated,—but his heart went out in largeness of yearning for the class of whom Nathan Hunt so loved to speak as "the beauty of the present and the hope of coming time," and he wished no time lost in preparing to their hands all right facilities for the work which must devolve upon them—so that in all things this people might uphold the honor of religion, and be a salutary example to the community around them.

The subject having been freely discussed in a large committee, they were united as to the need of better accommodations, but, as they could not at this time decide upon the place for a new building, it was referred to the next Yearly Meeting. [*To be continued next week.*]

*One of these, a massive spreading tree, has a trunk of 15 feet circumference.

WHO IS HE? *An appeal to those who regard with any doubt the name of Jesus.* By SARAH F. SMILEY. Philadelphia, J. B. Lippincott & Co., 1868. Pp. 102.

We are not willing to delay an endorsement of this excellent book, although it was received too late for extended notice this week. Every Friend, every Christian, and most especially every one who is *not* decidedly a Christian, should possess and read it. The style is perspicuous and elegant—the argument cogent and convincing—the theme worthy of the highest intellect, and one which "the angels desire to look into." We have set aside other matter to make room for the opening paragraph, intending further notice hereafter.

WHO IS HE? In this one short and simple question may be gathered up the complex doubts and difficulties of many hearts. In it we may hear the cry which now again, as often in the past, appeals the most loudly to the Church of Christ. If, as has been said by one who spoke advisedly of the ever-downward tendency of an age of doubt, it must come at last to this—"Is there a God?"—then surely when this most solemn of all verities is established, the next hold in the upward reaching must be upon Him who stands confessedly in some relation or other between God and man;—Who is He?"

DECEASE OF BENJAMIN FRY.—We learn that this beloved and venerable Friend died, at his residence, near *Oskaloosa*, Iowa, on the 15th ult. We are not advised of his age, but believe it was over fourscore years and ten. We have long known him as a meek disciple and faithful minister of Christ. Near the beginning of the present century, Susanna Horne, at a public meeting in his New England home, spoke very pointedly of one present who would be called to labor extensively for his Lord, and at the close, though he was a stranger to her, addressed him personally as one to whom the message belonged. His subsequent life of dedication is known to many readers of the *Review*. During late years, his patriarchal simplicity, his Christian fortitude, the fervor of his spirit and the words spoken in the unction from the Holy One, have been instructive to many. A large and very solemn meeting was held on the occasion of his funeral.

DIED.

CHASE.—On the 29th ult., at the residence of his father, Wm. Henry Chase, in Union Springs, N. Y., George H. Chase, a member of Scipio Monthly Meeting. He had a few days previously returned from Philadelphia, where he had been confined by a lingering fever, from which he seemed slowly recovering. He was able to ride out, and spent the afternoon before his death in a pleasant visit to a relative, and in the evening retired as usual. At 10 o'clock he was attacked by congestion of the lungs, and expired at the hour of midnight. His relatives and friends are consoled by the evidences afforded by an upright life and by the heavenly frame of mind which he exhibited, in an assurance that his house was set in order and his end was peace.

LAMB.—On the 10th of Second month, 1868, Mary, wife of Isaac Lamb, aged 60 years; an exemplary member of Dover Monthly Meeting, Ohio.

PICKERING.—In Henry Co., Ind., on the 26th of Sixth month, 1868, David Pickering, in the 80th year of his age; a valued and faithful member of Duck Creek Monthly Meeting, Ind. A long and painful illness was calmly endured, "as seeing Him who is invisible," and in his death there was a sweet evidence of peace.

STANLEY.—On the 3d of Tenth month, 1868, at his residence in Damascus, Ohio, Benjamin Stanley, in the 78th year of his age. This dear Friend was from his early manhood a faithful laborer in the Society of Friends. He bore a protracted and painful illness with Christian fortitude, expressing at different times "that he was thankful that his sufferings were no worse." A few days previous to his close, after returning thanks to our Heavenly Father for the favors and enjoyments of the day, he said he had an evidence that there was a home prepared for him in heaven; that should he live, it would be to magnify and adore the great name of the Lord. At another time, admonishing those about him to faithfulness in handing forth a word to others as ability was afforded, he said that he had felt that he had sustained a loss by thus withholding,—that we do not know the good we may thus do. His close was peaceful, and his family and friends have the consoling evidence that their loss is his eternal gain.

BENJAMIN FRY.

Long time he waited for his Lord;
Afflicted, yet at peace within;
At length he heard the welcome word
"Well done, thou faithful, enter in."
Long years had past since first he knew
The work of grace, the power of faith;
And as the shades of evening grew
Around the aged pilgrim's path,
He who had been his morning song,
His shelter from the noontide ray,
Who out of weakness made him strong,
He still walked with him "by the way."
In manhood's prime to him was given
(Attentive to the voice within,)
A message from the King of heaven
To souls in bondage under sin.
And faithful to the heavenly call
With earnest tones did he proclaim
That mercy still is free to all
Who trust in the Redeemer's name.
He told His love, proclaimed His power;
Urged sinners to repent, and live;
And often in contrition's hour
'Twas his the word of hope to give.
Our earthly vision aye is dim;
Beyond the veil we may not see;
But they who gather souls to Him
As living stars of light shall be!
At length his day's work all was o'er,
Though still with love his heart was glowing;
From Pisgah's height he viewed the shore,
And heard the waves of Jordan flowing:
Yet light was breaking from above

As dark the vale of earth was growing;
The mantle of his Saviour's love
He gently drew around his breast
And laid him down in peace to rest.

Iowa. B. H.

Correspondence.

New Garden, N. C., 11th mo. 3, 1868.

Connected with the late Yearly Meeting in in North Carolina was *one* scene of absorbing interest, which, though witnessed by few, will doubtless extend its benefits over a wide field during the present generation, and cannot fail under the Divine blessing to exercise a powerful influence for good over all the future of our beloved Society in those parts.

Joseph Moore, the valuable Superintendent of the Baltimore Association of Friends, whose efforts have been so fruitful throughout its brief but important existence, having lately resigned his post, and Allen Jay been appointed his successor, these two Friends were invited by F. T. King, President of the Association, to meet last evening with such of their teachers as could be gathered in the Library of the Boarding School at New Garden, to receive the parting counsel of the retiring officer, to welcome the new incumbent, and to wait upon the Lord for a fresh blessing upon the work which He had already so abundantly prospered. It was a group of peculiar interest, comprising about forty teachers. The President of the Association, under whose fostering care it had expanded to its present noble proportions, saw before him those earnest, loving hearts which had willingly offered themselves to execute the plans of the Association,—and all were united in a common feeling of the great responsibility of their undertaking. A few Friends from distant States were invited to share in the occasion; and as the hush of silent prayer rested on the little waiting company, an answer of peace and hope seemed given. A portion of Scripture having been read, the President stated the object of thus coming together, and, in a brief but full review of the origin and progress of the work, encouraged the laborers by a comparison of the past and present. During the first year, fifteen log school-houses were as many as they could even venture to hope for. Now, after three years of diligent effort, they could number amongst the different Monthly Meetings 40 good school-houses, 58 valuable teachers, 2588 pupils, and an excellent Normal school. He appealed to them to consider well the incalculable importance of the work which had so remarkably increased upon their hands.

Samuel Bettle, of Philadelphia, then addressed them, commencing with the words, "Children are the heritage of the Lord;" imparting much excellent counsel and encouragement, reminding the young teachers that this was seed time and not harvest; and after directing their attention to many points of importance, presented for their emulation the example of the late honored Thos. Pumphrey, who had so nobly occupied a place amongst the instructors of youth, and from whose experience he drew an impressive lesson on the value of seeking that wisdom which is from above. Fervent thanksgiving was then offered by the former Superintendent, from a heart overflowing with reverent gladness in remembrance of the varied mercies which had crowned his efforts, and prayer ascended on behalf of the Friend about to enter upon this new field of labor, that under his administration the work might flourish, and whilst the intellectual powers of our youth should be healthfully developed, a higher aim of the Association should be realized in a rich harvest of souls for the heavenly garner. He afterward gracefully and cordially acknowledged the labors of the teachers, saying that at times they were almost the sole co-operators he had in a whole neighborhood, and that, while the Association was the motive power, the teachers themselves were indispensable, as without them of course nothing would be accomplished.

In accepting the responsibilities of his new position, Allen Jay tenderly invited the confidence of his young associates in the service, desiring that they might share together all its trials and difficulties.

A silence followed, in which one of the young teachers arose and said with much feeling, "My dear fellow-teachers, let us go forth resolved, both by example and precept, and in the ability which God gives, to make our school-houses not only places of instruction, but houses of prayer." A deep response in vocal supplication was called forth by these words, and under this precious solemnity the opportunity closed, leaving on the minds of those who had shared in it the conviction that a field so watered by showers of grace must, in the Master's own appointed time, yield an abundant harvest.

Truro, England, 10*th mo.* 5*th.* . . . "I believe that eternity alone will reveal the blessing which God has, in marvellous loving-kindness, granted to the labors of E. and S. Jones in our midst." "I have lately seen a few numbers of *Friends' Review*, and was greatly interested in Eli Jones' letter, as well as in an Editorial called *A startling innovation.*"

Cork, Ireland, 10*th mo.* 16*th.* . . . "My dear S. J. continues to improve in health." . . .

Eli Jones.

From St James' Magazine.

ONE HUNDRED PLANETS.

It is probable that before these pages appear the number of known asteroids, or minor planets, will be increased to one hundred. As we write, two are wanting from that number; but scarcely a month has passed lately without adding one of these minute worlds to the planetary system. It would almost seem as if astronomers had been more than usually on the alert of late, on account of the near prospect of entering on the second hundred of the asteroidal family.

The history of the discovery that there exists in space a zone of worlds circling round the sun in interwoven orbits, is one which can hardly fail to be interesting, even to those who have not made astronomy a subject of special study. By a singular accident, this history belongs wholly to the nineteenth century, the discovery of the first asteroid having been effected on the first day of the century. We propose to discuss some of the more interesting circumstances which have attended the search after new members of the zone of asteroids.

When Copernicus had shown that the planets circle around the sun, and had thus swept away the whole of Ptolemy's complicated system, with its

> "Centrics and eccentrics scribbled o'er,
> Cycle and epicycle, orb in orb,"

astronomers began for the first time to be sensible of the symmetry and orderliness of the planetary system. They saw six beautiful orbs all circling in one direction around one massive central globe; and around one of these orbs—our own earth—they saw a secondary orb, or satellite, revolving in the same direction as the primary planets. Then came the discovery of Jupiter's moons, revolving in symmetrical orbits around the giant of the solar system, and still astronomers saw no change from the law by which all the members of the solar system, satellites as well as primaries, seemed bound to revolve in one direction.

Struck by the order and symmetry thus exhibited within the solar system, the ingenious astronomer Kepler was led to seek for new evidence of symmetrical arrangement or, as he quaintly expressed it, for new harmonies in the music of the spheres. He quickly noticed certain evidence of law in the distribution of the planets at various distances from the great centre of the system. He tried many methods—some simple, others complex—for harmonizing the planetary distances, but he was always foiled at one particular point of his inquiry.

A gap, which his devices were insufficient to bridge over, appeared to exist between the orbits of Mars and Jupiter. "At length," says he, "I have become bolder, and I now place a new planet between these two"—a happy anticipation of future discoveries, somewhat marred, it should seem, by a guess which has not been confirmed—the supposition, namely, that an unseen planet revolves between the orbits of Mercury and Venus.

A century and a half later, Professor Titius, of Wittemberg, propounded a singular law of planetary distances, which only required for its completeness the supposition that an unseen planet revolves between Mars and Jupiter. This law, commonly called Bode's law, is usually presented with an array of figures, which leads the beginner to suppose that the law is a complex one. In reality, however, the law is very simple, and may be expressed in few words, thus: *the distances of the successive planets from the orbit of Mercury increase in a twofold proportion.* The law is not fulfilled exactly, but there is an approximation to exactness which is sufficiently remarkable.

Thus, according to the law, if we called the distance of the earth from Mercury's orbit *two*, the distance of Venus should be *one*, that of Mars *four*, that of the missing planet *eight*, that of Jupiter *sixteen*, and that of Saturn *thirty-two*. The actual distances are as follows:—That of Venus is *one and a tenth*, that of Mars *three and four-fifths*, that of Jupiter *sixteen*, and that of Saturn *thirty and a half*.

Although we recognize the possibility that this approximation may be merely accidental, yet it cannot fail to strike us as involving, at the least, a very singular coincidence.

Here matters remained until the discovery of Uranus by Sir William (then Dr.) Herschel. As soon as the orbit of the new planet had been determined, it was found that its distance corresponds very closely to Bode's law. As Uranus travels outside Saturn's orbit, its distance from Mercury's orbit should be represented by *sixty-four* (on the above-named scale). The actual distance is *sixty-two and two-thirds*. This close agreement attracted much attention to Bode's law, and many eminent astronomers began to attach considerable importance to Kepler's prediction, that between the orbits of Mars and Jupiter there would be found a planet too small to be seen by the unaided eye.

Nearly nineteen years elapsed, however, before any measures were taken to institute a rigid search for the missing body. At length, in 1800, six distinguished astronomers held a meeting at Lilienthal, at which the subject was earnestly discussed. It was finally arranged that the zodiac—that region of the sphere along which all the planets are observed to move—should be divided into twenty-four belts, which were to be explored by as many astronomers, each astronomer taking a separate zone. The superintendence of the whole process was assigned to the eminent ob-

server Schroeter; and Baran de Lach, to whom the institution of the search was mainly due, was chosen as the president of the new Society of Planet-seekers.

It has often happened in the history of astronomy that the results of the most carefully organized research have been anticipated by observers not engaged in carrying out the appointed plan of operations. For instance, when all the astronomers of Europe were sweeping the heavens for Halley's comet in 1758, a Saxon farmer—Palisch—anticipated them all by detecting—and that with the unaided eye—the return of the wanderer. Something similar happened in the present instance.

The celebrated Italian astronomer Piazzi was engaged in constructing an extensive catalogue of the fixed stars. While prosecuting this work, he was led to examine a portion of the constellation Taurus, in which a certain star (assigned by Wollaston to this region) was missing. For several nights in succession, Piazzi prosecuted his inquiry after the missing orb. Whether Wollaston had made a mistake, or whether he had recorded the place of an asteroid which had moved away to other regions of the sky, we shall probably never learn. Certain it is that Piazzi could not detect any star where Wollaston had marked one in. But his search was soon rewarded by a discovery of greater value. On the 1st of January, 1801, he observed a small star, which was not recorded in his own, or any other catalogue. On the 2d he looked again for the star, proposing to determine its place afresh. To his surprise, he found that the star had moved away from the place it had before occupied. The motion was inconsiderable, indeed, but yet he could feel little doubt respecting its reality. On the 3d he looked again for the stranger, and now there was absolute certainty respecting its motion. Yes, the star was slowly moving from east to west, or, to use a technical expression, slowly retrograding. This was precisely the sort of motion which would be exhibited by a planet occupying the apparent position of the stranger. But as it was a kind of motion which might belong to a body moving in a very different manner, Piazzi waited for further information. If the stranger were really a planet, *it could not retrograde long, but was bound presently to resume its forward motion.* Why this is so, we need not here stop to explain. Let it suffice to remark that, along certain parts of their paths, the planets seem for awhile to move backwards, just as an advancing train might seem to do if observed by a passenger in a train travelling more rapidly in the same direction. For eleven days Piazzi's star continued to retrograde, but he observed with satisfaction that its motion diminished daily. On the 12th of January it was stationary. Then slowly it began to advance along the zodiac signs.

There was no longer any doubt respecting the character of the stranger; and after watching the star for twelve more days, Piazzi wrote to Bode and Orani, two members of the planet-seeking association, informing them of the nature of his discovery. Unfortunately his letters did not reach them until the end of March, and in the meantime—after tracking the star until the 11th of February—Piazzi was seized with a very dangerous illness which put a stop to his observations. When Bode and Orani received Piazzi's letters, the newly-discovered planet had become lost to view, having already approached that part of the heavens in which the sun was situated, and being thus lost to sight through the overpowering brilliancy of the solar light.

Nothing remained for the present but to await the reappearance of the missing orb. Six long months, however, were to elapse, and all this time the stranger would be speeding onward in an orbit of which so little was known, that it seemed all but hopeless that the place of the new planet should be guessed at after so long an interval. In the meantime a rough analysis was made of the stranger's path, and all agreed in the conclusion that Kepler's prediction had really been fulfilled, and that the new planet revolved in an orbit intermediate between the orbits of Mars and Jupiter. Not only was this found to be the case, but it was shown that the distance of the stranger corresponded very closely with the law which has been stated above.

In September, 1801, the search for the returning planet was commenced. But, as had been feared, it proved unfruitful. Again and again the keenest observers scrutinized those regions of the sky in which the stranger might be expected to appear, but no success rewarded their labors. "The world began to sneer," writes a modern astronomer, "at a science which could find a body in the heavens and then lose it for ever."

Observational astronomy had been tried and had failed—the time had come to apply the powers of physical astronomy. The young astronomer, Gauss, already well known for his application of new modes of analysis to the computation of cometic orbits, was fired with the ambition of completing by means of computation the tracking process which Piazzi had pursued by actual observation, and had been compelled to leave unfinished.

The attempt was a bold one—almost as bold as that later effort which led to the discovery of distant Neptune. It was successful, however. The long process of calculation was finished a few days before the end

of the year 1801; the calculated path of the planet on the celestial sphere was announced to the observers who had been so long unsuccessful in their labors; and on the last day of the year the planet was detected by De Lach close to the place assigned to it by the ephemeris of Gauss. Thus, by a singular coincidence, the discovery of the new planet was the work of exactly one year. Detected on the evening of the first day of the present century, the stranger was finally admitted into the family of planets at the end of the first year of the century. On January 1st, 1802, the new planet was independently rediscovered by Olbers. The name Ceres was assigned to it.

On a careful examination of the orbit of Ceres, a very satisfactory accordance with the anticipations of astronomers was found to result. On the supposition that the earth's distance from the orbit of Mercury is expressed by *two*, the distance of Ceres should have been *eight:* it is actually *seven and nine-tenths.*

But it was not long before some very anomalous features were observed in the relations presented by the new planet. In the first place, it was found to be a very minute object, not merely in comparison with the primary planets, but even when compared with their satellites. Sir W. Herschel estimated its diameter at only 161 miles; so that the surface of the new world (assuming this estimate to be correct) is considerably less than that of Great Britain. Then, again, the motion of the new planet is not of the orderly nature which is characteristic of the planetary system. It travels in a path which is considerably inclined to that plane in space near which all the other planets are observed to move.

While astronomers were speculating on these peculiarities, a new discovery was effected. The astronomer Olbers, during his search after Ceres, had familiarized himself with the aspect of all the telescopic stars which lie near the path followed by that planet. On the 28th of March, 1802, while examining a portion of this track—a region very near to the spot on which he had detected Ceres three months before—he observed a small star of the seventh magnitude where no star, he felt sure, had been seen by him on any former occasion. Now there is nothing very uncommon in such an observation as this, because there are many stars which only shine out at intervals. Olbers supposed the stranger to be one of these fitful variables; but he thought it well to re-examine the star, after an interval, in order to see whether it had any perceptible motion. He found that it was moving, and continuing his observations he established the fact that the stranger was a planet, on the very evening on which he had first discovered it.

In exactly one month from the discovery of this second planet, Gauss had calculated its orbit. To the surprise of the astronomical world, the stranger was found to be quite as fitting a representative of Kepler's missing planet as Ceres had been shown to be. Its mean distance is nearly the same as that of Ceres; and its dimensions appear to be equally, or perhaps more minute. But the orbit of the new planet presents one or two peculiarities. If is far more eccentric than that of Ceres, and it departs so widely from the mean plane of the planetary system, that Sir W. Herschel considered the term planet inapplicable to such a body. Hence arose the invention of the name asteroid, perhaps as ill-chosen a term as has ever been adopted by the scientific world.

The circumstance that two planets should be found revolving around the sun at nearly the same mean distance, attracted a great deal of attention among astronomers. In fact, we may look upon the discovery as one of the most remarkable that has ever been effected. For men began at once to see that there exists within the solar system a variety of structure of which they had hitherto had little conception. It is not saying too much to assert that a large proportion of the views at present held respecting the planetary system would have been scouted as *bizarre* and fanciful before the discovery of Pallas. For in astronomy, as in other sciences, the range of the known limits man's conceptions respecting the unknown.

(To be concluded.)

Youths' Department.

IT NEVER DRIES UP.

I was staying at a village on the Welsh coast, where the people had to bring all their water from a well. Not a single house had a pump. At all hours of the day, but chiefly before breakfast and before tea-time, little feet and great, often unshod, but very active, might be seen passing along a narrow lane, with every kind of pitcher, kettle and can, to a fresh-water well. Not a very trust-worthy friend, after all, was this village well.

"Is this well ever dry?" I inquired.

"Dry? Yes, ma'am; very often in hot weather."

"And if the spring dries up?"

"Why, then we go to the well higher up—the best water of all!"

"But if the well higher up fails!"

"Why ma'am, that well never dries up —never. It is always the same, summer and winter."

I went to see this precious well which "never dries up." The water was clear and sparkling, coming down from the high hills, not with torrent leap and roar, but with the steady flow and soft murmer of fulness and freedom. It flowed down to the highway side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink, The ewes and lambs had trodden down a little path to its brink. The thirsty beast of burden, along the dusty road, knew the way (as I could see by their tracks) to the well that "never dries up." It reminded me of the waters of life and salvation flowing from the "Rock of Ages," and brought within reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but *this* heavenly spring never ceases to flow.

Let us all hasten with hearts athirst, to the heavenly well "which never dries up."

THE LITTLE LAMPS.

I know two or three boys and girls who have, I trust, repented of their sins, and given their hearts to God; and I want them to remember now that they are like little lamps, that hold the precious light of God's grace.

In ancient times, lamps, with oil in them, were lighted and placed on candle-sticks. Some of these lamps were very costly and beautiful, and rested upon tall, golden candlesticks ornamented with precious stones; others were small and plain, and placed on coarse, cheap candlesticks; but all were for the same purpose—to give light to those around them.

Now every child who has grace in his heart is a lamp. He may be a very plain and humble one, and his situation in life may be very plain and humble too; but he is to give light to those around him—not by talking and preaching, not by reproving others, but simply by acting right. He is to show by his own conduct that he has light in him; he must be humble, for he is simply the plain little lamp; but he has the grace of God in his heart, and he is to "let his light shine," that "others, seeing his good works, may glorify not him, but God."—*Children's Friend.*

WEEP NOT FOR HER!

Weep not for her, for she hath crossed the river,
We almost saw *Him* meet her on the shore,
And lead her through the golden gates, where never
Sorrow or death can enter any more.

Weep not for her, that she hath reached before us
The safe, warm shelter of her long-loved home;
Weep not for her, she may be bending o'er us,
In quiet wonder when we too shall come.

Weep not for her; think how she may be kneeling,
Gazing her fill upon her Master's face;
A loving, humble smile, but half revealing
The perfect peace she feels in *Mary's* place.

But weep for those 'round whom the fight is thronging,
Who still must buckle heavy armor on,
Who dare not pray for rest, though sore their longing,
Till all the weary working day be done.

And pray for them, that they, though sad and lonely,
May still with patience bear the cross He sends,
And learn that tears, and wounds, and losses, only
Make peace the sweeter when the warfare ends.

—*B.—in "The Shadow of the Rock."*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 8th inst.

Great Britain.—The London *Post* announced on the 4th inst. that the dissolution of Parliament was to take place on the 11th, all uncontested elections to begin on the 16th, and contested ones at a later date. The new Parliament will be summoned to meet on the 9th prox. A large liberal majority in that body is anticipated.

Dispatches from the New York Associated Press, giving the results of the Presidential election, in which much interest was shown, were received in London a few hours after the closing of the polls, and the morning papers of the 5th commented variously on the election of Gen. Grant, according to their respective sympathies.

United States Minister Johnson declared in a speech at a public banquet on the 2d, that he had great pleasure in saying that whatever difficulties have occurred between England and the United States, are about to be removed. Before the end of the year, he said, all will be successfully adjusted. Referring to the financial position of the United States, he said that we have contracted an enormous debt, but every dollar will be paid in what the world recognizes as money. A deputation of the Freedmen's Aid Union presented an address to him on the 6th, and he in his reply, assured them that they had the sympathy of the people of the United States, and that he should so conduct his duties as to show that he felt on the subject as they did.

The case of a woman who appeared before the registration board some time since, claiming the right to vote in the coming Parliamentary election, and was refused by the registrars, has been taken before the courts for adjudication, the purpose being to make it a test case. It was argued at great length in the Court of Common Pleas on the 7th inst. The Court rendered a decision the next day, in which all the judges concurred, that the common law gives women no right to vote. The Court of Sessions of Edinburgh, Scotland, on an appeal, has also rendered a decision disallowing the claims of women to the franchise.

France.—All the Parisian journals had editorials on the Presidential election, the Liberal papers expressing satisfaction with the result.

The ex Queen of Spain and her suite have arrived in Paris.

Spain.—General Prim has publicly declared that the members of the Provisional Government have not even discussed the name of any candidate for the Spanish throne. Olozaga, a Liberal leader, has issued a call to the Moderate, Unionist, Democratic and Progressist parties, to select each four deputies,

who may meet and frame a manifesto in favor of choosing a king by popular vote.

Gen. Dulce has been appointed Captain General of Cuba, a position which he formerly occupied, and a military force of 9000 men, it is reported, is to be sent to that island to suppress the insurrection there. Gen. Dulce is reported to have postponed his departure till next month. He is said to be instructed to liberalize the administration of the island; to establish the liberty of the press; to divide the island into three provinces, and to suppress unpopular institutions.

The Provisional Government has received many petitions for the abolition of slavery. It has abolished customs duties in Cuba, Porto Rico and the Philippine Islands, on goods and materials for works of public utility.

Gen. Prim has issued a circular to the military commanders, reminding them that it is not proper that soldiers should take part in political meetings.

Prussia.—The Prussian Diet was opened on the 4th inst. The King's speech said that the relations with all foreign powers are satisfactory; and declared that the wishes of sovereigns and a popular craving for peace would insure peace, and should remove those groundless fears of which advantage is often taken by the enemies of peace. The former President of the Chamber of Deputies, Forckenbeck, has been re elected to the position. The Liberals retain a decided majority in that body. The Minister of Finance has submitted a report showing that the share of Prussia in the financial deficit of the North German Confederation is $5,000,000.

The Elector of Hesse Cassel having some time since issued a violent protest against the annexation of his States to Prussia, a bill has been introduced by the Ministry into the Diet, confiscating his property.

Africa.—Accounts have been received at Lisbon of the almost complete annihilation of a Portugese expedition, consisting of about 600 soldiers, with artilery &c., sent from Mozambique into the interior. It was attacked by the natives, and nearly all the soldiers were killed, only 60 escaping to the seacoast, while their artillery, arms and ammunition were captured.

Hayti.—The insurrection against President Salnave still continues, and the insurgents, at the latest accounts, held possession of the towns of Miragoane, Jacmel, St. Marc and Jeremie, all fortified. Two government vessels had bombarded Jeremie for three days, destroying many of the houses, and killing a number of the inhabitants. The foreign consuls, before the bombardment, asked that time should be allowed to remove the women and children, but this request is said to have been refused. During the bombardment, an attack was made on the town by the land forces, but it failed.

South America —Intelligence from Rio Janeiro to the 12th ult., had reached Lisbon. The allied fleet and army were both before Asuncion, the capital of Paraguay, and in Rio the speedy surrender of the city was confidently anticipated.

Domestic.—The statement of the public debt on the 1st inst., showed a total of $2,598,808,572, besides $42,194,000 of 6 per cent. bonds issued to the Pacific R. R. Companies, making in all $2,641,002,572. The amount in the Treasury was $103,407,986 in coin, and $10,465,033 in currency, leaving an excess of debt over cash in hand of $2,527,129,552, a decrease from last month of $7,514,166.

The full details of the Presidential election have not yet been received, but later accounts show that in New York and New Jersey the Democratic ticket was successful, though the first reports indicated otherwise. North and South Carolina gave Republican majorities. Alabama and Arkansas appear still doubtful. Georgia and Louisiana have chosen Democratic electors. In the latter State, the Republicans, very generally, especially the colored men, abstained from voting, by the advice of their leaders, on account of threatened violence. Disturbances were feared in many parts of the South, but so far as is known, none occurred of any importance, except at Savannah and Augusta, Ga. The latter required the interference of the military, the former, though it appears to have been the more serious of the two, was suppressed by the police. In both, some persons were killed, most of whom were Republicans, including, at Augusta, the Sheriff of the county, and several were colored men. Both appear to have originated from attempts to prevent colored men from voting.

Both in Iowa and Minnesota, at the election on the 3d, amendments to the State Constitution, striking out the restriction of suffrage to whites, were adopted by the people. In Minnesota, the proposition had been twice previously rejected.

In accordance with the concurrent resolution for a recess of Congress, adopted on the 21st of Ninth month, the presiding officers of the two Houses, on the 10th inst., again adjourned them to the 7th prox. Very few members were present in either House.

The Assembly of the Florida Legislature on the 6th inst. adopted resolutions impeaching the Governor, Parrison Read, on charges of falsehood, incompetency, embezzlement and corruption. The Legislature adjourned the next day to First month next. The Governor refuses to recognize the action of the body, declaring it illegal; that no quorum was present when the resolutions were adopted, and that several members voted whose seats had been declared vacant by his proclamation on account of their holding other offices. The Lieutenant Governor claims to act as Governor, but Governor Read declines to yield the office, and has presented the question to the State Supreme Court for an opinion. A quantity of arms which had been purchased by the Governor for the State militia, were seized and destroyed on the cars, 50 miles from Tallahassee, on the 5th inst., by whom does not clearly appear.

The Capitol Dome.—The dome of the capitol at Washington is the most ambitious structure in America. It is 108 feet higher than the Washington Monument at Baltimore, 68 feet higher than that of Bunker Hill, and 23 feet higher than the Trinity Church spire of New York. It is the only considerable dome of iron in the world. It is a vast hollow sphere of iron, weighing 8,200,000 pounds. How much is that? More than 4,000 tons, or about the weight of 70,000 full grown people; or about equal to 1,000 laden coal cars, which, holding four tons apiece, would reach two miles and a half. Directly over your head, is a figure in bronze, "America," weighing 14,985 pounds. The pressure of the iron dome upon its piers and pillars is 13,477 pounds to the square foot. St. Peter's presses nearly 20,000 pounds more to the square foot, and St. Genevieve, at Paris, 66,000 pounds more.—It would require to crush the supports of our dome, a pressure of 775,280 pounds to the square foot. The cost was about $1,100,000. The new wings cost about $6,500,000. The architect has a plan for rebuilding the old central part of the capitol, and enlarging the park, which will cost about $3,200,000.—*Cincinnati Commercial.*

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For Friends' Review.

MELCHIZEDEK.

There was the sound of gladness in the valley of Shaveh, and the pleasant hill-slopes echoed the voice of blessing; for the conqueror was returning in triumph with the spoils of war, and fair captives rescued from the hands of strangers were homeward brought.

A little before, in the fair and fertile plain, well-watered "as the garden of the Lord," which Lot had chosen for his dwelling-place, there had been the strife of battle and the terror of an invasion. The dwellers and their allies had been slain and scattered and carried captive with their goods. And Lot was carried away too. No "fire from heaven" had yet destroyed the five cities of the plain; no Dead Sea wave licked up their ashes, nor "pillar of salt" stood as an awful warning. But all that region where now the gray rocks scarcely know the drab and stinted vegetation, and the lone convent-bell breaks dolefully the solemn stillness of desolation, was then enriched by the overflowing Jordan, and dark grapes ripened in a genial sunshine. Yet "slime-pits" were there, betokening the future curse; and moral slime-pits, too, there were, for the people were "sinners before God exceedingly." And now their judgments had begun with overthrow and plunder. It was from the pursuit and defeat of the four kings of the north, who had carried away his selfish and ungenerous nephew, Lot, that Abraham was now returning with his train. And away up in the valley of Shaveh, before he is in sight of home, the patriarch is met by two important persons. It was a wonderful conference. Its incidents were to furnish expression for prophecy, and a key to its fulfilment. The new king of Sodom came out to meet him with the selfish and scheming character of a worldly prince, to gain by a pleasing and artful address the captives and the continued possession of the city, which Abraham might now rightfully claim, But another king was there and first greeted him, the name of whose city was Peace—Salem, afterwards Jerusalem;—and, in the beautiful simplicity of that early time, his own name had a noble meaning, too, Melchizedek—King of Righteousness. Then kings were often "God's ministers," for they were priests as well. Melchizedek was a true man and priest of God, bearing his noble name with befitting grace; and when he knew that Abraham was returning from his heroic errand, he went out a little way to meet him, bearing bread and wine, to make a friendly greeting and to refresh him as he journeyed. Now, though most of the princes and priests had learned to worship other gods, and lost the true religion, this man with the beautiful name still held the simple faith of early times, and was priest of the "Most High God." So when he met the Father of the Faithful, he recognized a kinship. They had worshipped at different shrines, in different phrase and manner, doubtless, but both were followers after righteousness. And here is an example for all time,—the powerful, learned, yet humble patriarch, who had already seen twice the years since allotted to

man, rich in faith and strong in the Lord, and before him the more reverend king of peace and righteousness. Melchizedek performed his priestly office in the words of blessing, that shall echo through all ages: "Blessed be Abraham of the Most High God, possessor of heaven and earth; and blessed be the Most High God, which hath delivered thine enemies into thine hand." Abraham recognized Melchizedek's office and ministry by giving him tithes of all his spoils, which he would offer to a priest of God according to custom. The transaction was complete and perfect, generous in all its particulars, and of more than royal dignity. After refusing to receive personal emoluments from what had been a work and service of the Lord, and to join hands with the worldly king of Sodom, Abraham went his way; and his friends went theirs. This is all of Melchizedek's biography that has come down to us distinctly. The priest-king and the patriarch have flitted before us together in the swiftly gliding scenes of Genesis, and of the former we see no more. It may be that they often met as friendly neighbors, or in the performance of sacred or important duties, for they were no more remote from each other than Hebron and Jerusalem—about twenty-five miles. It would be interesting to us to know how he lived and how he died, and what was his lineage and who were his descendants; but of these we know little, save that he was a descendant of Ham, and that "the end of the upright man is peace," and that his city ultimately fell into the hands of the children of Abraham. It is, indeed, necessary for us to know only his relations to the sacred history and to the gospel.

Long years rolled on, years of alternating gloom and glory to the race of Abraham, of servitude and supremacy, of punishment and blessing. The written pages of those years, that have reached us, are rich with incident and lesson, and glowing with prophetic promise. Royal pomp and magnificence have superseded the simplicity of that earlier time; and near the place where the patriarch offered tithes in the open air, his sons, within the gilded walls of their gorgeous temple, have offered costlier sacrifice. Hear the clear prophetic voice of Zechariah: "Behold the man whose name is the Branch; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." From the psalmist's golden harp comes a kindred strain; and heard now through the long vista of centuries, the words of Zerubbabel seem almost blended with those of Zechariah; and again we hear of Melchizedek, half mysteriously: "The Lord hath sworn and will not repent. Thou art a priest forever after the order of Melchizedek." Five hundred years the people waited for the fulfilment of the promise. Five hundred years had the strings of that harp been silent, before their burden was fully explained. The "Branch" had "grown up," and founded the more enduring "temple of the Lord;" He was bearing "the glory" and sitting "upon his throne," a "priest forever." Then the apostle of Christ and expounder of the Gospel, in explaining the nature of Christ to the Hebrews, takes up the prophecy and the brief history to which we have recurred, and makes all plain. It was simple indeed before. The difficulty, let us suggest, that has been found with these passages, and the various conclusions with regard to the person of Melchizedek and his relation to Christ, has arisen from attempting to invert the order of thought intended by the author of the epistle to the Hebrews, and to discover the type from the Antitype, to explain the character of Melchizedek by that of Christ. To the Hebrews, who had the old Scriptures, yet understood not fully the nature of Christ, the intended instruction was this:

Christ was a priest, in fulfilment of the prophecy, "after the order of Melchizedek," that is, after the manner or like him in official dignity. The priesthood had been of three kinds. The first and earliest was that of royalty; the chief or king of a tribe or city was also priest; and so the early Hebrew word was the same for both. Then afterwards the first-born of a family acted as priest; and lastly, the Levites only held this office. The office of priest was also threefold; he acted as instructor, as a reconciler gaining access to God by sacrifice, and as a mediator interceding.

Christ was like Melchizedek then in being not of the Levitical or priestly tribe, being of an order more ancient and more noble than even Aaron. Melchizedek was without genealogy; it is not recorded of him as of the descendants of Abraham, that he lived so many years, and begat such and such sons, and died; of his line nothing was known, nor of the beginning or end of his life; he was, therefore, as the original words were understood, "without descent," or as it is said a little after, "whose descent is not counted." So was Christ in respect of his divinity, "without beginning of days or end of life,"—hard to comprehend! Perhaps a parallel may be found in the text, "Thou hearest the sound [of the passing wind] but canst not tell whence it cometh or whither it goeth; even so is every one that is *born of the Spirit.*"

Two other points of likeness are made out;

that Christ was superior to Abraham; and that He was not only priest of the Most High God, but also king of righteousness and peace. Wondrous union of high and holy attributes! Wondrous eternal Priesthood "perfected for evermore!" Other analogies may perhaps be traced, but these are the leading ones, and sufficient. All thought of the type is lost in contemplation of the greater glory of the Antitype, who as *our* Melchizedek "remaineth a priest continually." To those who meet Him, like the Father of the Faithful, he will give the bread that strengtheneth, and the wine that gladdeneth man's heart; and for blessing, to Him may be transferred the words, "Bring ye all the tithes into the storehouse, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing." C. E. P.

Haverford College, 10th mo. 7th, 1868.

ONE HUNDRED PLANETS.

(Concluded from page 190.)

So strange did the phenomena presented by the two new planets appear, that astronomers were led to suppose that possibly these bodies might be but the fragments of a large planet, which had once revolved, brilliant as Mars or Jupiter, between the orbits of these planets. Men recalled the fanciful views of the ancient astronomer, who spoke of planets which had disappeared from the heavens. Olbers, the discoverer of Pallas, was the first to give form to the new theory. He supposed that some internal convulsion might have rent the massive globe of a primary planet into fragments, and hurled these forth with sufficient energy to account for the anomalous motions of the recently discovered bodies. He suggested the possibility that other fragments might be discovered; and he pointed out two parts of the heavens in which the search after such fragments would have the best chance of success.

The views of Olbers were quickly acted upon, and no very long time elapsed before the discovery of a third planet in one of the very regions indicated by Olbers, seemed to confirm his fanciful theory. The new planet, which received the name of Juno, was detected by Harding of Lilienthal, on Sept. 2d, 1804. It appears to be smaller than either of the others, and revolves in an orbit of singular eccentricity.

Confirmed in his views by this discovery, Olbers prosecuted the search after new fragments of his shattered planet with new energy. For two years and a half, however, he sought in vain. At length, on March 28th, 1807, his perseverance met with its reward, in the discovery of the largest known member of the asteroidal family. He was examining the northern wing of Virgo, when his attention was drawn to a brilliant star of the sixth magnitude in a neighborhood with which his long-continued researches had made him intimately familiar. He had never before seen this star, and therefore felt convinced that it was a planet. It must be remembered that to a telescopist, sixth magnitude stars hold much the same position as first magnitude stars to the naked-eye observer. They shine out in the field of view just as Arcturus, Aldebaran or Sirius shines out among the lesser stars on the celestial vault. Therefore, a telescopist who has spent any time in examining a particular region of the heavens would be as much struck by the discovery of a new sixth magnitude star, as any person familiar with the constellations would be if a new and brilliant star were to shine out in some well-known star-group.

A few hours' observation sufficed to place the planetary character of the star beyond a doubt. Soon after, Olbers sent to Gauss a series of observations for the determination of the new planet's path, and in *two hours* from the receipt of Olbers' communication, Gauss had completed the calculation—an achievement unexampled in the history of physical astronomy. The orbit of the new planet was found to resemble that of Ceres, Pallas and Juno, but its distance is somewhat smaller. It is the only asteroid which has ever been visible to the naked eye, Schroeter being the only observer who has so seen it.

Then for a long time the progress of discovery ceased. It would seem that no further search was made until about the year 1830, when M. Hencke, an amateur astronomer of Driessen, in Germany, began a careful survey of the zodiac belt. *For fifteen years* he continued to examine the heavens without success. During all those long years he was intent on the study of the stars which no unaided eye has ever seen. Laboriously he traced down their configuration, returning again and again to star-group after star-group in hopes of detecting the signs of change. But it was not until the close of the year 1845, more than thirty-eight years after the discovery of Vesta, that Hencke's unflinching perseverance met with its just reward. On the 8th of December, he wrote to M. Encke, of the Observatory of Berlin, announcing the discovery of a star in a certain position which he felt sure had hitherto been untenanted. Encke examined the heavens in this neighborhood six days later, with the magnificent refractor of the Berlin observatory, and quickly discovered a star which was not marked in the observatory chart. As in former instances, the planetary nature of the stranger, and the fact that it belongs to the same region of space already assigned to the other asteroids, were quickly established. Encke left the

choice of a name with Hencke, who selected the name Astræa.

With the discovery of another planet by M. Hencke, in July, 1847, may be said to have begun the long series of additions to the planetary system, which has continued without interruption up to the present time. Not one year has passed without the discovery of at least one asteroid, and in every year, except five, three asteroids and upwards have been detected. In 1852, eight were discovered; in 1857, nine; and in 1861, no less than ten—the largest number ever yet detected in a single year.

There is so little variety in the records of the discovery of asteroids, that it would be extremely wearisome to our readers if we were to give an account of the detection of all or even of many of the asteroids. But some incidents in the progress of discovery have been well worthy of notice.

In some instances, so closely have the heavens been scrutinized by observers in different places, that the same asteroid has been detected independently by two observers within a few days or hours of each other. For instance, Mr. Hind detected Irene on the night of the 19th of May, 1851, and, four days later, M. Gasparis, of Naples, detected the same asteroid. Within a year, M. Gasparis had his revenge, however. On the 18th of January, 1852, Mr. Hind marked down in the ecliptical chart which he was compiling, with the aid of Mr. Bishop's refractor, at the Regent's Park Observatory, a star of the eleventh magnitude. Cloudy weather prevented him from re-examining this object for exactly two months. On the evening of March 18th, he turned his telescope to the spot which had been occupied by the small star; but the star had vanished. Immediately he instituted a searching scrutiny for the missing object, and would probably soon have detected it. But, while the search was in progress, news came of the discovery of an asteroid, in this particular region of the heavens, by M. Gasparis. Professor Gauss was able to show that this object must on January 18th have occupied the exact place in which Hind had seen a telescopic star. In this case, although Hind had not been able to detect the missing object, he would have been credited with the discovery of a new planet had he missed the star one day earlier. As it was, Dr. Gasparis, having detected the planet on the 17th of March (one day before Hind suspected its planetary nature), is entitled to the credit of the discovery.

The planet Amphitrite was detected independently by three observers, on three successive days, viz., by Mr. Marth, at the Regent's Park Observatory, on March 1st, 1854; by Mr. Pogson, at Oxford, on March 2d; and by M. Chacornac, at Marseilles, on March 3d.

The discovery of the planet Melese was attended by circumstances of singular interest. M. Goldschmidt was engaged at Paris in searching for the planet Daphne. This planet had been discovered by him in 1856, but was so unfavorably situated at the time of its discovery that only four views were obtained of it, and the true nature of its path remained doubtful. Goldschmidt, making use of a roughly calculated ephemeris of the planet's motion, was scrutinizing the sky for Daphne, when he detected a minute star, which presently turned out to be in motion. He announced his discovery, and the planet, which every one supposed to be Daphne, was carefully tracked by experienced observers. However, when its orbit was calculated, it became clear that there was some mistake. The planet just discovered had doubtless been very near the place occupied by Daphne in 1856, but not at the precise point indicated by M. Goldschmidt's observations. A careful computation soon placed the matter beyond a doubt. M. Goldschmidt had accidentally discovered a new asteroid.

The reader may wish to know whether Daphne was ever re-discovered. For several years it baffled the skill of astronomers, and remained obstinately hidden. At length, however, Dr. Luther detected it in the year 1862.

Equally singular were the circumstances attending the discovery of the planet Erato. MM. Forster and Lesser, of the Berlin Observatory, having received intelligence of the discovery of the planet Olympia, made a series of observations on a planet which they found in the place indicated. When these observations were published, and compared with those made by other observers, a remarkable discrepancy was observed. On a careful revision of their observations, MM. Forster and Lesser came to the conclusion that they had been unconsciously following the wrong planet; in other words they had detected a new asteroid.

Something similar happened in the case of the planet Feronia. On May 9, 11 and 12, 1861, Dr. Peters made observations on the planet Maia, which he had discovered a month before. After the 12th, clouds and moonlight interfered for awhile with his observations. On the 29th of May, however, he resumed his labors, and continued to track the planet Maia, as he supposed, for several days. But towards the end of the year, Mr. Safford, of the Cambridge (U. S.) Observatory, in comparing his own observations of Maia, with those of Dr. Peters, found that all the latter after May 29th, were discordant with his own. On a further examination of

Peters' later observations, it turned out that he had got on the track of a new planet.

It has happened once, and once only, that the same observer has detected two planets on the same night. On the 19th of September, 1857, M. Goldschmidt discovered the planet Doris. As soon as he had convinced himself of its planetary nature, he turned his attention to a star which he had noticed earlier in the evening. He found the star had moved away from its place, and searching for it, quickly detected the planet Pales. The two planets at the time of discovery were separated by a distance equal to about one-tenth part of the moon's apparent diameter.

In the week which began on September 14, 1860, no less than four minor planets were discovered.

The honor of adding a new world to the planetary scheme has led many astronomers to take part in the search for asteroids. It requires some knowledge of astronomy, and especially some practical acquaintance with the details of observatory work, to appreciate the intensity of application, the anxious watching, which are required before one of these minute bodies can be detected. Inexperienced persons are often disposed to imagine that the discovery of a new celestial object is no great feat. They point to the circumstance that it was merely by an accident that Sir W. Herschel detected Uranus, and they add that such an accident ought not to lead us to attach any particular value to an astronomer's work. Perhaps no instance could better serve to illustrate the magnitude of the labors which ordinarily lead up to *accidents* of this sort. Before he detected Uranus, Sir W. Herschel had scrutinized every square degree of the northern heavens, discovering upwards of two thousand new nebulæ, and counting, star by star, twenty times as many orbs as are visible, on the clearest night, to the naked eye.

Every asteroid that has been discovered may be looked upon as representing weeks and months of harassing labor. And, therefore, we cannot refuse to assign great credit to those who have been successful in adding to the list of minor planets. It would perhaps be invidious to draw a distinction—nor, indeed, is it very easy to do so. The circumstances under which different astronomers have labored are so various, that the mere number of planets discovered by each hardly affords satisfactory evidence of the amount of work which each has applied to the search. The astronomer who has actually discovered most of the minor planets is Dr. Luther, who is credited with no less than fifteen. Next comes Goldschmidt with fourteen; then Hind with ten; De Gasparis with nine—and so on.

But the palm for energy and determination in the search for asteroids would doubtless be accorded, as readily by Dr. Luther as by the other astronomers, to the late M. Goldschmidt. The fourteen asteroids discovered by the latter were all detected within a period of 8½ years, whereas 14½ years were occupied by Dr. Luther in the detection of fifteen asteroids. But this is not all. Goldschmidt worked with instruments which most astronomers, and even many amateur observers, would regard with contempt. Instead of the magnificent refractors of 7, 8, 10, or even 12 inches aperture, which other observers made use of, he used telescopes of 2, 2¾, and 4 inches aperture. Nor were these mounted in the proper manner for observatory-work. The Rev. R. Main, of the Radcliffe Observatory at Oxford, remarks that "none of M. Goldschmidt's telescopes were mounted equatorially, but that in the greater number of instances they were pointed out of a window, which did not command the whole of the sky;" and he adds that he leaves astronomers to form their own opinion "of that fertility of invention and resource, that steady determination to conquer apparently insurmountable difficulties, the untiring industry, and the never-failing zeal, which realized such splendid results with such inadequate means."

The search for minor planets grows daily more difficult, and nothing but the steady improvement in the construction of telescopes, and the equally steady increase in the number of skilled observers, enables astronomy to record year after year the discovery of several of these minute bodies. The four planets first discovered had an average brilliancy exceeding that of an eighth magnitude star, while the average brilliancy of the ten last discovered falls short of that of a star of the eleventh magnitude. In fact, the majority of the asteroids recently discovered are altogether invisible, even at their brightest, in all telescopes of less than four inches aperture. Thus the days have passed when amateur observers might hope to take part, with small telescopes, in the search for minor planets.

In conclusion, we must remark that modern astronomers do not attach much value to Olbers' theory, that the asteroids are fragments of a shattered planet. If we grant the possibility that a planet might be rent into fragments by some great internal convulsion, or else by collision with some visitant from the interstellar spaces, we seem still to find a difficulty in accepting Olbers' theory. For the careful investigation made by Mr. Newcomb, an American astronomer, into the motions of the asteroids, appears to negative the supposition that these bodies could ever have had orbits intersecting in one point—as would

have been the case for some time after the supposed catastrophe. But in reality the great objection to Olbers' theory lies in the nature of the catastrophe itself, not in any of its consequences. If a mass large enough to smash a planet into fragments had ever visited the planetary system, it would have disturbed (by its overpowering attraction) the whole economy of that system; and there should no longer have existed those orderly motions and symmetrical relations which we now admire. On the other hand, there is immense difficulty in the supposition that internal forces should have produced the effects imagined by Olbers. There is nothing in the analogy of our own earth to warrant the supposition that such a catastrophe is possible. Wide-spread as the destructive effects of volcanoes and earthquakes may appear to the inhabitants of the disturbed districts, they are in reality of insignificant extent when viewed in relation to the magnitude of the terrestrial globe. The lofty Himalayas, which may be looked upon as the most gigantic known results of subterranean forces, are so minute in comparison with the earth's volume, that they would be scarcely perceptible if figured on the true scale upon a six-feet globe. But we have the clearest evidence that these mountains, and all the large mountain-ranges of the earth, have been due —not to the sudden action of subterranean forces, but to a process of upheaval occupying thousands of years. To conceive, therefore, that forces have existed within another planet, sufficient to scatter its mass into fragments and to propel these forth upon independent orbits, may suit the fanciful theorizer, intent only on finding a ready solution for a perplexing phenomenon —but certainly such a speculation requires much stronger evidence than has yet been forthcoming before more sober reasoners can feel themselves justified in accepting it.

For Friends' Review.

ABIDE IN THE VINE.

"I am the vine, ye are the branches. No branch can bear fruit of itself except it abide in the vine. No more can ye except ye abide in me." If we desire the promotion of the blessed cause of the dear Redeemer,—if we would exemplify those glorious principles daily amongst men,—if we would become efficient laborers in the vineyard of the Lord,—we must be engrafted into Christ the Vine of Life, and experience daily the circulation of the sap of life, whereby alone we can become successful laborers in his vineyard. Oh, it has felt to me that there never was a day when there was more need for all who profess to be the followers of a meek and crucified Saviour thus to abide and to maintain a deep indwelling of spirit before God, whereby we shall be enabled, amid all commotions and storms, to stand, having our feet planted on that immutable foundation, *Christ Jesus, the rock of ages.* Then would there be less lukewarmness, less indifference, and more branches bringing forth fruit to the honor and glory of His ever excellent name. E. M. DORLAND.

Scipioville, 11th mo. 1, 1868.

GOOD-MANNERS.

Good manners can be cultivated most successfully only in early life, and in the domestic circle. But it is nevertheless the duty of every Christian man and woman to endeavor to improve their manners, and to make themselves agreeable to those with whom they associate. There is nothing which depends so much upon *habit,* as the constantly recurring proprieties of good-breeding; and if a child grows up without forming such habits, it is very rarely the case that they can be so well formed at a later period. The feeling, that it is of little consequence how we behave at home, if we conduct properly abroad, is a very fallacious one. Persons who are careless and ill-bred at home, may imagine that they can assume good-manners abroad; but they mistake. Fixed habits of tone, manner, language and movements, cannot be suddenly altered; and those who are ill-bred at home, even when they try to hide their bad habits, are sure to violate many of the obvious rules of propriety, and yet frequently without being conscious of it.

The following are the leading points which claim attention from those who have the care of the young:

In the first place, in the family, there should be required a strict attention to the rules of precedence, and those modes of address appropriate to the various relations to be sustained. Children should always be required to offer their superiors, in age or station, the precedence in all comforts and conveniences, and always address them in a respectful tone and manner.

If parents allow their children to talk to them, and to the grown persons in the family, in the same style in which they address each other, it will be vain to hope for the courtesy of manner and tone, which good-breeding demands, in the general intercourse of society. In a large family, where the elder children are grown up, and the younger are small, it is important to require the latter to treat the elder as superiors. There are none so ready as young children to assume airs of equality; and if they are allowed to treat one class of superiors in age and character disrespectfully, they will soon use the privilege universally. This is the reason why the youngest children

of a family are most apt to be pert, forward and unmannerly.

Another point to be aimed at is, to require children always to acknowledge every act of kindness or attention, either by words or manner. If they are so trained as always to make grateful acknowledgments when receiving favors, one of the objectionable features in our manners will be avoided.

Again, children should be required to ask leave, whenever they wish to gratify curiosity, or use an article which belongs to another; and if cases occur when they cannot comply with the rules of good-breeding, as, for instance, when they must step between a person and the fire, or take the chair of an older person, they should be taught to make apology for it.

There is another point of good-breeding, which cannot, in all cases, be understood and applied by children in its widest extent. It is that which requires us to avoid all remarks which tend to embarrass, vex, mortify, or in any way wound the feelings of another. To notice personal defects; to allude to others' faults, or the faults of their friends; to speak disparagingly of the sect or party to which a person belongs; to be inattentive when addressed in conversation; to contradict flatly; to speak in contemptuous tones of opinions expressed by another; to talk while another is talking; to talk to another while some one else is talking to him—all these are violations of the rules of good-breeding, which children should be taught to regard.

Under this head comes the practice of whispering and staring about, when a teacher, or lecturer, or minister, is addressing a class or audience. Such inattention is practically saying, that what the person is uttering is not worth attending to; and persons of real good-breeding always avoid it. It is also bad manners to be whispering to another who may be wishing to attend to what a speaker is delivering. Loud talking or laughing in a large assembly, even when no exercises are going on; very loud talking in the presence of a company when only one is addressed; loud outcry on the side of the street, to the annoyance of neighbors and other passengers; yawning and gaping in company; and not looking in the face of a person who is addressing you, are deemed marks of ill-breeding.

Another branch of good-manners, relates to the duties of hospitality. Politeness requires us to welcome visitors cordially; to offer them the best accommodations; to address conversation to them; and to express, by tone and manner, kindness and respect. Offering the hand to all visitors at one's own house, is a courteous and hospitable custom; and a cordial shake of the hand, when friends meet, would abate much of the coldness of manners which sometimes appears.

The last point of good-breeding to be noticed, refers to the conventional rules of propriety and good taste. Of these, the first class relates to the avoidance of all disgusting or offensive personal habits—such as fingering the hair, cleaning the teeth and nails, picking the nose, spitting on carpets, smoking in a room where decent persons are sitting, snuffling instead of using a handkerchief, or using the article in an offensive manner, lifting up the boots or shoes, as some men do, to tend them to the knee, or to finger them—all these tricks, either at home or in society, children should be taught to avoid.

Another branch, under this head, may be called *table-manners*. To persons of good-breeding, nothing is more annoying than violating the conventional proprieties of the table. Reaching over another person's plate; standing up to reach distant articles, instead of asking to have them passed; using one's own knife and spoon for butter, salt or sugar, when it is the custom of the family to provide separate utensils for the purpose; setting cups, with tea dripping from them, on the tablecloth instead of mats or small plates furnished; using the tablecloth instead of the napkins; eating fast and in a noisy manner; putting large pieces in the mouth; looking and eating as if very hungry or as if anxious to get at certain dishes; sitting at too great a distance from the table and dropping food; laying the knife or fork on the tablecloth iustead of on the bread or edge of the plate—all these particulars children should be taught to avoid. It is always desirable, too, to require children, when at table with grown persons, to be silent, except when addressed by others, or else their chattering will interrupt the conversation and comfort of their elders. They should always be required, too, to wait, *in silence*, till all the older persons are helped.

All these things should be taught to children gradually, and with great patience and gentleness. Some parents, with whom good-manners is a great object, are in danger of making their children perpetually uncomfortable, by surrounding them with so many rules, that they must inevitably violate some one or other a great part of the time. It is much better to begin with a few rules, and be steady and persevering with these, till a habit is formed, and then take a few more, thus making the process easy and gradual. Otherwise, the temper of the children will be injured, or, hopeless of fulfilling so many requisitions, they will become reckless and indifferent to all.

But in reference to those who have enjoyed advantages for the cultivation of good-man-

ners, and who duly estimate its importance, one caution is necessary. Those who never have had such habits formed in youth, are under disadvantages, which no benevolence of temper can remedy. They may often violate the tastes and feelings of others, not from want of proper regard for them, but from ignorance of custom, or want of habit, or abstraction of mind, or from other causes, which demand forbearance and sympathy rather than displeasure. An ability to bear patiently with defects in manners, and to make a candid and considerate allowance for a want of advantages, or for peculiarities in mental habits, is one mark of real good-breeding. On the contrary, a sarcastic smile, sneer or expression, tending to make sport of plain, uneducated persons, who may act a little awkwardly, would be highly unbecoming in persons of dignified manners, and is pretty sure evidence of ill-breeding.

But it may be asked, what has good-manners to do with a Christian education? It may be answered, much. One of the blessed and happy effects of Christianity is, to lead out of all barbarism and heathenism, and into enlightened civilization; and enlightened civilization leads to refinement of manners, and an easy and happy intercourse among mankind, in which the rights, feelings and opinions of each other will be properly regarded.

It is one of the happy effects of Christianity to soften the heart of the truly converted follower of Christ into love and good-will to men; and that love and good-will will have a powerful tendency to regulate his manners with his fellow-men. When we speak of good-manners, we do not mean that fantastic, insincere and superficial courtesy, which is prompted by the love of flattery and the vanity of the world. The solid Christian cannot undertake to imitate the light and foolish manners of vain people. His conscience and his dignity as a man and a Christian, will set him above it. But at the same time, he will himself practice good-manners and courtesy, prompted by good-will and kindness, and the ennobling virtues of the religion of Christ. There are no manners so truly refined, dignified and graceful as those which are the offspring of a Christian education, and a true and hearty adoption of Christian principles into all the transactions of life.

We find, by reference to the Holy Scriptures, that the manners of those holy men who had faith in God, and walked in his law, were in a high degree dignified and refined. The history of Abraham, of Naomi, Boaz and Ruth, of Mary and Elizabeth, as well as others, sufficiently shows this. Roughness, slovenliness, filthiness, carelessness, form no part of Christianity; they are a part of heathenism, and, as their tendency is in that direction, Christians should be careful to avoid them, and other kindred evils.

Let us all, therefore, of whatever age, who profess Christianity, give in to the spirit of improvement in good order, neatness, gentleness and good-manners; for all have a warfare, even to old age, to attain to and maintain good habits and good manners; and all ought to strive, even to advanced years, to improve themselves in all those moral and Christian virtues and graces, which will make them more agreeable to those with whom they associate or have intercourse, and increase their own happiness accordingly. And let us all labor in good faith and good earnest, by precept and example, to teach and guide the beloved children and youth in the same way.—*Richmond Tract.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 21, 1868.

North Carolina Yearly Meeting—(*Concluded.*)—The consideration of the state of Society, as introduced by the reading and answering of the Queries, was the occasion of Christian counsel. And here it may be remarked that in the sittings of the Yearly Meeting, in the evening companies gathered for the reading of the Holy Scriptures before retiring for the night, and in the public meetings for Divine worship, most of the preaching was in the persuasive unction of the Spirit, and in the demonstration and convincing and convicting power of God—so that many souls responded to the language, "Come, let us join ourselves unto the Lord in a perpetual covenant." How insignificant did the aristocracies of earth which make such demarcation between the lofty and the lowly, appear, in remembering the language of "the high and lofty One who inhabiteth eternity, whose name is Holy,"—"I dwell in the high and holy place,—with him also that is of a contrite and humble spirit." He who in infinite condescension took upon Him the form of a servant, says to the humblest and obscurest of the families of men, "Behold I stand at the door and knock. If *any man* hear my voice and open the door, I will come in to him and sup with him, and he with me." Thus is experienced the true supper of the Lord.

Report was made by the *Committee on Freedmen*, but as the members of it live re-

motely from each other, they had not condensed their statistics, and the members from the several quarters made verbal additions. The interest in this work is on the increase.

The *Peace Conference* Report as presented by the Secretary of the Peace Association, brought the testimony against War vividly before the meeting. John Henry Douglas, in an animated discourse, proved by statistics the horrors and the folly of the martial system, and the meeting was ably addressed upon the subject by Francis T. King and Jos. Moore. The merciful preservation extended to North Carolina Friends in the faithful upholding of peace principles could not fail to claim notice. The Association had circulated largely the account of their sufferings—the pamphlet recording them having been republished in England. This little book might well be added to "*Besse's Sufferings*," and it is a fit olive branch for the Dove of Peace to carry in her bill as she wings her flight over "the sea and the waves roaring,"—over the tumultuous waves of human society,—bearing the motto, "Peace on earth—good will to men." It was animating to glance over an assembly composed of persons who might have felt the shadow of the solemn North Carolina *pass-over* when the terrible death angel sheathed his sharp sickle, as he *passed harmlessly over* the dwellings of a people whose ties to existence were as tender and as dear as ours, but who, for the testimony's sake, loved not their lives unto the death. And now they were called upon to spread among others principles the virtue of which they had proved, because "the fruit of righteousness is sown in peace, *of them that make peace.*"

An interesting meeting of the *Tract and Bible Societies* was held, and it was concluded to turn both concerns, with the books and funds on hand, over to the Yearly Meeting, which, at a subsequent sitting, accepted the trust and adopted a plan of organization, with a view to greater efficiency.

On Fourth-day morning the assemblages for worship were very large. Aged men who were likely to form a correct estimate, expressed their belief that there had not been so many people on that hill since the army of the Revolution withdrew from it. The house being well filled, (accommodating about 700 persons,) an equal number met in the groves, where rustic seats had been arranged, and the massy branches formed their only roofing. It was a pretty conceit of Bryant:

> "Ere man learned
> To hew the shaft, and lay the architrave,
> And spread the roof above them,—ere he framed
> The lofty vault, to gather and roll back
> The sound of anthems; in the darkling wood,
> Amidst the cool and silence, he knelt down
> And offered to the Mightiest solemn thanks
> And supplications."

Both these meetings were held in the power and authority of the Church's adorable Head, and deep impressions were made upon many hearts.

An appointed meeting was held at 9 o'clock on Fifth-day morning, for those who, though not recorded as ministers, have believed themselves called to the ministry of the word. We know not that there can be a service undertaken in the Church more delicate than this, or requiring more of mature wisdom and experience,—"for though we have ten thousand instructors in Christ, yet have we not many fathers." After remarks from the Friend at whose request the meeting was called, valuable counsel was imparted by Joseph Moore. Late in the meeting, the venerable Asenath Clark (daughter of *dear* Nathan Hunt) walked in with feeble steps, and following the service of J. M., spoke precious words with maternal tenderness, rightly dividing the word of Truth for an audience whom she regarded as her children. An unction from the Holy One attended, and the desirable solemnity followed—under which the opportunity closed.

The *Yearly Meeting Boarding School* at New Garden is an important institution, worthy of the cherishing care of the Society. It has been a blessing to many, and its importance will be increasingly felt. It is well conducted, (Samuel Craft Collins principal teacher,) and the primary schools will need it as a finishing department.

Among the statistics brought out by the reports, it appeared that 1633 members are quite clear of the use of intoxicating liquors —45 use it and 59 others not reported. There are in the Yearly Meeting 895 children between the ages of 5 and 18. These figures make an aggregate of 2632, and we suppose the membership of the Yearly Meeting to be about three thousand.

There are 32 established meetings and 42 First-day schools. In these are engaged 40 superintendents and 253 teachers. There are 3122 scholars enrolled, of whom 1107 are our members. The average attendance is 1895. To many children not Friends, this furnishes the whole opportunity for education, literary or religious. Many children of Friends who board during the week within reach of the day schools, cannot on First-day attend the schools at the meeting-houses. There are under the care of North Carolina Friends 18 First-day schools for colored pupils, with 655 scholars. This is independent of the schools under care of the Freedmen's Association of Philadelphia, &c., which have been productive of incalculable good. There is in this Yearly Meeting a Normal First-day school, in which work our Friends appear to be the pioneers.

Marmaduke C. Cope gave a detailed and intensely interesting statement of an educational movement among colored pupils, instructed altogether by colored teachers, which was of itself sufficient to demonstrate their capability of intellectual advancement. His account of their proficiency in Latin and Greek, and other polite and classical branches, was received with deep attention, not unmixed with surprise.

The educational statistics of the Baltimore Aid Association are sufficiently embodied in the excellent letter from New Garden, (see last No. of Review, page 187), to which the reader is referred.*

The schools under the charge of that Association are of so high a character that great results have already ensued. There seemed, indeed, at first, some danger that well-instructed youth, on completing their education, would find it needful to leave the State in search of congenial and profitable employment. To meet this state of things the Agricultural movement was exactly what was needed, and now the tide of emigration from North Carolina appears to have ceased. Indeed that State presents, in the central and western portions, inducements for *immigration*. A salubrious climate, attractive rolling land, a fine growth of forest trees, indicating original strength of soil, well watered, abundantly productive of fruit, and even the worn-out tracts as capable of restoration as the Government has proved to be of reconstruction. The State is rich in coal and mineral wealth, which are being developed by a judicious railway system.

The corporation of "*Company Shops*," a town of manufacturing importance and central location, and a noted thoroughfare, impressed with the value and superior character of the educational achievements of the Baltimore Association, applied to them for one of their teachers, for the purpose of establishing a first-class school under their system; and they have built a school-house well and specially adapted. The Association was quick in comprehending the educational importance to the State of the proposal, and could not turn away from it. They accordingly detailed for the work our young Friend Ezra Meader, one of their most efficient teachers. The whole expenses are assumed by the applicants, whilst his proper position is amply secured, and the praiseworthy objects of our Friends promoted. The school will be subject to the visits of the Superintendent of Education. As it is the desire of the employers that E. M. should also conduct a First-day school, particularly for the benefit of the numerous operatives, a field of peculiar and extensive usefulness seems to be opened.

An afternoon was appropriated to a public *Agricultural meeting*, which was largely attended, and of course was not confined to our members. F. T. King was called to the chair as President of the Baltimore Association, and, in an opening address, evinced that his mind had grasped the whole subject, and that he was fully alive to the exigencies of this interesting portion of our common country. Wm. A. Sampson, the Superintendent of Agriculture, in a lively speech, fraught with solid instruction and much wit, but no levity, held a crowded and miscellaneous audience in fixed attention, while he told of his operations, his successes and failures during the year. A number of Agriculturists, (most of whom had obtained seed from the depot of

*A typographical error occurred in No. 11, page 170, in speaking of the Normal School. It was intended to say that 40 teachers are receiving instruction there, and also 56 advanced scholars who intend to pursue teaching as a profession.

the Association,) gave their testimony relative to the successful cultivation of clover, timothy and other grasses, the cereals, &c., and the value of an improved mode of farming—deep plowing, and the use of fertilizers. The meeting was well conducted, and its whole tendency was for good; the results will be seen in many fields covered with verdant turf,—in tracts of waving grain, and in the bountiful responses of Nature to the hand of the diligent man. The words of Solomon were quoted as a negative example: "The sluggard will not plow by reason of the cold: therefore shall he beg in harvest and have nothing."

Various matters of routine business, common to all Yearly Meetings, were transacted. A minute was made embodying the religious exercises, which we hope to see ere long in the printed minutes. In the course of the week two visits were made by men Friends to women's meeting, and when the business was completed, the shutters were thrown open. Joseph Moore, whose services in the Yearly Meeting, as Educational Superintendent and as a Gospel Minister, have been acceptable and helpful, was much favored in a brief and tender farewell exhortation. Our beloved Friend Samuel Bettle bowed the knee before the Lord, and, after a very solemn pause, the concluding minute was read, and the disciples who had labored together in the harmony of the Gospel, parted in the love of Christ,—"no schism in the body."

After the storm of persecution in which the followers of the Prince of Peace had been strengthened to "quit themselves like men," how applicable the words of the "beloved physician"—"Then had the churches rest, throughout all Judæa, and Galilee and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." [*In the list of accredited visitors attending this Yearly Meeting, the name of F. T. King of Baltimore was inadvertently omitted.*]

Christian Intrepidity.—To estimate the value of the testimony against human slavery borne by our Friends in North Carolina and Tennessee, it is only necessary to remember that the "haughty South" were unwilling to brook the slightest rebuke of the system, and that lynching or even death was sure to be the fate of those who used language much feebler than was contained in the Carolina *printed* Discipline and acted upon through the limits of the Yearly Meeting. In that printed Discipline, through all the prolonged reign of terror, stood the words:

"We have found it to be our indispensable duty to *declare to the world* our belief of the repugnancy of slavery to the Christian religion. It therefore remains to be our continued concern to *prohibit* our members from holding in bondage our fellow-men."

The Discipline specified as disownable various grades of recognition of ownership in man—as hiring slaves of their masters or mistresses, taking minor slaves for a time and returning them to their masters, and acting as executors or administrators when slaves were bequeathed,—"or being *accessory to any step whereby their bondage may be prolonged.*"

There was moral heroism in maintaining such an organic law, and in reading and answering at stated times the sixth Query:

"Are Friends clear of purchasing, disposing of or holding mankind as slaves, so as to prevent them from receiving the benefit of their labor? And do they use those well who are set free, and under their care through non-age or otherwise, endeavoring to encourage them in a virtuous life?"

Report of the Female Branch of the Aux. Bible Assoc. of Friends of Phila. Quarterly Meeting.—The document before us is ably written, and well adapted to occupy profitably the attention of an anniversary meeting. Its interest, however, is local, and only upon a par with similar organizations in an hundred neighborhoods within the limits of which our circulation is quite as extensive. It is aimed to make the Review as acceptable in the Eastern, Western and Southern States as in Pennsylvania, and to devote as much space as practicable to matter desirable to the entire class of readers. A brief notice, therefore, of this paper may suffice.

An aggregate distribution is reported of 187 copies of the Holy Scriptures during the past year, most of which were given by the single volume, and the circumstances of the

recipients known. This mode of distribution is likely to be highly beneficial.

"A poor freedwoman, whose husband received a Testament, was asked if they read it to the children daily, and whether they ever read to them the accounts of the good men in the Old Testament—Noah, Daniel, Job, &c. She answered 'We cannot read that to them, for we do not own the whole Bible,' adding, with much feeling, 'O! I do *crave* a Bible.' When one was handed to her a week after, she received it with striking solemnity of manner, and accepted it as if, truly, to her beyond all price. A Bible was given to a colored sailor at his own request. He had before he left given evidence of a change of conduct. A letter was sent from him whilst in Paris, warmly expressing his thanks and value for his Bible, which had proved to him a great comfort, and asking for more tracts."

DIED.

WORTH.—At the residence of her father John Bufkin, on the 30th of Fourth month, 1868, Sarah E. Worth, wife of William W. Worth; a member of Duck Creek Monthly Meeting, Ind. This dear young friend having whilst in health experienced the forgiveness of sins, evinced when dying, by pious expressions, faith and trust in her Redeemer.

SIMPSON.—On the 5th of Tenth month, 1868, at the residence oi his parents, Austin E. and Sibylla F. Simpson, Richard F. Simpson, in the 27th year of his age; a member of Chesterfield Monthly Meeting, Ohio. This dear young Friend has left a precious savor, by his sweetness of resignation to the Divine will, and by his overflowing concern for the spiritual well-being of others, as also by strong evidences of love, faith and trust in the blessed Redeemer.

BIRDSALL.—At her residence in Newburg, N.Y., on the 6th of Tenth month, 1868, Palmyra, wife of Gideon M. Birdsall, in the 77th year of her age; an esteemed member and elder of Marlborough Monthly Meeting. That grace that had enabled her to promote the cause of our Holy Redeemer by a consistent Christian example, strengthened her to endure with calm resignation the bereavement of two dear grand children, members of their own family, a few days prior to her own decease, and with humble trust in the merits and mercy of her Saviour, to commit herself to his keeping through the dark valley of death. Another, the infant daughter of our friend Albert Birdsall, now lies beside her two little brothers above mentioned, all dying within the brief period of three weeks.

[ERRATUM.—In the obituary last week, p. 171, of *Ellen Barker*, her mother's name should read *Lydia P. Frye*.]

Education and Agriculture in North Carolina.

The efforts of the Baltimore Association of Friends having been, under the Divine blessing, attended with many deeply interesting and important results promoting the true welfare of our religious Society in North Carolina, as well as the cause of Truth among the people of that State, it is believed that a statement of these efforts and results will be acceptable to the members of Philadelphia Yearly Meeting.

A meeting will therefore be held at Arch St. Meeting-house, on Fifth-day, the 3d of Twelfth month next, at 7½ o'clock, P.M., at which our friend Francis T. King, of Baltimore, has been invited to deliver an address presenting the striking details of this remarkable work.

Friends generally both of the city and country are cordially invited to attend. 2t

Correspondence.

[The following letter was written for the *Review* by a Friend in Cornwall, England. It will be welcome to many readers.]

On First-day, Twelfth month 7th, Eli and Sibyl Jones attended Truro meeting in the morning, at which many non-members were present, and in the evening a public meeting was held, when the meeting-house was crowded; both E. and S. J. were strikingly engaged.

On the evening of the 14th they had a public meeting in the closed meeting-house at *Come-to-good*, which was well attended, some standing outside the open windows. Exactly 200 years ago Geo. Fox was in Cornwall, and probably preached in this building. E. J. alluded to this at the close of the meeting; at the beginning he earnestly prayed for a blessing on the occasion, and the meeting was a very impressive one. E. J., after dwelling on the text, "If any man will be my disciple, let him deny himself, take up his cross daily and follow me," referred to the words, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." "Mark these words—I am quoting them correctly; dost thou ask,, 'Will He take up His abode in this poor, sin-stained, defiled heart of mine?' Oh, no, not as it is now, but He will come in, in his true character of Refiner, and will cleanse and purify it, and make it a temple fit for Himself to dwell in," etc. E. J. also expressed his desire that some present might, "like Mary, press still closer to the feet of Jesus than they had ever yet done. Let them wash His feet with their tears, and wipe them with their hair; yes, and kiss his feet and anoint them with ointment till the odor of it shall show to all in the room what they are doing," etc. S. J., in the midst of a striking sermon, addressed some one present who in despair had been tempted "to cut the brittle thread of existence; but there is mercy for the chief of sinners; art thou greater than the chief?"

On the 16th, E. and S. J. attended the week-day meeting at Truro, to which non-members were invited. S. J. spoke most earnestly and at great length on the work for all to do, especially addressing her own sex. "If they sought for guidance, their steps would be directed to one and to another, whose hearts would be prepared to receive their message; and what a blessing would rest on such labors! . . . Not to be too much afraid of 'creaturely activity;' waiting on the Lord did not necessarily imply stillness, but waiting to do our Lord's bidding as a servant might. Did they

think themselves unworthy? Unworthy! Who ever did feel *worthy* to utter the blessed name of Jesus? The *daily* prayer should be, 'Lord, show me the path of duty, whatever the crosses which lie in it may be, and by Thy grace helping me I will walk in it.' Oh, how blessed to hear the words, 'She hath done what she could.'" E. J. spoke briefly and beautifully of silent worship; of being permitted even "to enter the very presence chamber of the King!" On the evening of the 27th, E. and S. J. had an interesting meeting with children from various schools. On the 28th, two long-to-be-remembered meetings were held at Truro, to which Friends from all parts of the country were invited. Greatly favored as the previous meetings had been with a consciousness of the nearness of Christ, perhaps the words, "Thou hast kept the good wine until now," might be applied to those held on this day. At the morning meeting, a large number of non-members were present. E. J. dwelt principally on the text, "The Spirit and the Bride say, Come; and let him that heareth say, Come," etc.,—alluding also to the words, "Behold, I stand at the door and knock;" "mark the tense: He is *still* standiing there—now—knocking at the door of thy heart; waiting, till his head is filled with the dew and his locks with the drops of the night: 'Open to me, my love, open to me, thou whom I died to redeem.' The Holy Spirit is calling thee to open to Christ; and how will it be if thou dost? Christ Himself will come in and will sup with thee and Thou with Him. Why should not the young woman in her bloom throw herself into the arms of Christ, saying, 'Here am I?' Why should not the young man in the prime of his days devote his strength to the service of His Lord? . . . Our great responsibilities; let us not only say 'Come' with words, but by our lives and by our examples, that those who are around us may take knowledge of us that we have been with Jesus. If we are wandering ourselves on the desolate mountains, seeking our food here and our water there, and uncertain where to find it, we shall often be hungry and thirsty, and shall not have much inducement to hold out to those whom we are inviting. But if we draw our food from the King's store-house,—if we drink from the inexhaustible fountain of Christ's love, from which all the world may drink and be satisfied,—then we can say confidently to each of our friends and acquaintance, 'Come thou with us and we will do thee good," etc. S. J. also spoke strikingly and at length. In the evening meeting she quoted Canticles ii. 11, 12 and most of 13th verse, and Hosea xiv. 5, 6, 7, as being to some extent applicable. This meeting was for Friends, and the addresses of both E. and S. J. were on the duties and privileges of such. Speaking especially to the young, S. J. remarked that "Christ's presence should be their meat and drink, His service their delight, His will their treasure." While strongly pleading with them to value and to be in no haste to resign the blessings open to them through membership in their own Society, she impressively enjoined towards others the exercise of that "charity which is the bond of perfectness." . . . We were but few in number, but "one shall chase ten thousand," etc. . . . "Quench not the Spirit, despise not prophesyings." She concluded with 2 Cor. xiii. 11. E. J. remarked that while he had found brothers and sisters beloved in every community, yet order demanded that every family should have a special care over its own concerns, enlarging considerably on how his own deliberate judgment attached him to the principles of Friends, and urging, especially on his younger hearers, an appreciation of their privileges as members of our Society. He concluded with Paul's words: "Watch ye, stand fast in the faith, quit you like men, be strong." On two previous occasions he had alluded in a striking manner to this text, speaking of it as being as applicable to Englishmen of the present day as to the men of Corinth; also quoting it in an earnest appeal to young men, and then saying that to young women this injunction was equally important.

For Friends' Review.

PRISON NOTES.—NO II.

The Boston City and Suffolk Co. Prison.—This is a place for detention of persons arrested for crime. They are confined in separate cells. Of course no labor is exacted. The entire separation of untried prisoners from each other and from convicts appeared a most desirable plan. The evils flowing from the unrestricted association for weeks, oftentimes for months, of criminal persons, without any employment, must be manifest to any thoughtful mind. Yet this vicious system is practised in a great majority of the municipal prisons in our country. Many persons are arrested upon erroneous charges, and many children and others, guilty of some breach of law, but yet of general good character. Witnesses in important trials, who cannot give security for their appearance at court, are also sometimes confined. To herd these in common apartments with low malefactors and the filthy, loathsome scum of society, which finds its way to our prisons, is a needless, and may we not say *criminal*, aggravation of the hardship of that confinement which the ends of justice demand.

The House of Correction, South Boston, is an intermediate prison, to which convicts are sentenced by the county or city courts for

assault, simple larceny, breaking and entering, and various crimes of lower grade than those which receive State prison sentences. The terms of confinement vary from two months to several years, though a majority of them do not exceed six months. Of the committals last year, numbering 674, 201 were females. There were about 400 inmates at the time of our visit. There are 300 cells for men and 180 for women, 7 feet by 3½, and 7 feet high. Here the prisoners eat their meals and pass their time when not at work or in the chapel.

It was interesting to us to find that Capt. Robbins, who appears to be a kind-hearted and very efficient officer, has been the "Master" of this institution for *thirty-five* years, and had, for *nine* years previous, filled a subordinate position. That his interest in and capacity for his work do not flag, and that improvements are prosecuted by him to success, the Reports of the Directors show. The continuance of an officer during his satisfactory performance of duty is a far better measure of his term than the domination of his political party. The one system makes the good of the institution the paramount object. The other regards the office as a prize to be won for the benefit of the party and of the officer. 100 men were at work at brush-making and 64 at boot and shoemaking, under contracts at 75 cents per day. A number of men, 27 of whom worked sewing machines, were making garments, &c., for city clothing stores, and earned "all of a dollar a day."

In the women's department were 42 sewing machines busily at work, and about as many women were sewing with needles. Altogether they can earn from 75 to 80 cents a day, whilst six years ago the female prisoners averaged but about *five cents*. In winter, those women who behave well are allowed to sit up and sew with the needle till 8 o'clock, P. M., and to converse with each other. This privilege is valued and not abused, and results well morally and financially. The clothing they wear to the House is kept separate, in open, numbered stalls, and given to the owners on their discharge. The chaplain has some devotional service every day, and preaches twice on the Sabbath, all the prisoners being collected in the chapel, those of different sexes so separated as not to see each other.

Deer Island Institutions.—Deer Island is situated in Boston Harbor, about six miles from the city, and is appropriated for the temporary residence of a portion of her vagrant, pauper and criminal population. In a large building here are several different establishments.

1st. An Almshouse, containing 225 paupers, male and female. The young children are cared for in a nursery. An interesting apartment to us was the "Old Ladies' room," where special attention is paid to the wants of respectable women in the decline of life, who, without criminal courses, have become dependent on public charity. It was gratifying to see how comfortable they can still be made. The men who are able work on the farm.

2d. The House of Industry. 139 male prisoners, drunkards, &c., and 234 female prisoners, nightwalkers, drunkards, &c., are subsisted. The men labor on the farm. Some of the women perform the domestic work of the large household, but many were at sewing machines or plying the needle. Clothiers' work has recently been introduced to great pecuniary advantage. "Nine-tenths of the women, certainly," said the Superintendent, "are addicted to drinking." A record of the weight of prisoners is kept. Women gain on an average 9¼ pounds, men 7 pounds. They are confined in separate cells at night.

3d. House of Reformation for Boys. Here were 257 boys, truants, vagrants, &c., committed by the city magistrates. They enjoy the benefits of a good school—the smaller boys during the whole year—the larger ones only during the winter term of six months. In summer these latter labor on the farm, and, it is said, advance in learning more than when in school the year through. The punishments used for misconduct are the rattan, deprivation of a meal or solitary confinement. When sufficiently instructed, efforts are made to secure good places for them.

4th. In a separate building and yard is the Girls' Reform School, at present numbering 33 inmates. Their delinquencies are analogous in character with those of the boys of the House of Reformation. They are instructed in domestic labor and in letters.

5th. About 40 boys, the children of paupers, occupy a house at some distance, built specially for them, in order to keep them from corrupting association with the men. A similar building is contemplated for the girls of the Almshouse.

These various institutions are all under the care of one Superintendent. The farm is worked by the pauper and criminal men and boys, and also *enlarged*, six or eight acres of land, on which most abundant crops are raised, having been added by carting or wheeling earth upon the marsh from an adjoining hill. This makes a perpetual employment in the intervals of farm labor, for those able to work.

Though everything seems to work harmoniously in this heterogeneous population, a stranger is unpleasantly impressed with the

congregating together of the poor and the vicious, the old and the young, in one vast dining hall, and their mingling so much as they do at labor, though under supervision. We were glad the subject claims the attention of some of the thoughtful citizens of Boston, who will doubtless find a remedy.

S. A.

For Friends' Review.

THE METEORS.

Haverford College, 11th mo. 14, 1868.

According to established usage, watch was kept by the Senior and Junior Classes for the meteors throughout the entire night of the 13th inst.

The display was remarkably fine, even excelling in some respects that of last year. About 6000 meteors were counted, and of nearly 4000 the exact time was noted by the clock in the observatory. The paths of the most brilliant were marked on charts furnished for the purpose by the Connecticut Academy of Arts and Sciences, and by the Superintendent of the National Observatory at Washington.

Many of the meteors left trains that continued visible for several minutes. Of these the most brilliant appeared at about 10 minutes after 1 o'clock. It started from near the Pole Star, and coursing down by Cassiopœia, exploded, lighting up the whole heavens, and leaving a train that continued visible no less than *three-quarters of an hour*. During this time the train underwent several curious modifications of form while drifting slowly through a space of some fifteen degrees in the direction of α Andromedæ.

Another, like a cone of white light, burst forth from the centre of the blade of the Sickle, changing to yellow, then to green and bright red, and leaving behind it a rosy cloud that continued for several minutes.

The height of the shower was between 2 and 4 A. M., during which interval more than 1250 meteors were counted. The greatest number in one minute was 38. S. J. G.

THE TWO VILLAGES.

BY H. W. LONGFELLOW.

Over the river, on the hill,
Lieth a village white and still;
All around it the forest trees
Shiver and whisper in the breeze;
Over it sailing shadows go
Of soaring hawk and screaming crow,
And mountain grasses, low and sweet,
Grow in the middle of every street.

Over the river, under the hill,
Another village lieth still;
There I see in the cloudy night
Twinkling stars of household light,
Fires that gleam from the smithy's door,
Mists that curl on the river's shore;
And in the roads no grasses grow,
For the wheels that hasten to and fro.

In that village on the hill
Never is sound of smithy or mill;
The houses are thatched with grass and flowers;
Never a clock to tell the hours;
The marble doors are always shut;
You may not enter at hall or hut;
All the village lie asleep,
Never again to sow or reap;
Never in dreams to moan or sigh,
Silent, and idle, and low they lie.

In that village under the hill,
When the night is starry and still,
Many a weary soul in prayer
Looks to the other village there,
And weeping and sighing, longs to go
Up to that home, from this below;
Longs to sleep by the forest wild,
Whither have vanished wife and child,
And heareth, praying, this answer fall—
"Patience! that village shall hold ye all!"

WILLIE AND THE APPLE.

Little Willie stood under an apple tree old,
The fruit was all shining with crimson and gold,
Hanging temptingly low—how he longed for a bite,
Though he knew if he took one it wouldn't be right.

Said he, "I don't see why my father should say,
'Don't touch the old apple tree, Willie, to-day;'
I shouldn't have thought, now they're hanging so low,
When I asked for just one, he should answer me 'No.'

"He would never find out if I took but just one,
And they do look so good, shining out in the sun,
There are hundreds and hundreds, and he wouldn't miss
So paltry a little red apple as this."

He stretched forth his hand, but a low, mournful strain,
Came wandering dreamily over his brain;
In his bosom a beautiful harp had long laid,
That the angel of conscience quite frequently played:

And he sang, "Little Willie, beware, O beware!
Your father is gone, but your Maker is there;
How sad you would feel, if you heard the Lord say,
'This dear little boy stole an apple to-day.'"

Then Willie turned round, and, as still as a mouse,
Crept slowly and carefully into the house;
In his own little chamber he knelt down to pray
That the Lord would forgive him, and please not to say,
"Little Willie almost stole an apple to-day."

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 16th inst. have been received.

Great Britain.—The Queen's proclamation dissolving Parliament was promulgated on the 11th. Writs were issued for the elections to commence on the 13th. The 10th prox. is fixed for the meeting of the new Parliament. Extensive precautions against disturbances at the polls had been taken by the police authorities. At the latest accounts, much excitement prevailed, but the elections had been attended with little or no violence. A slight disturbance occurred at Manchester on the 15th, but it was soon quieted by the police. Lord Stanley made a speech to his constituents on the 13th, in which he defended the policy of the Ministry; said, in reference to the state of Europe, that the mutual jealousy and the overgrown armaments of France and Prussia were a source of uneasiness, but that he believed if peace was maintained, France would become reconciled to the union of

Germany under the leadership of Prussia; and declared himself in favor of Parliamentary reform, but opposed to the disestablishment of the Irish Church. In the course of his address, he announced that the differences with the United States were so far settled that the arrangement made only awaited the ratification of the government at Washington.

France.—It is reported that at a recent council of Ministers, evidence was adduced of the existence of a conspiracy for the overthrow of the existing order of things in France, and that vigorous measures for its suppression were resolved on. Public journals, it was said, would be exempted from interference if they refrained from exciting the people against the government.

The prosecution, by the government, of the parties who promoted a subscription for a monument over the grave of M. Baudin, one of the victims of the *coup d' état* of 1852, has resulted in the conviction of several journalists and others, all of whom have been heavily fined, and additionally punished by the suspension of their civil rights. The decision of the Courts in these cases caused much popular indignation in Paris, and unusual agitation was apparent, leading to extraordinary precautions on the part of the police and military authorities. The Ministers of Justice and of the Interior had issued instructions to the Prefects of Departments, requiring them to suppress all public manifestations in regard to the *coup d' état*. The government has commenced prosecutions against some journals for violations of the press law, and the office and materials of the *Temps* have been seized by the police, and its publication has been suspended.

Baron James Rothschild, head of the Paris banking house of that firm, and the last surviving son of its founder, died in Paris on the 15th inst., in his 77th year.

Spain.—The *Correspondencia* of Madrid says there is reason to believe that the Spanish government will soon conclude treaties of peace with Chili and Peru. It attributes this happy result to the mediation of the United States, and to the sympathy aroused in Spain by the desolation caused by the recent earthquakes in Peru and Chili.

The formation of a Protestant church in Madrid has been sanctioned by the Provisional Government. A public meeting of those favorable to the abolition of slavery in the Spanish dominions, was held in Madrid on the 22d ult., at which speeches were made, poems read and appropriate resolutions passed. A letter was read, signed by several women of high social position, asking for the speedy abolition of slavery. Women also appear to have been present at the meeting, and two participated in the proceedings by reading poems. The formation of a "Ladies' Anti Slavery Society" was announced.

The Provisional Government has declared all Spanish colonial ports free, and abolished anchorage duties. A majority of the Governors of the provinces of Spain have requested an increase of their respective garrisons, but Gen. Prim has replied that such increase would be beyond the resources of the country. Troops are concentrated in New Castile, to be sent wherever required. A band of malcontents who had held possession of Seville since the revolution, and refused to obey the orders of the national government, were disarmed by the regular troops on the 14th inst. after a fierce contest, and quiet was restored in the city. A great demonstration in favor of a monarchical form of government took place in Madrid on the 14th, at which it was estimated that 50,000 persons were present, and speeches were made by Olozaga, Prim, Serrano and others. The Republican party is said to be gaining numbers and influence in Seville and Cadiz.

Russia.—An international military commission, called by the Russian Emperor, to draw up a convention for mitigating the horrors of war, commenced its sessions in St. Petersburg on the 11th inst. It has agreed to prohibit the use in war of all explosive projectiles weighing less than 400 grammes, (about 1 lb. Troy.)

Danubian Principalities.—A violent shock of earthquake occurred at Bucharest on the 13th inst.

South America.—The latest advices from Paraguay represent that the position held by Lopez had been reconnoitred by the Allies, and thought to be unassailable. Some battles had taken place, with varying results.

Earthquakes continued frequent during last month, on the coasts of Peru and Chili, but were less severe than those experienced in the Eighth month. A volcano in the Andes, about 80 leagues from Copiapo, was in a violent state of eruption at the last accounts.

Domestic.—A brilliant meteoric display was seen on the night of the 13th inst, throughout the country. By Atlantic cable we have accounts that it was also observed at Oxford, Eng., but at London, clouds prevented the view. At Washington, D. C., during five hours, about 2500 per hour were noted.

A dispatch from San Francisco on the 16th, announced that passengers and mails were then carried on the Central Pacific R. R. to Argenta, Nevada, 385 miles east of Sacramento, and the track was laid 65 miles farther east. About the end of last month, the government Commissioners on the Union Pacific R. R. had been instructed to examine and report on 50 miles of road extending to 860 miles from the initial point, and both roads are pushing rapidly forward.

On the night of the 15th inst. an earthquake is said to have been distinctly felt at Elizabeth, N. J. Four distinct shocks, each lasting about five seconds, were perceived.

In a suit, in Illinois, respecting damage done to crops by fire communicated from passing railroad trains, the Supreme Court of the State has recently decided that the owners of farms lying contiguous to railroads, whose corner grounds are kept clear of grass, and whose grain fields or stacks take fire from locomotives, can recover damages; but where there is negligence on the part both of farmers and railroads, in permitting grass and weeds to grow on the railroad land adjoining the track, and in the fence corners belonging to the farm, so that fire takes on the farm from the railroad land, there can be no recovery. Mutual negligence forbids action for damages. A similar decision has been rendered by a Court sitting at Mount Vernon, Ohio.

The Mississippi Constitutional Convention which assembled in the First month, 1868, at the call of General Ord, then commanding the 4th Military District, appointed a committee of five members to superintend the election for the ratification of the Constitution, and the choice of State officers, &c., and make proclamation of the result. The election was held Sixth month 22d, but no official account of the result had been published, while all the reports had led to the belief that the Constitution was rejected. On the 3d inst., the committee made public their concluding report, which declares that a majority of the legal votes of the State were cast in favor of the new Constitution and of the Union ticket, and gives the names of those chosen as State officers and Representatives to Congress. Under this action, it is supposed, recognition of the State will be sought from Congress.

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For Friends' Review.

WHO IS HE? *An appeal to those who regard with any doubt the name of Jesus.* By S. F. SMILEY. Philadelphia, J. B. Lippincott & Co., 1868. Pp. 102.

"Lo, I am with you alway, even unto the end of the world." In nothing has the tender care of Christ for His Church been more manifest than in the completeness with which He has enabled certain of His servants to neutralize with an appropriate exposition of Truth those injurious forms of doctrine or feeling by which our enemy has sought, from time to time, to prevent many from coming unto Him, and to pluck out of His hand those whom the Father had given him. Almost every kind of opposition to, or departure from the Saviour, repeats itself in some degree with each generation, but only one or two forms assume especial prominence at the same time. According to the development of the evil has been the application of the good. Striking illustrations lie always before us. When, in the early ages, attempts were made to confound the Gospel with Paganism and to corrupt it with Philosophy, there were those who defended the Faith, and preached Christianity "without addition, without diminution, and without compromise." When, at a later day, the assumption of priestly power by men blinded the people and kept them back from the foot of the Cross, Luther held up afresh "Christ crucified" and pointed to "the blood of sprinkling." When professed believers cared not to prove their faith by their works, the "Imitation of Christ" presented a picture, yet cherished, of the holiness "without which no man shall see the Lord." When, again, men relied for salvation upon statements of belief, and substituted for vital religion the observance of ceremonies, "Barclay's Apology" followed the preaching of George Fox in the "demonstration of the Spirit and of power." When the tendency of the age was to deny all Revelation, a hand was guided to meet the error with power and wisdom by tracing the "Analogy of Revealed Religion to the Course of Nature." And when the genuineness and authenticity of the New Testament Scriptures were assailed, mighty men went forth and gathered incontrovertible evidence, enough and to spare, of the "Credibility of the Gospel History." The most bold and offensive manifestation of unbelief in our own time, the so-called "Mythical Hypothesis," has been happily already brought to nought, and its boasted Historical Criticism shown to be hollow and false. The other form, insidious and plausible, sufficiently plastic to admit of many modifications and yet preserve its fatal nature, presents unbelief united with a high morality, and ensnares many. Widely extended and still extending, it adapts itself with facility, by easily altered modes of expression, to minds which have little else in common; sapping the foundation of their happiness and threatening "to deceive the very elect." Has *it* also been met? In part truly, and by many of the Lord's faithful, untiring servants,—but never so completely in any published work with which

we are acquainted as in the remarkable book before us. Now, however, in this day also we can bear witness that the same "ever present Help" arises with each new trouble, and supplies "all our need according to the riches of His mercy in Christ Jesus." We have called it a remarkable book. It is so in several respects. In its simplicity, directness and power as a means of doing good. Wasting no force upon mere subordinate and associated forms of thought or feeling, it traces the great error with quick discernment, into its most unsuspected hiding places, and gains greatly by compressing into a small field the effort which is frequently feeble from distribution over a large one. And the fatal fallacy thus shown to those who know not that they cherish it, is refuted upon the essentially Christian plan of advancing the Truth. It is the method of the Apostles. As in the speech of Paul in the midst of Mars' Hill, and that of Peter in Solomon's Porch, we have here an argument without controversy,—nay, *born of yearning love.* Everywhere you recognize the image of that Spirit which wept over the ungathered children of Jerusalem, and while each page compels the assent of the understanding, the fervency of feeling which permeates it begets also a response from the heart. With an urgency which admits of no denial, the book presses in its very title the question of questions for every age and for our own. It earnestly pleads with us to behold that "there are truths which to reject is to refuse to eat the bread, to breathe the air, to see the light which God has given for the life of man's soul. That there are truths which to doubt is to dispense with, which to dispense with is to deny,—and that of such a nature is, above all others, the Scriptural doctrine of the person and work of our Lord Jesus Christ." The Gospel message is set forth with entire symmetry. The attention of the reader is directed and maintained upon Him who is the "author and the finisher of our faith" in all its fulness. No part of Truth is neglected. All the quotations which appear in the work are from the Bible, and the argument, thus complete within itself, is addressed to such only as receive in some manner the inspired volume: to those who are in suspense or indifferent,—and very earnestly to those who "admire the Saviour's character, approve His moral doctrine, confess the beauty of His sympathy, feel the force of His self-sacrifice, and yet do not accept what are called, and rightly called, the distinct revelations of the Gospel." The grouping of Scripture testimony is so full and convincing that we reverently recognize, as we read, a new fulfilment of the promise, "He shall glorify me; for He shall receive of mine and shall show it unto you." There is such a thing as the "ignorance of over familiarity," which is scarcely less positive than that of non-acquaintance, and many will find here a striking freshness and force of meaning springing from the combination of texts, long well known but imperfectly understood. Concerning the literary character of a work so evidently written and sent forth with the conviction of duty and the prayer of faith, we speak only because the clear, compressed and finished style of its composition will render it particularly available as a means of reaching a large class whose undue intellectual culture unfortunately inclines them to pass by what is less attractively expressed. We commend it to those who have such associates, while it is no less applicable to the needs of many "wayfaring men." We feel convinced that it will be "blessed to the establishment of minds now halting between two opinions, and to the unsealing of eyes unto which blindness hath happened in part." Its small size gives it a great advantage over large volumes, and makes it especially suitable for the purposes of those who are frequently engaged in spreading a knowledge of the Gospel by the distribution of standard religious works. We here introduce the preface and two quotations, which will more clearly explain the object and spirit of the writer.

"It does not lie within the purpose of this work to meet the cavils of those who hold themselves in resolute hostility to the Gospel. It appeals only to such as are earnest in their inquiries, and who prize above any mere pleasantness of opinion the honesty of Truth. Nor does its scope admit of more than a general recognition of all those practical bearings of the Gospel, which fill the Christian's life, as the working out of his salvation. There has been, therefore, no attempt to travel round the vast circumference of Truth, but only to survey steadily Him who is its Centre."—*Preface.*

"Who is He? There are who call Him Saviour, and are willing to take Him as their blessed Example; or still further to recognize the attractive power and vast moral influence of His life and death in stirring our hearts through such sublime self-sacrifice to a kindred devotion. There are those who claim that a warm personal attachment to Him, in whose character they find their loftiest ideal, and then to humanity for His sake, has power, when carried to the pitch of passionate enthusiasm, to purify the soul and raise it above the reach of temptation. And there are others who own Him as their Saviour, but look for His salvation solely in the cleansing power of His Holy Spirit; yet all agree in this, that His suffer-

ings and death upon the cross and the blood which He shed on Calvary, whatever their deep significance, were not the procuring causes of our salvation—not the basis of our acceptance with God—not that by which we are justified—not the proper objects of our faith." Pp. 38, 39.

That the truth is set forth in its fulness, may be seen from the following representative sentence.

"The one great object of faith set before us is Jesus Christ. The awakening, life-giving and transforming power within us is His Spirit." P. 82. E. R.

From Friends' Quarterly Examiner.

ON REDEMPTION AND THE CHRISTIAN LIFE.

A few thoughts affectionately addressed to all, but more especially to the young.

When the sinner is first, in great mercy, aroused to a sense of his fallen and undone condition by nature, he sees that he is in danger of everlasting destruction, he knows that he is continually sinning against a pure and holy God, and that he is utterly unable to deliver his soul from misery. But God graciously arises for his help, and gives him faith to behold that Jesus has offered Himself on the cross, to bear the punishment due to *his* sins; thereby obtaining remission for all who truly believe in Him as the Son of God, their Redeemer.

The poor condemned one is now comforted by the discovery of a way of escape, his only hope of salvation; and he comes, just as he is, with all his sins, sorrows, and cares, and casts himself upon his Saviour, for whose sake he receives the forgiveness of his past sins, and is adopted by his Heavenly Father as his reconciled child, justified in and through the righteousness of Christ; having experienced the "new birth," and a change of heart; no longer wishing to please himself, but to serve his gracious benefactor.

This is indeed a marvellous work, and the Enemy of souls is at his post seeking to betray the unwary, and to induce them to think that they shall never fall; but, if he succeed in lifting them up in their own eyes, and can keep them off the watch, sorrowful will be the fall of such.

He is very plausible in his besetments, so that we may well sympathize with one another under them, for he knows how to adapt himself to our various states and circumstances.

Some he may seek to re-allure into the worldly spirit, by persuading them to think that, having manifested their love to Jesus, by making a few sacrifices for his sake, they need no longer be so strict in their daily walk, but that, trusting that they shall not deviate too far, they may allow themselves in degree to gratify self; to follow *some* of the changing fashions of the world—it may be in their deportment and attire; even inducing them to believe that hereby they may attract into the Christian path such as would not otherwise be inclined to listen to them; but oh! how will their own attachment to their Lord and Master be gradually weakened, by yielding to *that* which really arises from an unwillingness to be counted a fool for His sake!

Others may be beguiled into a belief that, if they only devote more of their time to the instruction of those around them, and in other ways to *their* benefit, they may relax in watchfulness and prayer on their own account; but none can be safe except as they abide in Christ.

It is cause of sincere thankfulness that so many are willing to give up their own ease, in order to lead the neglected ones unto Him; yet it is only as these do themselves sit at His feet, and seek qualification *there*, that they can be enabled availingly to instruct the ignorant as regards their souls' welfare.

And, if we truly love our Lord, shall we not earnestly long to prove our allegiance to Him, by entire obedience to all his requirings? In order to render this, we shall find the need of a continual submission to the "washing of regeneration, and renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs, according to the hope of eternal life."

This is a most consoling text; and blessed be God that we, his unworthy children, may have this comforting hope of becoming, through grace, "heirs of God, and joint-heirs with Christ!"

Thus washed and renewed by his Holy Spirit, we shall be enabled to "work out our own salvation, with fear and trembling;" for when we no longer trust in ourselves, but submit to the Lord's power, He will Himself "work in us to will and to do of his good pleasure," and will perfect *that* which concerneth us to his own praise.

In this state we shall feel our entire dependence upon Jesus, and the necessity of being taught of Him, and we shall desire *ever* to breathe towards Him for help and strength; indeed the soul that is truly alive in Him will so earnestly strive to be, at all times, what He would have it to be, that, when outward things do not require the attention, it will as naturally turn to the Lord as the needle to the pole. And there is no constraint in this; for, when we have no desire so great as to love and serve our dear Redeemer, the eye will be continually to Him, that we may know if our actions, words and thoughts are what He approves. Such are quickly made sensible when they deviate, even slightly, from conformity to His will; and it is their consolation to

humble themselves under his hand, and submit to his gentle chastenings.

This is the blessed life of prayer, whether uttered in words or not; and surely the sense of the freeness and fulness of the pardon obtained for us by Christ, should melt our hearts in gratitude and love to Him who, for our sakes, endured the contradiction of sinners and the agonies on the cross! May every one of us, both older and younger, seek above all things to abide in Christ! then will no man be able to pluck us out of His Father's hand!

With an earnest desire, now in my old age, to be your companion in pressing after this experience, I subscribe,

Your loving and sincere friend,

KATHARINE BACKHOUSE.

SUPERSTITION OF MODERN SCIENCE.

The surprising credulity manifested by scientific men of the present day in acccepting, on very slender proofs, theories about the remote antiquity of man, is cleverly set forth in an able article of the *Princeton Review* for October. The arguments of the linguists, from the number of languages; of the ethnologists, from the forms of ancient skulls; of the geologists, from the position of human fossils; of the archæologists, from the relics of non-historic races; of the sociologists, from the statistics of population; and of egyptologists, from the existing monuments in Egypt; are each in turn analyzed, and the plausible sophistries on which they rest are pointed out with admirable skill.

We have space only to cite a few passages from the refutation of the geological argument, which claims that the antiquity of man is evident "from the presence of his bones in company with those of extinct animals, from the alleged antiquity of the strata in which they have been found, and from the great geological changes which have occurred in the human period." . . . . .

"In New Orleans, while digging a pit for the gas works, the workmen came upon the skeleton of a red Indian, sixteen feet beneath the surface, and overlaid by earth in which stood the stumps of four successive cypress forests. Dr. Dowler, who investigated the matter, concluded that it required 50,000 years to accumulate the sixteen feet of material above the skeleton, and Lyell quotes and partly approves the calculation."

But the deposition of vegetable matter and river mud in the valley of the Mississippi is so rapid that "saplings only seven years old" are found, "around whose trunks two or three feet of earth, above their original roots," have been deposited. "It is possible that the New Orleans man may be 2,000 years of age, but to claim 50,000 years for him is provocative of laughter. This is a fair illustration of the astonishing credulity of scientific men."

"The latest geological excitement is the discovery of a human jaw-bone buried in several feet of gravel, said to be of the glacial or diluvial period, at Abbeville, in France, in company with a multitude of chipped flints, alleged to be tools and weapons of man. The immense antiquity of this diluvial drift, which is found all over Europe and America, was formerly argued from the absence of human remains: now that they have been found in it, their immense antiquity is argued from their position in the drift. This is a good specimen of geological reasoning, which always rests one leg on an assumption."

This Abbeville jaw-bone, it appears, created such a stir that a scientific jury went from London to Paris to investigate it. It was solemnly sawn asunder, and "the peculiar odor emitted by fresh bones when sawn or burnt" diffused itself, and the jury gave a verdict against remote antiquity.

The fossil skull of Calaveras county, Cal., which excited discussion in the meeting of the Association for the Advancement of Science last August, is referred to, and the verdict given by Prof. Hungerford is quoted:

"It was curious," he said, "to follow this discussion and see how much of it should go for nothing as evidence of an antiquity dated beyond the usual accepted creation. Granting the existence of human remains contemporaneously with the remains of extinct mammals, it is to be remembered that it is to be considered, do the extinct mammals actually come down nearer to the present epoch than we have supposed, or does the existence of the human race extend farther back than we have hitherto supposed?"

The arguments of archæologists, from the remains of the buildings and implements of non-historic nations supposed to be hundreds of centuries old, are refuted with equal satire. Among these relics are reckoned some remains of villages built upon piles in certain drained lakes of Switzerland.

"The antiquaries are not exactly agreed how old they are. M. Morlat and M. Gillieron differing a hundred thousand years or so in their calculations; the latter makes the lake dwellings of Neufchatel about six or seven thousand years old, while the former, from the same data, but with more liberal views, calculates the existence of man at a hundred thousand years before the present geological period.

"Quite a number of other relics of a more perishable nature have been recovered from the mud; so many indeed that our Swiss antiquaries have reproduced the dwellings of the Lakemen, and actually have given us a woodcut of a restored village.

"In the meantime we have discussions of their religion, politics and domestic policy; illustrated by specimens of their bread and corn, pieces of the bark and twigs with which they constructed their huts, some pieces of the linen of the chemisettes of their ladies, specimens of the bone needles with which they were sewed, and an endless variety of other venerable relics, altogether too sacred for vulgar handling. We suggest the formation of a court of canonization of scientific relics, after the example of that of Rome.

"We have no data to guide us in such remote researches. Ordinary analogies fail us. Even religious faith gives us little aid; its line of belief is altogether too short for the demands of science. The wood of the holy cross, a good deal worm-eaten, is not yet two thousand years old, but here is an oak axe handle of eleven thousand years of age 'in excellent preservation.' St. Veronica's sacred handkerchief only dates from the Christian era, and the feather of Michael the archangel, preserved in Padua, only claims the age of Moses, but here we have the linen and needles of saints who cultivated dress-making a hundred thousand years before Eve's primitive experiment with the fig-leaves; and we are compelled to veil our faces lest we should fail to treat these holy relics with becoming reverence."—*N. Y. Observer.*

SIBERIAN MAMMOTH.

By Irenæus, in N. Y. Observer.

St. Petersburg.

If you have not been here, my pleasant friend, I have probably seen the flesh and hide of an older animal than you have ever met. Taking a boat on the Neva and being rowed across to the Academy of Science, we made an interesting visit to the Zoological Museum, which has some things of interest far beyond that of any other museum in the world. Here we have something more than fossils, we have the veritable meat of the mammoth and mastodon and elephant. But the Siberian rivers have furnished ice-tombs in which these beasts have been buried for centuries, and when they are brought to light by the change in the course of the streams, or by accidental discovery, they are certainly the most interesting of all the remains of extinct races. The great mammoth in this museum was found in 1799, on the banks of the river Lena in Siberia, and the flesh was so fresh upon it that the beasts and birds of prey were ready to devour it as soon as it was exposed. It is not so large as the mastodon that was found in Orange County, N. Y., in 1840, and reconstructed by my brother. That was exhibited in the city for some time, and was then purchased by Dr. Warren, of Boston, where it is now to be seen—one of the noblest and completest specimens in the world.

The chief interest in this Russian collection lies in the actual skin and hair and flesh of these animals so remarkably preserved. Here is a rhinoceros, but of a species now extinct, with its head almost entirely covered with the original skin, and its feet also, the fine hair being still visible. The seals and otters, sharks and sea horses, sword fish and alligators, lions, tigers, bears, elks and mooses; birds of countless kinds; make up an assortment wonderful in its extent and variety, and the more interesting as the pursuit of science has led to the gathering of splendid specimens from the tropical regions, to be contrasted with the aboriginal growth of these Arctic climes.

A short time since a Russian engineer, commanding a government vessel, was steaming up one of the Siberian rivers, and was suddenly arrested in his course by a curious sight; the river had broken out of its channel, and through the descending flood a monstrous head was rising and sinking, as if making vain efforts to be rescued from the devouring stream. The crew, under the direction of the engineer, addressed themselves to its assistance, and soon discovered that it was a mammoth, which the river in its new course had disturbed from its repose of ages. For some hours they labored to rescue it from the bed of the stream, but when the water had worked its way completely around the animal and loosened it from its grave, the torrent swept it from sight. It was a perfectly preserved specimen of the species of elephant no longer living, and bearing such name as science chooses to give it. Science has also assumed to tell us that these remains have been buried in the wilds of Siberia through "countless ages." But there is no credulity like that of scientific men in pursuit of a pet theory. It finds evidence in the depth of soil where a bone is buried, that determines the ages through which the bone has there been lying, but overlooks entirely the fact that the operations of natural causes are not uniform, the work of years being often done in a day, or undone in an hour. Men of science discover an earthen vessel fifty feet deep in the mud of Egypt, and then "calculate" the length of time it must have required for the Nile deposits to cover the vessel under such a depth; forgetting that the thing may have been settling down there, or in a single year, when the whole mass was softened with the floods, may have found its way to this depth.

I have read all the accounts that have been made by modern scholars of the discoveries of human bones, and the bones of beasts and birds, and have studied with intense interest, in the museum at Zurich, the remains of extinct people who once evidently had

their habitations in the waters of the lake, and I have faithfully tried to investigate the evidence of antiquity which the writings of modern geologists produce; and I am free to say that the proof thus far adduced to show the existence of animals earlier than the literal Mosaic history dates their creation, is so feeble that no sensible jury would give it credence for a moment, if the life or liberty of a man depended on it. Indeed, I do not believe that the geologists themselves would hang a rat on the testimony they produce to show that the Bible account of the creation is a myth. But they know that it is simply a matter of faith, and nothing practical is to come of it, and they press their proofs with a persistency that hardly consists with the impartiality and independence of opinion that distinguish men of science.

For Friends' Review.

THE INDIANS—ONCE MORE.

[This essay has been unavoidably delayed. Ed.]

At a late meeting of the Government Peace Commission, held in Chicago, the following resolution was passed, to be reported to Congress, by a vote of two to one.

"Resolved, that in the opinion of this Commission, the Bureau of Indian Affairs should be transferred from the Interior Department to the War Department."

If Friends are willing that the three hundred thousand Indians within the territorial government of our country should be inhumanly butchered by our troops as they have heretofore been, as is abundantly proven by the reports of the Commissioners on Indian Affairs and by the records in the Indian Office, they have only to be quiet and let the matter progress as it appears to be progressing. But if Friends wish to prevent such barbarous cruelty as would disgrace a nation of savages, now is the time to act, by conferring with the members of Congress who represent them, both Senators and Representatives, before they leave their homes, and particularly with their Senators, who make or confirm the treaties with the Indians. Let every Friend who has an opportunity say to the Senators and Representatives before they leave their homes to come to Congress, that they desire that justice should be done the Indians, in the fullest sense of the term, and request to be furnished with all documents in relation to the Indians. Also that they and their friends will look with deep interest on all the acts and proceedings of Congress in this matter. In my judgment the magnitude of this subject will warrant Quarterly, Monthly and Particular Meetings in appointing committees to visit and confer with the Representatives from the districts in which they live, and the Senators from the State, and to confer with them upon the importance in every point of view of the government doing ample justice to the Indians. By this the servants of the people will learn the wishes and views of their constituents while at home, where they can calmly consider the matter, and they will be far more likely to regard and consider the wishes of the people they represent than they would otherwise be. The enormities and atrocious murder of hundreds of confiding, defenceless Indian women and children by our officers and soldiers, for which the people are both morally and pecuniarily answerable, will, I think, fully justify Friends in calling public meetings of the people in their several localities, and considering the subject and expressing their views in the matter; and also to pass resolutions directing their Representatives, and instructing their Senators in Congress, to use their utmost efforts to have the government do full justice to all the Indians. Such meetings might properly appoint committees, or elect delegates, to wait on the members of Congress who represent them, and urge them to attend to this matter. In conclusion, I offer the following extract from the speech of Commissioner Taylor before the Peace Commission at Chicago.

"On the peninsula of Florida, the government tried to subjugate only—not exterminate—a few hundred Indians. How long did they bring all the skill and courage of the army, with the help of bloodhounds, to bear, in accomplishing the object, and at what cost?

"For seven years we fought them, and at a cost of, perhaps, $50,000,000, certainly not less than $35,000,000, to say nothing of life sacrificed, and still there are several hundred Seminoles in Florida who claim to be free. Now, if it required the army of the United States seven years, at a cost of $35,000,000, to subjugate 1,500 Seminoles, on the little pent-up peninsula of Florida, how long will it take, and at what cost, to exterminate over 300,000 Indians, occupying and roaming over the plains and mountains of the interior, an area of over 200,000 square miles?"

JONATHAN DENNIS, JR.

Washington, 11 mo. 4th, 1868.

Address of the Delaware Association for the Moral Improvement and Education of the Colored People.

Nearly two years have elapsed since the Delaware Association for the Moral Improvement and Education of the Colored People put forth its claims upon public sympathy and solicited the aid of the humane and benevolent. The work then pressed upon us by strong convictions of duty, which were presented in our opening address, has since been carried onward with undiminished confidence in its importance and usefulness. That it would escape hostility and misrepresentation that it would encounter no difficulties o

hindrances, we were not so sanguine as to expect. For these we were prepared, had they proved much more formidable than we found them. One result of our operations has been to diminish prejudices heretofore widely prevalent, and to change the opinions of many candid persons respecting the object we have in view. We have courted the most full and searching scrutiny, persuaded that all who would take the pains to examine, would be satisfied that we had no other aims and purposes than those which were professed. In the review of the past, we thank God and take courage. Far beyond our hopes we have been prospered. Means have not been wanting for the prosecution of our work. Twenty-three Schools have been opened. Over thirteen hundred adults and children have been under instruction, and we have been enabled, for the most part, to secure the services of highly competent and trustworthy teachers. To some of these we feel greatly indebted for the manner in which their duties have been discharged. It has been evident that their heart was in their work, and that they had engaged therein from higher motives than any pecuniary compensation.

We now propose to continue and enlarge our operations, and hope, through the experience that has been acquired, to render them more efficient and useful. We would keep constantly in view the highest good of the class for whose welfare they were undertaken. Our title, "The Delaware Association for the Moral Improvement and Education of the Colored People," indicates our design. We place "Moral Improvement" first, as our primary and most important object. We value "Education" as one of the means to a higher end. The acquisition of useful knowledge, indeed, is productive of many advantages. It enlarges the mind, opens new sources of enjoyment, qualifies for more varied industrial pursuits, makes the man or the woman a more valuable member of the community, improves the home, tends to the diminution of pauperism and crime, and is thus a public benefit. But we look beyond intellectual development and material interest. Education without moral improvement and religious principle is defective and unsound. Genuine morality is founded upon the revealed word of God, and must be learned from the great Teacher of truth and righteousness. From the Saviour of mankind alone can be acquired those lessons of heavenly wisdom which elevate the nature and purify the heart, which raise men above the seductions of passion and sense, make life a happiness and blessing, and gild and brighten the grave. We hope that our Association may promote in some degree pure and undefiled religion, and may prepare those placed under its influence for more enlightened and practical faith. From the outset our Society has been without denominational bias, comprehending members of various Christian bodies. Without infringing upon this principle, we think the great truths of the gospel, bearing upon the heart and life, may be imparted as well as secular knowledge. We shall rejoice greatly, if in our Schools the foundation be laid of that "godliness" which "is profitable for all things, having the promise of the life that now is, and of that which is to come." We teach reverence to the Holy Scriptures, by having a portion thereof read at the daily opening of the School, together with the use of the Lord's prayer. We consider it a recommendation to a teacher when religious instruction on the Lord's day is given to those who are taught the ordinary school studies during the week. And we would have our teachers embrace suitable occasions of inculcating moral duties upon scriptural principles. We look upon those for whose benefit this Association was formed, as children of our one Father in Heaven—embraced in the great redemption of the Son of God—invited by the same Gospel which is our hope, and capable of rising with us to glory, honor and immortality.

In the renewed labors upon which we are now entering, we hope to be sustained and encouraged by those who desire to befriend a long neglected class of our population, who not only would promote their present advantage and social improvement, but who also care for their souls. To those who sympathize with us we shall look for words of cheer and substantial tokens of interest. Our enterprise cannot be carried forward without the liberal aid of its friends and well wishers. Let those who have freely received freely give, and, peradventure, in the great day, the enthroned Christ may recall the benefaction, and say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME."

THOMAS KIMBER, JR., President.
SAMUEL M. HARRINGTON, Secretary.

Executive Committee.—Alfred Lee, William S. Hilles, William Aikman, Hanson Robinson, Edward Tatnall, Jr.

Contributions may be sent to Joseph W. Day, Treasurer, Wilmington, Delaware.

Committee on Finance.—Wm. M. Canby, John P. McLear, William P. Bancroft, John R. Tatum.

MANAGERS.—Rt. Rev. Alfred Lee, Samuel Hilles, Lea Pusey, W. Corbit Spruance, George D. Armstrong, William S. Hilles, John P. McLear, Rev. Wm. Aikman, Samuel

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FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 28, 1868.

A Time to be Sceptical.—Although the word *scepticism* represents one of the most fearful conditions of mind, there are occasions when it is well to be sceptical—when *Faith* will lead to and warrant scepticism. When a man has, by an honest and elaborate process of thought, examination and evidence, arrived at a conviction, it is not well to be easily unsettled. He may not be able at once to recall and recite his evidences, when they are assailed by subtleties or bold assertions, but he may safely rest upon his decision, until there is counter-evidence sufficient to set it aside. If a conclusion rest upon the absolute testimony of Holy Scripture, we have such completeness of proof of the verity and the inspiration of the sacred writings, that when "the spruce Philosopher" impugns it, it is safer and wiser to doubt the inferences of modern science, than to give up one assertion which has the Spirit of God for its authority. Sometimes a geological *fact* looms up, which startles us because we cannot deny it, and it *seems* to conflict with the Pentateuch. But the Christian philosopher looks again at his Bible, and perceives that he had misconstrued the text, and that the statement of Moses is gloriously confirmed by "the testimony of the rocks."

Infidel science delights in the attempt to unsettle *any* fact asserted in the Bible. To substitute another theory in its place would require greater credulity than an acceptance of the record which has such claim on our belief,—but no matter—he has found a cavil, and he makes as much noise over it as Chanticleer when he has scratched up a worm. This is the time for the man of faith to indulge in a little scepticism. He may not be furnished with refutation, but he knows that the Bible is truth, and that truth is true. We hear much of "pre-historic man," of denials of our common origin and of the Bible theory that "God hath created of one [Adam] all nations of men to dwell on all the face of the earth,"—and of the *New Orleans man*, who was found, be it remembered, not in primeval rock, but in the delta formed by the alluvial deposits of the longest river in the world; and we calmly retain our belief in the record given by inspiration of God, and in the grand fact in which the history of our race culminates, that "*as* in Adam all died, *so* in Christ shall all be made alive." These remarks are designed to call attention to the article on another page:—"*Superstition of Modern Science.*" The position of the "New Orleans man" may be satisfactorily accounted for by the resistless torrent of the "father of waters," which has swept away untold acres of land, and might well have covered the remains of an *historic* man with successive layers of mighty trees, without involving the supposition that they had their birth and their centuries of growth above his grave. The fallacy of the sceptic's hypothesis would be palpable enough to himself were it employed to substantiate a Bible truth. That God will vindicate His own record we have not the slightest doubt—that our fallibility in the constructions we base upon a superficial perusal of that record will at times be made apparent, is readily conceded.

Established Peace.—We recently met an aged negro woman in the woods of Guilford Co., N. C. She was tall, slender and agile, with an earnest intensity of eye which was most impressive. Being asked respecting her age, she said: "*I'm in my ninety-one, sir.*" "I trust thou hast a good hope." "Yes, sir—I'se sperienced my peace stablished with the blessed Jesus, *and nobody couldn't hender it.* Its been a mighty comfort to me ever sence." Here it was. No one could hinder. "Your joy *no man* taketh from you." She had been a slave—

> "The oppressor holds
> The body bound, but knows not what a range
> The spirit takes, unconscious of a chain,
> And that to bind *him* is a vain attempt
> Whom God delights in, and in whom He dwells."

On parting, she said, with much dignity, "I thank you, sir; and now I bid you good bye. I hope we shall meet again, in heaven, in rest and peace."

Delaware Instinct with the Right.—Twenty-one years ago, when the Legislature of this small State lacked but one vote for the abolition of Slavery, the bard of liberty, who watches the opportunity to speak right and seasonable words, spake out before the world this spirited greeting:

"Thrice welcome to thy sisters of the East!
To the strong tillers of a rugged home,
With spray-wet locks to Northern winds released,
And hardy feet o'erswept by Ocean's foam;
And to the young nymphs of the golden West,
Whose harvest mantles, fringed with prairie bloom,
Trail in the sunset,—O redeemed and blest,
To the warm welcome of thy sisters come!
Broad Pennsylvania, down her sail-white bay,
Shall give thee joy, and Jersey from her plains;
And the great lakes, where echo, free alway,
Moaned never shoreward with the clank of chains,
Shall weave new sun-bows in their tossing spray,
And all their waves keep grateful holiday:
And, smiling on thee through her mountain rains,
Vermont shall bless thee; and the Granite peaks,
And vast Katahdin o'er his woods, shall wear
Their snow-crowns brighter in the cold, keen air;
And Massachusetts, with her rugged cheeks
O'errun with grateful tears, shall turn to thee,
When, at thy bidding, the electric wire
Shall tremble northward with its words of fire;
'Glory and praise to God! another State is free!'"

And now that Delaware stands disenthralled, and her sons are nobly working for the elevation of the people in their midst who were so long down-trodden, it is fitting that the warm and generous sympathy of sister States should show that the promise of Whittier was more than poetry. The importance of Delaware is much more than proportionate to her size and population. Though she has but one Representative in Congress, she sends three delegates to the Electoral College, and of course two U. S. Senators.

Attention is called to the *Address* of the Delaware Association, which will be found on another page.

The Printed Minutes of Ohio Yearly Meeting have come to hand. As a general synopsis of the proceedings was promptly given in a previous number, we now copy only the concluding minute:

"Mercifully contrited by the abounding goodness of the Head of the Church, with faith strengthened, hope brightened, and love increased, the meeting concluded, and Friends separated to meet at Mount Pleasant, at the usual time next year, if the Lord permit."

Ohio in Iowa.—The printed minutes are before us of the annual assembly which has been decided by ten Yearly Meetings (including almost the whole membership of our religious Society,) *not to be* Ohio Yearly Meeting of Friends. These proceedings possess little interest for us—but we note one act which indicates that its members do not consider themselves as belonging to the same Society with those ten Yearly Meetings. The report is given of a committee appointed to attend the opening of a Quarterly Meeting established (as we would say, intruded,) within the diocesan jurisdiction of Iowa Yearly Meeting, and its membership scattered through the limits of existing organized meetings, which owe subordination to Iowa Yearly Meeting. To perform their mission, said committee must have travelled some two hundred miles across the clearly defined jurisdiction of Indiana and Western Yearly Meetings. It is logical to connect this procedure with the public testimony given by several members of this Ohio organization:

"There are in the world but two Yearly Meetings of Friends—the Ohio and the Philadelphia Meetings."

The question, then, whether the Hoyle body is the true Ohio Yearly Meeting, involves the question whether Iowa Yearly Meeting is part and parcel of the Society of Friends—nay, further, whether Indiana Yearly Meeting is to be so regarded—for if Iowa be denied, the territory in question would belong to Indiana. Were such a violation of the rights and independence of Yearly Meetings perpetrated by a body *having a recognized status* as a Yearly Meeting, it would necessitate the prompt rebuke and protest of the whole Society of Friends.

Additional Notice of Western Yearly Meeting.—In No. 6, such notice of this Yearly Meeting was given as our advices enabled us to prepare. Our chief correspondence on the subject arrived too late for insertion. The printed minutes have been received, and it is proper to notice the adoption of the following passage in lieu of the second clause of the section respecting "secret societies," on page 69 of the Book of Discipline, the previously existing rule having appeared liable to diversity of construction:

"If any of our members should so far depart from our Christian views and principles as to become members of any society requiring an oath or affirmation of secrecy, or shall participate in the

vain and ostentatious shows and public processions, accompanied with music, badges, and other insignia of any secret society, they are to be treated with, and if not brought to a sense of their error, to be disowned."

The following *Annual Queries* were adopted and incorporated in the Discipline in lieu of the former ones:—

ANNUAL QUERIES.

1st. What alteration has taken place in the number of Meetings? And what is the whole number?

2d. What is the total number of members? What is the number of males? What the number of females?

3d What number admitted into membership by request the past year? What number received by certificate of removal? And what number of births?

4th. What number has ceased to be members by disownment? What number removed by certificates? And what number of deaths?

5th. What is the average age of those who have died the past year?

6th. Are schools encouraged for the education of our youth, under the tuition of teachers in membership with us?

7th. Is each family of Friends furnished with a copy of the Holy Scriptures? How many are in the practice of reading a portion thereof daily in their families in a collective capacity, with a devotional pause? How many do so occasionally? And how many neglect this duty altogether?

8th. How many indulge in the habitual use of tobacco? How many cultivate it? And how many are engaged in the sale thereof?

9th. Are the Queries addressed to the Quarterly, Monthly, and Preparative Meetings, read and answered therein as directed?

By statistical reports there are 3174 Friends' children between the ages of 5 and 21 years. There are 43 schools under the official care of the Society, in attendance at which there are 1392 Friends' children—94 are at other schools taught by our members —563 are at schools not conducted by Friends. No children of this large Yearly Meeting are growing up without literary instruction.

Commendable care has been bestowed upon the colored people within the limits of the Yearly Meeting. School instruction has been imparted to 1523—and 26 First-day schools for this class sustained. The sum of $2893.30 has been expended for their benefit during the year. The Report on Freedmen shows a regular and diligent attention to this benevolent duty—the maintenance of two missions in Mississippi, one at Macon, the other at Columbus—and the disbursement of $5284.44, of which amount the Bureau paid $468.80, and the Freedmen paid for tuition $424.55.

In the minute made upon the reception of the epistles from corresponding bodies, the cementing effect (once fully realized, but now almost forgotten in the limits of the silent Yearly Meeting) is thus noted:

"We have been brought to feel the preciousness of this correspondence; it has at this time, as well as in former years, introduced us into affectionate Christian interest and sympathy with our dear Friends of the same household of faith."

A request for the establishment of a new Quarterly Meeting, to be composed of the Monthly Meetings of Ash Grove and Onargo, was referred to a committee, to report next year.

The following changes were made in the time of holding two of the Quarterly Meetings. Those who possess the *Book of Meetings*, printed in New York, are advised to make the corrections.

Fairfield Quarterly Meeting to be held on the third Seventh-day in the 2d, 5th, 8th and 11th months.

Richland Quarterly Meeting on the second Seventh-day in the 2d, 5th, 8th and 11th months.

The other Quarterly Meetings to remain unchanged.

The Yearly Meeting adopted a plan of organization upon Education, characterized by great efficiency,—also an organization of First-day schools, to which some space may be devoted in a future number. Of the latter there are 63, with an attendance of 6170 pupils, of which 4664 are Friends and 1669 heads of families. There are 411 teachers and 47 libraries. There are only two meetings without First-day schools, and these are small ones, the members of which unite with their neighbors in union schools.

The concern of the Baltimore Aid Assoc. being introduced by the Meeting for Sufferings, was considered in joint session, when it was fully explained by F. T. King. Over one thousand dollars were collected for this object, and it was concluded to raise $1000 next year.

MEETINGS FOR SAILORS are being held in New York by our friend Rebecca Collins. One was in a Nautical School.

FRIENDS' QUARTERLY EXAMINER, No. 8, (10th mo., 1868.)—This No. contains the following articles: *Religion and Politics*, by the Editor. *Memoir of Baron Bunsen*, Part II.,

F. Seebohm. *On Redemption and the Christian Life*, K. Backhouse. "*Behold now is the accepted time*," S. D. *The Early Friends, their message, and the secret of their power*, H. W. Smith. *First-day Schools for Friends' Children*, Anna D. Peet. *Public Questions*, No. 2, *Secondary Education*, J. Firth Bottomley. *Remembrances of the Riviera*, by Theta. *Dean Stanley on Church and State*, Joshua Rowntree. *The Yearly Meeting's Report on Ministry and Eldership*, Wm. Pollard. *On Worship*, Edward Pearson. *Skeat's History of the Free Churches*, J. S. Rowntree. *Voice from Southampton*, No. 6, Spectator. *Editorial Notices.*

TEMPERANCE WATCHMAN.—This is a new periodical, edited in Trenton, N. J., by Alfred Gibbs Campbell. Nearly thirty years ago we knew the Editor as an earnest little temperance boy, exercising a decided influence for good upon his comrades. He had then entered upon a lifetime campaign against Intemperance, which we are glad to believe has been consistently maintained. We give him words of cheerful greeting, and trust that the Divine blessing may attend his labors.

DIED.

NICHOLSON.—On the 24th of Tenth month, 1868, at Belvidere, Perquimans Co., N.C., in her 71st year, Anna, widow of Josiah Nicholson, an Elder of Piney Woods Mo. Meeting. Humility, watchfulness, diligence in waiting upon the Lord, prayerfulness and obedience, with patient endurance through long years of bodily affliction, were conspicuous characteristics of her Christian course, which she was favored to finish in a trustful love towards her dear Redeemer, and in peace with God and man, expressing her assurance that her earthly service was accomplished.

NICHOLSON.—On the 24th of Third month, 1868, Hannah, wife of Thomas Nicholson, in the 31st year of her age; a member of Vermillion Monthly Meeting, Illinois. She died with the praise of her heavenly Father on her lips. On the 3d of the same month died her daughter, Emma Jane Nicholson, in her 3d year; and on the 24th of Eighth month, her infant, Mary Etta Nicholson, aged 8 months.

FRY.—On the 15th of Tenth month, 1868, at the residence of his son Daniel Fry, Oskaloosa, Iowa, Benjamin Fry, in his 93d year; a member and minister of Spring Creek Monthly Meeting. Through obedience to his Lord and Master, he came forth in the ministry in early life; and the great concern of his life was the redemption of souls, and the prosperity of the Church. It gave him great concern when the Society was jeopardized by the schisms that occurred in his time. He was frequently engaged (many times in infirm health) in visiting the churches in different parts of the United States and Canada. Many living witnesses testify to the convincing power of his ministry. He was a tender and loving father, a confiding friend, and a peacemaker in every circle around him. For more than three years previous to his death he was entirely confined to his room; and though often under much suffering, he was ever alive to the cause of his Divine Master, and to the happiness of others, often administering instructive counsel and encouragement to those who visited him; and when his memory declined, he seldom failed to remember meeting days of any description; and he frequently sent messages of love to absent friends and meetings; the last, to his own Quarterly Meeting, which, when he had dictated it, seemed to afford him great satisfaction. During his last illness, his physical suffering was great, his mind was nevertheless engaged in the remembrance of the Lord's dealings with him, often repeating from Psalm xxiii. 6, with the alteration to suit his closing, long life, "Surely goodness and mercy have followed me all the days of my life; and I shall dwell in the house of the Lord forever." Towards the close he was frequently engaged in prayer, in broken accents. Thus our dear friend passed quietly away, full of days, and is made, we confidingly trust, a blessed partaker of the Saviour's promise: "I go fo prepare a place for you."

HIBBS.—On the 13th of Seventh month, 1868, in the 62d year of his age, Valentine Hibbs, a member of Pleasant Plain Monthly Meeting, Iowa. Although called suddenly, his friends have a consoling and peaceful trust that it is well with him.

HIBBS.—On the 2d inst., in the 20th year of his age, George S. Hibbs, son of Valentine and Sarah Hibbs, (the former deceased;) a member of Pleasant Plain Monthly Meeting, Iowa. He gave satisfactory evidence of a preparation of heart for the final change, which he saw awaited him, and gently passed away, in the joyful hope of a blessed immortality.

MORRIS.—On the 8th of Sixth month, 1868, Rebecca M. Morris, daughter of Reuben T. and Sarah Garretson, in her 27th year; a member of Spring Creek Monthly Meeting, Iowa. She was the widow of Samuel Morris, who died in faith, hope and peace on the 19th of the Twelfth month previous. She was enabled by the grace of the Lord her Redeemer to resign all into His hands and to rejoice in the assurance of His salvation.

WHEELER.—At Northbridge, Mass., on the 7th of Sixth month, 1868, Ann B., daughter of Geo. B. and Abigail Wheeler, in her 22d year; a worthy member of Uxbridge Monthly Meeting. She was a young Friend of much promise and greatly beloved. Her traits of character were sweet and endearing; her conscientiousness and benevolence were teaching; and moving with calm composure in the performance of daily duty, her piety and good example were a light to those who felt her influence as relatives, associates or pupils. Her sickness was short but painful, and the testimony was borne respecting her, that "the rich fragrance of a heart consecrated to God shone in holy submission until she fell asleep in Jesus."

Education and Agriculture in North Carolina.

The efforts of the Baltimore Association of Friends having been, under the Divine blessing, attended with many deeply interesting and important results promoting the true welfare of our religious Society in North Carolina, as well as the cause of Truth among the people of that State, it is believed that a statement of these efforts and results will be acceptable to the members of Philadelphia Yearly Meeting.

A meeting will therefore be held at Arch St. Meeting-house, on Fifth-day, the 3d of Twelfth month next, at 7½ o'clock, P.M., at which our friend Francis T. King, of Baltimore, has been invited to deliver an address presenting the striking details of this remarkable work.

Friends generally, both of the city and country, are cordially invited to attend. 2

THE POTATO-MOULD.

BY JOHN L. RUSSELL.

Mould and mouldiness are two words with which every one is familiar, but few are aware how numerous and diversified are the forms under which the little plants these words designate occur, and to what extent is the mischief they occasion, or know much of the utility in the plan of nature they sustain.

The science of botany as such does not date back very far, and in its place and prior to its existence, all vegetable growth was regarded with a superstitious, and in most cases with an useless reverence, containing, as was supposed, some rare power in healing, or some efficacy in incantations and magic.

With regard to the moulds, it was Micheli, who in 1729 published his Nova Plantarum Genera, that established the scientific character of the genus Botrytis, on which since, from certain structural differences in the mode of producing the seed, other genera or distinct kinds of mould have been constructed. Of these, Corda instituted the genus Peronospora; the minute moulds which belong to it, and they are numerous, infesting only living plants. The discovery that their presence caused injurious effects and even great loss, is of modern date, and to the investigations of Professor Caspary of Bonn, the botanist and the agriculturist alike are indebted for the valuable knowledge.

The words "mould and mouldiness," familiar as they are, are now significant of topics interesting to the farmer, and by them he is annually subjected to the loss of his cabbages, clover, lettuce, onions, parsnips, peas, potatoes, etc.

To the common eye, and unaided by science, mildews, mouldiness, and similar microscopic plants, would be readily confounded. But the mildew is a much more highly developed fungus, and though apparently as dangerous, is not so to the same extent. The egg-like mould (*Oidium*) which covers and suffocates the young gooseberry or the grape, readily yields to agents which will destroy it, and set free from its threads the swelling fruit; but the potato-mould for instance, is the inception of the potato-rot, which is so dreaded.

The "moulds," then, are fearful parasitic plants, which riot on the tender tissues of other plants, and eventually cause their death. It is estimated that in Europe no less than ten different kinds of fungi are known as infesting the potato, and probably the number in this country is no less. It is on this account that those who have attempted to describe the potato disease among us, have differed so widely from each other; and while each has thought the other wrong, all have attained some approximation to the truth.

The potato-mould is the *Peronospora infestans*, Caspary, and were it not for its effects, would be regarded by every one of taste as a beautiful object. Were we flies or insects, which are so liberally endowed with sight and eyes, and quite unconcerned about the crops, the leaves of the potatoes would be quite a pretty set of objects to investigate, presenting handsome, white, many-branched and beaded-twigged plants, with oval or egg-shaped seed-bodies on the tips of each smaller branch. These vegetable growths issue from the breathing pores of the leaves, and besides feeding themselves on the nutriment intended for the leaves, choke up the internal and external passages, and prevent the healthy action from being maintained. Soon the leaves become at first paler, or yellow, then discolored spots appear, then the stems are spotted with dark patches. Even the cellular tissue (or pulpy part of the stems or stalks, "potato-stalks," as we call them), is discolored and filled with dark clotted substances: subsequently, sooner or later, the stalks putrefy, the skin separates from the harder, or woody portions; next the tubers suffer, spots and decay appear in a more or less regular manner of concentric lines, the skin withers, a white mouldiness occurs, especially if the potatoes lie in a moist place; the "rot" increases with fearful rapidity, the tuber has a disgusting odor, certain smaller insects help the process at this stage, and putrescence closes the scene.

A plant thus simple in its general structure, and capable of bearing on its rapidly growing branches three thousand two hundred and seventy (3,270) seed-like pods, each containing at least six seed-like bodies (*Zoöspores*) on one square line of the under surface of the leaves, and from each of which in turn a perfect seed-bearing "mould" is produced in eighteen hours, may be readily conceived to be capable, minute as it is, of incalculable mischief. The reader may, however, calculate by reduction to fractions of an inch, the size of one of the seed-vessels (*acrospore*) containing these six or more seeds, when Professor Caspary computes its breadth at $\frac{1}{1\,6\,5}$ of a millimetre, and its length at $\frac{1}{1\,2\,5}$ of a millimetre (*Monatsberichte der Königl. Akademie*, etc., *fur Mai*, 1855). Seeds, so minute, can be readily absorbed by the roots or even by the leaves, and in such abundance that the very atmosphere may be surcharged with them. A few of them placed in a drop of water and applied to the leaves, stems and tubers, by Dr. DeBary, produced in a short time brown spots, and eventually the disease.

The remedy or the prevention, what? Perhaps none as yet discovered which will be effectual, but the entire destruction by fire of all infected stalks and potatoes looks to a suggestive prevention.—*American Naturalist.*

THE NEW EXPEDITIONS TO THE NORTH POLE.
Translated from the Revue Des Deux Mondes.

Since steam has opened a way for itself through mountains and seas, and iron roads have furrowed the surface of the globe, people imagine willingly that man has taken possession of his domain, that he knows all its devious ways. At intervals, however, some great exploring project recalls to us what remains to be done. The interior of two continents is still enveloped in mystery; the extremities of the world, the two poles where night and day divide the year into two equal portions, are not yet unveiled for human eyes. There, problems exist of which the solution will not probably be obtained but at the price of great efforts and of great sacrifices. The question here is not to discover gold mines, not to conquer fertile countries; it is to fight the unknown, to render the entire globe subject to man. Is not this an object worthy of tempting the courage of the boldest, an aim proposed to the emulation of all peoples?

The attempts which have been made to reach the poles are numerous. We shall not repeat the names of all the navigators who have perished in these frozen parts, or who have been obliged to return, arrested by insurmountable obstacles. What it behooves us to indicate is the incontestable progress which is to be remarked in the results of the successive expeditions, a progress which allows us to conceive the possibility of a complete success. Thus Cook returned from the austral seas with the conviction that no ship would ever go beyond the latitude of 71°; Weddell reached the 74th, and Ross penetrated through icebergs into the open sea, where he attained the parallel of 78° of south latitude, even without the help of steam. At the North Pole, the discoveries of Parry, of Kane, of Hayes, have sensibly extended the limits of the known, and justified the hope that in a future not far off the arctic regions will have no more mystery for us. Several projects of polar expeditions have been seriously proposed and discussed in these last years. The readers of the *Revue* still remember the exposition which M. Charles Martins has given of the English project, of which Captain Sherard Osborn was the principal promoter, and of that of the learned German geographer, A. Petermann, which has just obtained a commencement of execution. We shall confine ourselves to giving a brief summary of them before exposing the considerations on which M. Gustave Lambert rests for choosing another way and other means.

For Captain Osborn, the North Pole is an immense cap of ice broken here and there by accidental *crevasses* which close at the approach of the great colds. The vast sheets of open water which Morton and Hayes have met with in the North-west, the Polar Sea which Admiral Wrangel has discovered at the north of Siberia, would exist then only at certain epochs, and there would be no other serious chance of reaching the pole besides that which would be offered by an expedition in sledges tried during the winter season. Starting from an English port with two ships and a crew of a hundred and twenty men, Captain Osborn would leave one of his ships and twenty-five sailors at Cape Isabel, while with the others he would gain Cape Parry. Assured thus of a refuge in case of disaster, he would choose the most courageous and most tried of his companions to set out on his journey towards the middle of February. The space which separates Cape Parry from the pole is five hundred miles, which makes about a thousand miles going and returning; this long distance Captain Osborn proposes to accomplish in sixty days, in stages of ten miles a day. This project, at first favorably received by the English admiralty, lost many partizans from the day that Doctor Petermann attacked it by opposing to it a second project, based on the probable existence of a free sea around the pole. Without this intervention, which had for its result the dividing the English sailors into two camps, the project of Sherard Osborn would have been perhaps put into execution.

M. Petermann, as we have said, believes in a polar sea. According to him, the idea of going to the pole in a sledge must be completely set aside; such an expedition would always have the fate of that which Parry attempted in 1827; it may be remembered that the ice glided away under him and carried him back to the south, while, with great difficulty, he advanced in the direction of the north. M. Petermann is then of the opinion that the pole can only be reached by sea, at the moment of the breaking up of the ice. By following the direction of the gulf-stream, the current of warm water which passes round the north of Europe, he would have the vessels of the expedition launched between the floating icebergs of Spitzbergen and Nova-Zembla, because on this side the danger is less great than at Smith's Strait. On this route, one would be certain, he says, to find the sea free above 83° and 84°. In support of this assertion, he cites the legend of some Dutch whalemen who pretended to have navigated this sea. This is not, it must be confessed, the serious side of the argument of the celebrated geographer of Gotha, for some of these whalemen, to be more sure of having reached the pole, pretended also that they had gone some degrees beyond it.

Thanks to the incessant efforts of Doctor

Petermann, the German expedition left Bergen in Norway in the month of May last, under the command of Captain Ch. Koldewey. The lieutenant's name is Hildebrandt; a pilot and thirteen Bremen sailors compose the rest of the crew. The vessel, which bears the name of Germania, is only 80 tons burthen. It is quite new, and has been bought and equipped at Bergen. This modest expedition, but animated with a strong will, will first try to reach the eastern coast of Greenland, above 74° latitude, touch at Sabine Island, and then follow the coast to enter the polar sea, and leave it, if possible, by Behring's Straits, which separate America from Siberia. If the expedition cannot penetrate beyond Spitzbergen, it will undertake explorations in Gillis's Land, situated further east: the Germania carries provisions for a year. At the end of July, news has been received of this expedition; the ship was entangled in a field of icebergs and completely arrested in its progress, as might have been expected. A little while since, a Swedish expedition has also set out in search of the pole, following the route Parry indicated in 1827. Would it not be time to make a last effort to permit the French expedition to hasten its departure? We are going to set forth the chances of success which the French project seems to offer, and to explain the reasons which justify the choice of the route by which M. Gustave Lambert proposes to try the access to the boreal pole.

M. Lambert, hydrographer and navigator, an old pupil of the Ecole Polytechnique, has already visited the places where he wishes to conduct the expedition he is preparing. Leaving Havre on board of a ship equipped for the whale fishery, the 12th of June, 1865, he passed Behring's Straits to advance to the 72d degree of north latitude, and during three months, in the midst of icebergs, he has been able to study on the spot the formidable problem which he desires to-day to face. M. Gustave Lambert has fixed his choice on a way of which only one trial has yet been made, that of Cook. In the month of July, that is to say at the great breaking up of ice in the polar regions, crossing Behring's Straits, he would double on the west Cape Serdze and the North Cape of Cook, to enter among the floating ice, to penetrate into the Polynia or free sea, and thence to sail towards the pole. The considerations on which this project is based are of two kinds. First, a series of facts ascertained by observation or deduced from theory, inclines us to believe that the mean temperature, instead of falling in a continuous manner to the pole, is, on the contrary, higher there than beneath the polar circle, that is to say, at about 67° latitude. There would result from this the possibility of meeting a free sea at the pole even, surrounded by a barrier of ice which closes completely only during the coldest months of winter. In the second place, the attentive examination of the polar currents and the ice which they drift has just confirmed in a striking manner this hypothesis of a vast open sea rolling its waves round the boreal pole. The accounts of Hedenstroem, Wrangel, Anjou, who have seen an immense sheet of free water to the north of Siberia, the reports of Morton and of Dr. Hayes, who have met with an open sea to the north of Smith's Strait, acquire therefore a meaning thoroughly clear and precise, which hardly permits us to preserve a doubt on the reality of a polar sea.

(To be continued.)

LEAVES ONLY.

The Master will look at His trees to day
As He walks by the white road side,
While the music of pleasure is in the air
Of the brilliant summer-tide;
And, as upward He raises those tender eyes,
With solicitous love made sad,
What shall be seen on the strong young trees
To render the Master glad?

He planted them all in their sunny homes
With loving and skilful care,
And round about them He caused to breathe
The warmth of the scented air;
Sunshine and shade have been freely given,
And dews, and gentle rains,
And what have the trees to show to-day
For the Master's loving pains?

Tender green of the dancing leaves,
And strength of branch and limb,
A home for many a singing bird,
And a gentle shade for Him?
But the Master is looking for fruit to-day,
Hidden by shining leaves,
For the harvest joy is upon the earth,
And the fields of golden sheaves.

Alas! for the trees that are straight and tall,
And covered with leaves of green,
Lifting their faces evermore
To be kissed by the silver sheen,
But who only live to be beautiful,
And have nothing but leaves to-day
For the lips that are parched in the summer's heat,
For the weary who pass that way.

Alas! for the trees that have only leaves
For the Master's piercing gaze,
Who have lived, and flourished, and bloomed in vain
After these many days!
What if the Master should say to them,
"Never shall fruit be seen
On the trees that cumber the useful ground,
And have nothing to show but green?"

Patient Master, be patient still,
Smite not the trees to-day
With the blighting word or a stern rebuke,
Bringing the swift decay.
Let them linger a season yet,
If perchance there soon may be
Not leaves alone for Thy searching glance,
But ripened fruit for Thee.

—*Marianne Farningham.*

Youth's Department.

A LITTLE GIRL AND COPY.

A little girl went to a writing-school. When she saw her copy, with every line so perfect, "I can never, never write like that," she said.

She looked steadfastly at its straight lines, which were so very straight, and the round lines so slim and graceful. Then she took up her pen, and timidly put it on the paper. Her hand trembled; she drew it back; she stopped, studied the copy, and began again. "I can but try," said the little girl, "I will do as well as I can."

She wrote half a page. The letters were crooked. What more could we expect from a first effort? The next scholar stretched across her desk, and said, "What scraggy things you make!" Tears filled the little girl's eyes. She dreaded to have the teacher see her book. "He will be angry with me, and scold," she said to herself. But when the teacher came and looked, he smiled.

"I see you are trying, my little girl," he said, kindly, "and that is enough for me."

She took courage. Again and again she studied the beautiful copy. She wanted to know how every line went, how every letter was rounded and made. Then she took up her pen, and began again to write. She wrote carefully, with the copy always before her.

But oh, what slow work it was! Her letters straddled here, they crowded there, and some of them looked "every which-way."

The little girl trembled at the step of the teacher. "I am afraid you will find fault with me," she said; "my letters are not fit to be on the same page with the copy."

"I do not find fault with you," said the teacher, "because I do not look so much at what you do, as at what you aim and have the heart to do. By sincerely trying, you will make a little improvement every day; and a little improvement every day will enable you to reach excellence by-and-by."

"Thank you, sir," said the little girl; and, thus encouraged, she took up her pen with a greater spirit of application than before.

And so it is with the dear children who are trying to become like Jesus. God has given us heavenly copy. He has given us his dear Son "for an example, that we should follow his steps." He "did no sin, neither was guile found in his mouth." How he loved people; how he forgave his enemies; how kind and tender he was; how "meek and lowly in heart;" how he "went about doing good!" He is "altogether lovely," and "full of grace and truth."

And when you study his character, "I can never, never reach that," you say. "I can never be like Jesus."

God does not expect you to become like his dear Son in a minute, or a day, or a year; but what pleases him is, that you should love him, and have a disposition to try. It is that temper which helps you to grow day by day, little by little, into his likeness, which God desires to see.—*Exchange.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 21st inst.

Great Britain.—The Parliamentary elections were in progress. According to the latest returns received, 478 members had been elected, of whom 310 are Liberals, and 168 Conservative, giving a Liberal majority, thus far, of 142. Most of the members of the present (Conservative) Ministry have been re-elected, and also most of the leaders among the Liberals; but J. Stuart Mill, Milner Gibson, Edmund Beales and some other Liberals were defeated. At Birmingham, Bristol and Bolton, rather serious riots occurred; at Belfast, the election was postponed on account of riots, and the town was occupied by troops; and at Drogheda, the disturbance was so violent that the troops were called out, and fired upon the mob, killing one man and wounding several. Disraeli made a speech to his constituents after the election, in which, after defending the Ministry on the reform question and the charge of extravagance, he advocated the extension of education and the formation of a department of public instruction, but insisted that neither a compulsory educational system nor the imposition of a new tax for educational purposes was in accordance with the opinions of the country. On the Irish question, he declared that Ireland had really progressed, within the last twenty years, more than England, and that the disestablishment of the Irish Church was dangerous to the rights of property, and would only increase the discontent of the Irish people, while it would be sure to sever the connection between the State and religious principle.

The members of the Chinese Embassy were formally presented to the Queen on the 21st, when friendly assurances were interchanged. Lord Stanley subsequently took occasion to remark that a certain degree of opposition, originating in ignorance of the real object of the mission, coupled with a desire to adhere to the old traditional British coercive policy, had met the embassy on its first arrival, but that this had all passed away, the course of Minister Burlingame having been such as to disarm opposition and create a favorable impression both for China and for his native country; and he concluded by expressing the belief that the cordial feelings which are fast influencing the nations of the world, have changed foes to friends.

It was announced on the 21st, that Lord Stanley had acceded to a modification of the arrangement respecting the settlement of the Alabama claims, permitting the commission to sit in Washington.

Prussia.—The Prussian Diet has adopted a resolution in favor of entire freedom of debate, and the resolution has been approved by the King.

Italy.—On the 17th, Vesuvius was in a violent state of eruption, which on the 19th was described as still increasing.

Spain.—No late accounts of a definite character have been made public, and many contradictory reports are circulated.

GERMANY.—A slight shock of earthquake was felt at Cologne on the 17th inst.

RUSSIA.—The river Neva at St. Petersburg was frozen over on the 18th inst. and many vessels were detained.

ASIA.—A dispatch was received in London a few days since, announcing the death of the King of Siam. He is represented to have been a man of marked intelligence, enlightenment and force of character, and to have done much for the commercial and financial development of his kingdom, and its internal improvement by roads and canals. Deprived of the throne for a time by rebellion, he applied himself to literature, and attained considerable proficiency as a scholar. He not only read, but wrote and spoke English with fluency, and was chosen a corresponding member of a learned society in Great Britain, which has Oriental literature and research for its special object. During his reign, he introduced the printing press into Siam, and established freedom of worship, besides negotiating commercial treaties with France, England, and the United States.

The Imaum of Muscat, in Arabia, has recently been deposed, it is said, without a struggle, the chief of the Wahabees taking his place.

SOUTH AMERICA.—The latest advices from Paraguay showed that a serious difficulty had arisen between President Lopez and the late U. S. Minister to that country, C. A. Washburn. From a letter addressed by the latter, on the 24th of 9th month, to the British Minister at Buenos Ayres, it appears that in the 2d month last, owing to the approach of the Brazilian fleet to Asuncion, Lopez removed his seat of government to a small village called Luque, informing Minister Washburn of the intention to evacuate the capital. The latter declined to follow, and remained at the Legation, where a number of persons, both natives and foreigners, but chiefly the latter, sought shelter and protection. The Brazilian iron-clads arrived at the city, but after firing on it for a short time, doing but little damage, they retired. President Lopez has of late treated almost all foreigners with great severity, imprisoning many and seizing their property. Minister Washburn being recalled and a successor appointed, a U. S. vessel was sent to carry him away, but was not allowed for some time to pass the allied squadron. Finally it was permitted to approach within four miles of Asuncion, and the Minister was taken to it in a Paraguayan steamer. Some time previously, Lopez required that all persons not belonging to the legation who had taken refuge there, among whom was the Portuguese Consul, should be sent away. The Minister refused, declaring that he would not deliver up any unless on specific charges of crime; but they all chose to depart, and some of them were immediately arrested. He was then required to send away two members of the legation, and although he declined, they were forcibly arrested while passing by his side through the streets to embark. On reaching the American vessel, Minister Washburn sent to Lopez a protest against this and some previous proceedings, as outrages violating the laws of nations. General McMahon, the new U. S. Minister to Paraguay, at the last accounts was at Rio Janeiro, and Rear-Admiral Davis, the commander of the U. S. squadron in that quarter, designed taking him in his flagship to Paraguay.

MEXICO.—Advices from Mazatlan say that a terrible storm of wind and rain raged over the country from the 15th to the 18th ult., doing immense damage and causing much suffering and loss of life. The town of Alamos, in Sonora, having a population of 7000, was destroyed by flood and whirlwind, and Loreto and several other towns in Lower California were demolished. Herds of cattle were swept away, and orange groves and crops in many places were ruined. The Yaqui and Maya rivers rose 40 feet.

HAYTI.—After the bombardment of Jeremie, President Salnave bombarded, for five hours, the town of Miragoane, but was at last repulsed. He had notified the foreign consuls of his intention to attack Jacmel, Aux Cayes and St. Marks. The insurgents had attacked Cape Haytien, but the result was not known. The insurgents in the North had proclaimed an independent republic, with Gen. Saget as President; and by those in the South, a separate government had also been set up under General Domingue.

DOMESTIC.—A heavy shock of earthquake was felt at Millerton, Fresnoe Co., Cal., on the 5th inst., and a slight one was experienced at Austin, Nevada, on the 17th.

Gen. Howard issued an order on the 17th inst., announcing the discontinuance, after the end of this year, according to the act of Congress, of the Freedmen's Bureau, except the educational department and agents for the collection and payment of such moneys as may be due those who were in the military service of the government. In each of the States of Virginia, North and South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, and Kentucky, one Assistant Commissioner and chief superintendent of schools will be retained; also one disbursing officer, from one to four assistant superintendents of schools, from one to five agents for payment of bounties, and from one to three clerks for each State. In Missouri, one disbursing officer, to pay bounties, to act also as superintendent of public schools, and one clerk, will be retained; in the District of Columbia, one assistant superintendent of schools, and one agent for the payment of bounties. All others will be discharged.

The publication of the Charleston, S. C., *Mercury* has been suspended. This paper has long been no orious as the advocate of the most extreme pro-slavery and State rights views, a strenuous supporter of secession before and during the rebellion, the implacable opponent of reconstruction, and the representative of the slaveholding "aristocracy" of South Carolina; and its cessation is characterized by the *N. Y. Tribune* as a hopeful indication that the political empire of that class has passed away.

The Governor of Arkansas issued, on the 18th, a circular to the County officers, referring to his proclamation of martial law in certain Counties; setting forth the necessity that the State government shall sustain itself, even, if necessary, by force; speaking of the result of the Presidential election as a declaration of the American people, by overwhelming majorities, in favor of the validity of the reconstruction measures, and of the governments framed according to them; and calling on them all to co-operate in a determined effort for the enforcement of the laws and for bringing criminals to punishment. If, after a vigorous attempt, any fail, then martial law will be extended to their respective counties, and the responsibility, he says, must rest upon the people thereof.

It is now announced that in the Presidential election, Alabama gave a majority of about 4,280 for Grant. According to the enumeration of 1866, the number of white voters in the State is 106,000, and of colored voters, 90,000. Grant received 76,366 votes, and Seymour 72,086. It is estimated that 35,000 whites did not vote.

FRIENDS' REVIEW.

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FACTS FOR PROFESSING CHRISTIANS.

Two islands, lying near each other in the Atlantic Ocean, were at a remote period of time inhabited by a people who professed and believed the Christian religion. This people were taught and commanded by their pure and holy faith, *to love their enemies, to forgive injuries, to recompense good for evil, to live peaceably with all men, and to take it for their rule of conduct always to do unto others as they would that others should do unto them.* Such was the ordinance and command of their Lord, Christ Jesus, delivered to his disciples in the most earnest, affectionate and authoritative manner; and with the awful warning, that if they did not forgive those who trespassed against them, neither would their heavenly Father forgive them their own trespasses.

Now the people of these two islands observed this command of their divine Master in the following manner:

They kept an armed force by sea and land, consisting of nearly two hundred thousand fighting men, whom they sent to the north, and to the south, and to the east, and to the west, to kill, and to burn, and to destroy. And some of these men were on foot, and shot and stabbed with guns and bayonets; and others of them were on horseback, and had lances in their rests, and swords by their sides, and pistols by their saddle-bows; and if any persons escaped and fled from the foot soldiers, the horsemen galloped after them, and trampled them under their horses' hoofs, and cut them to pieces with their swords, and shot them with their pistols. And those who sent out these armed men were called Christians—disciples of the meek and merciful Jesus: the armed men themselves were called Christians; and many of those whom they killed and destroyed were their brethren in Christ.

And the people of these islands had great guns, which they called cannon, and they armed large ships with them, and sent them to America, and to Egypt, and to Syria, and to India, and to Arabia, and to China, and to Japan, and to Turkey, and to France, and to Spain, and to Portugal—also to Copenhagen, and Algiers, and Sebastopol, and other places—and they anchored them off the maritime towns of those countries, and discharged them against the walls and the houses until they battered them down. And some of the balls from the cannon were red hot, and set fire to the houses into which they fell; and others of the balls were hollow, and filled inside with smaller balls, and gunpowder, and iron spikes, and these exploded where they fell, and killed and destroyed all around.

And by these means great multitudes of men, women and children were killed; and many were wounded and maimed for life; and many died miserably of their wounds, after long continued suffering; and many men were taken prisoners, and carried into captivity far from their native land; and many women were made widows, and children orphans; and numbers who escaped with their lives and liberty, lost all their

property, and were driven to wander about the world, not knowing where to lay their heads, and mourning for their slaughtered relatives and friends.

And when the news of these exploits arrived in these islands, there were great rejoicings among all the people, and they forgot the sufferings, and wounds, and deaths of their own soldiers, or considered them of no account, so great was their joy for the injury they had inflicted upon others. And in their joy they illuminated their houses, and had grand reviews and mock fights. And those persons whose occupations kept them at home and prevented them from going in the armies, and taking part in, or witnessing the actual slaughter, delighted to see these reviews and mock fights; and men, delicate women, and tender children went to see them, and took pleasure in hearing the firing of the musketry and of the cannon, and in seeing the flashing of the swords and the charging of the cavalry, and some flying and some pursuing, and others lying for dead, as if it were a real battle.

And it was the duty of the chief governor of those islands to take care that all the soldiers and their captains were always ready prepared to shed blood, and to burn, and to destroy at a moment's notice; and that their powder was always dry, and their arms shining and bright, and all their equipments perfect. And all the soldiers and their captains were rewarded according to the number of men, women and children whom they had killed, and of the towns which they had battered down and burnt, and the extent of country which they had pillaged. And one portion of the property which they had carried off was divided among them, and called prize-money; and the other portion was put into the public treasury.

And the captains who had killed and destroyed most, received the greatest honor, and all the people flocked to see them; and estates, and titles, and decorations were heaped upon them; and pillars and testimonials were erected to them in the most public places; and monuments, and trophies in the houses where the people of those islands used to meet for the purpose of praying to the meek and lowly Jesus, whose command was, "*Love your enemies.*"

And when the captains and the soldiers had returned home, they went with all the people into these houses of prayer, and sang, "Not unto us, O Lord, but unto thee be the glory of all that we have slain, and all that we have destroyed;" and then they fell down on their knees, with their swords by their sides, and the banners, stained with blood, which they had taken from the enemy waving over their heads, and prayed after this manner: "Thou Lord of peace and love, who forbiddest the shedding of blood, be merciful unto us, even as we are merciful unto others." And when they had done singing and praying, they came out and made ready to fight, and to burn, and to kill, and to destroy, as before.

And the people of these islands were generally successful in their warlike enterprises, and defeated their enemies with great slaughter: but sometimes they met a reverse, and were themselves defeated, and their soldiers and their captains slain or taken prisoners by the enemy. And then when the news of the disaster reached home, all the people were filled with indignation, and some of them cried out, "Let us send more soldiers and take vengeance upon the enemy." And some cried, "Let us send more soldiers and redeem our honor and dignity." And others cried, "Let us send more soldiers or what will become of our trade and commerce?" And they did so, and fought, and killed, and burned, and destroyed again, and took vengeance upon the enemy, and redeemed their honor and dignity, and extended their trade and commerce.

And the captains of the soldiers were so honored by all the people of those islands, that more persons desired to be captains than could be appointed; and there arose a rivalry among them, and they contended who should be appointed captain. So a rule was made that the appointment to be captain should be sold at a high price; and then the richest men began to buy the appointment for their sons, and bestow it on them as a means by which they might maintain themselves and their families in wealth and honor. And to prepare them for this appointment, they sent them to colleges and schools, where the art of fighting and killing, and of sinking ships, and of storming and burning towns was taught as a science. And when the young men had become proficients in the art, and their fathers had paid the stipulated price, they were appointed captains, and ever afterward lived by fighting and killing, respected and honored by every one.

And sometimes it happened that the same father would rear up one of his sons to be a captain, and to live by shedding of blood, and another of his sons to be a minister of the Gospel of Christ, and to preach peace and good-will to all men. And sometimes you might see the two brothers walking in the streets together, arm in arm, or going in the same carriage to the courts and levees of the chief governor of those islands; the one dressed plainly, as became a minister of the Gospel, and the other in a splendid suit of scarlet or purple cloth, embroidered with gold, and a sword by his side, and martial

plumes upon his head. And sometimes it happened, that if their father was a man of sufficient rank and consequence, the chief governor appointed one of the brothers to be his aid-de-camp and attendant in all his affairs of war and injury to his neighbor, and the other to be his chaplain and attendant in all his spiritual affairs, and to preach and explain to him the Gospel of Christ.

But the private soldiers were made to take an oath to obey their captains in all things, and were compelled to undergo fatigue and hardships of every kind, but had no claim to be promoted beyond the ranks, or made captains; no matter how many men they had killed and destroyed, or how well and bravely they had obeyed orders. So, very few desired to be private soldiers. And when the people of those islands found that very few, even of the poorest sort, desired to be private soldiers, they tempted them with large bribes; and when they were not able, even with large bribes, to prevail upon as many as they wished to become private soldiers, they made severe laws, by which men were compelled to go and fight, whether they would or no. They also hired and encouraged people as kidnappers, to seize men and carry them away by force from their wives and families, and put them on board their ships, and compelled them to work them, and to kill, burn and destroy, at the command of the captains. And if any of them refused to do as they were bid, or deserted, or tried to return home to their country and families, they followed them and seized them, and sometimes, making them kneel down, shot them: or they flogged them with whipcord upon the bare back until they stripped the flesh off their bones, so that many of them fainted away with agony, and some of them died. And when they had done so, they prayed to the Lord Jesus to forgive them their trespasses, even as they forgave those that trespassed against them.

And when some of these doings, for very shame, were laid aside, and still the large bribes were refused, they gave the young men and boys drink, so as to drown their senses and their reason; and then prevailing upon them to take their hire, the thing was done.

And it required great sums of money to pay the salaries of the captains and the wages of the soldiers, and to purchase equipments and arms, and ammunition, and to build ships-of-war; so they levied taxes for the purpose; and when all the taxes were not sufficient to meet the expense, they borrowed sums of money so vast that they could never be repaid, and the interest of which remained a burden upon their own industry, and that of their children and children's children forever. So the people of those islands, by means of their ships-of-war, and their captains, and their soldirs, extended their dominion and their power to every part of the world, and their name became a fear to all nations, and their rich men became the richest on the face of the earth.

And the people of those islands sent out missionaries to convert the heathen and to teach them the pure and holy religion of the Lord Jesus; but the Heathen said, "*Who are ye that come to teach us, and that practice not yourselves that which ye teach? Behold ye make war, and ye lust for conquest, and power and dominion, and your name is a proverb and a bye-word among all nations, for love of gold, so that even the heathen mock ye.*" And they closed their ears, and turned away, and said one to another, "If the God which these men preach to us were a true God, they would keep his commandments."

Thus did the people of those islands crucify their Lord afresh, and put a snare and a stumbling block in the way of the Heathen. And the words were again fulfilled, "this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."—*Richmond Tract.*

MADAME GUYON IN THE BASTILE.

In 1698 Madame Guyon was transferred from the prison of Vaugirard to that famous old French fortress, the Bastile. What sufferings she here endured none can tell; for every prisoner, ere released, was compelled to take an oath never to reveal what he had seen, heard, or experienced within its walls.

The terror inspired by the Bastile for a long time rendered secure the throne of the voluptuous old Bourbon kings. The walls of the fortress were nine feet thick, and a narrow slit through this massive masonry admitted all the light that ever reached the prisoner. The cells were narrow and dirty, and were covered with the mould of ages. They were damp and bitter cold in winter, and almost suffocating during the heat of summer. The prisoner was allowed no privileges, no books, no recreations, no employments.

"Oh! who can tell what days, what nights we spent
Of tideless, waveless, sailless, shoreless woe!"

In this abode of sorrow Madame Guyon was for four years immured. Her cell was next to that of the Man of the Iron Mask. When she entered these gloomy portals, she expected to emerge only to suffer a martyr's death. In her former persecutions and imprisonments her triumphant spirit had never quailed. Her mind had been staid on God, and kept in perfect peace. At times it seemed rapt up to heaven, and to dwell in an atmosphere of celestial light and glory. The

radiance of the unseen world had dissipated the darkness of her dungeon. When imprisoned in the Castle of Vincennes, her elevation of soul was such that she declared the very stones of her cell looked like rubies. How did she meet this last terrible ordeal, the worst that human power could devise? Listen:

"I feel no anxiety in view of what my enemies will do to me. I have no fears of anything but of being left to myself. So long as God is with me, neither imprisonment nor death will have any terrors. If they should proceed to extremities, and should put me to death, come and see me die. Do as Mary Magdalen did, who never left Him who taught her the knowledge of pure love."

She feared neither bastiles nor death. She only feared being left without the light of God's countenance and the consolations of his spirit to herself.

Only once in her autobiography does she speak of imprisonment in the Bastile, but that one passage shows the triumph of her faith.

"I, being in the Bastile," she says, "said to thee, O, my God! if thou art pleased to render me a spectacle to men and angels, thy holy will be done! All that I ask is that thou wilt be with and save those who love thee; so that neither life nor death, neither principalities nor powers, may ever separate them from the love of God which is in Jesus Christ. As for me, what matters it what men think of me, or what they make me suffer, since they cannot separate me from that Saviour whose name is engraven in the very bottom of my heart? If I can only be accepted of him, I am willing that all men should despise and hate me. Their strokes will polish what may be defective in me, so that I may be presented in peace to him for whom I die daily. Without his favor I am wretched. O Saviour! I present myself before thee an offering, a sacrifice. Purify me in thy blood, that I may be accepted of thee."

Human power could not sever the mystical union between her soul and her Redeemer. Bolts, bars, and dungeons were powerless here. She thus sings the victory of her inner life in one of her imprisonments:

"Strong are the walls around me,
That hold me all the day;
But they who thus have bound me
Cannot keep God away:
My very dungeon walls are dear,
Because the God I love is here.
They know, who thus oppress me,
'Tis hard to be alone;
But know not One can bless me
Who comes through bars and stone;
He makes my dungeon's darkness bright,
And fills my bosom with delight."

—*The Independent.*

From the London Friend.

LETTER FROM THE BIBLE AGENT AT VIENNA.

The following very interesting, and, on the whole, cheering extracts from a letter addressed to our friend Isaac Robson, have been kindly placed at our disposal:

"VIENNA, Oct. 6, 1868.

"MR. ROBSON:

"My dear Sir,—Just returned from a trip through Bohemia, I hasten to say a few words in answer to your letter dated Ninth month 24th.

"I am sure you would have been delighted if you had been present at a meeting I attended in Bohemia a few days ago. Not only was the spacious room crowded, but the lobby and the yard, so that we had to open all the doors and windows, in order that all might hear at least something of the simple but blessed news of the Gospel. We had most attentive hearers, and we hope that some, at least, will be added to the number of those who there have already learned to love the Lord Jesus Christ.

"The meeting was originated by one of the Moravian Brethren about two years ago. The dear brother has, after much perseverance, acquired a sufficient knowledge of the vernacular to make himself understood, and is now going about the country preaching the Gospel. Many copies of the Scriptures have been distributed, and my heart was strengthened by seeing the fruit.

"My friend is blessed with a good wife, and with her help he has begun to take in poor children who are not safe in the hands of their own parents. He has now eight, and might take many more if he had the means.

"In the Tyrol a hopeful movement was lately begun by a lady of rank and her daughter from Esthonia, in Russia. Through the help of some English friends she was supplied with New Testaments for gratuitous distribution, the people being yet too little acquainted with the contents to be willing to pay even the trifling sum which the Bible Society charges. The lady went from house to house, and the account she gave was most encouraging; but very soon the priests interfered. They first excluded her from the hospital, where she had once or twice visited, reading and praying with the sick, and then shortly after they compelled her to desist entirely. From the pulpit they told the people that Protestants were going about distributing wicked, immoral and pernicious books! But most of the copies, the lady says, are in safe hands, and are being attentively read. The seed is sown, and God will give the increase.

"In Transylvania we have a most interesting case of a young student, a member of the Greek United Church, who has been truly converted through the means of our Bible

depot at Klausenburg. I have had opportunity of observing him for upwards of a year, and have every reason to hope he has become a Christian indeed. He is now burning with the holy desire to go and tell his countrymen, the Wallachians or Roumans, what great things God has done unto him. He is at present for a few weeks engaged in the dissemination of the Scriptures in his native country; but when his holidays are over he will have to return to Pesth, where he is now studying law, until some means shall be found to employ his talents in a manner more congenial to his heart's desire. Among the many peoples of Austria there is none that has been so harshly treated, or so wilfully oppressed and neglected, as the Wallachians. In Transylvania and in Hungary there are several millions, belonging either to the Greek United, or to the Greek non-United Church. It would be a glorious thing indeed if it should please God to raise up this promising young man to be His messenger of peace unto them.

"In Hungary, a lady, who seems to be very desirous to promote the welfare of her fellow-men—though she has not yet, I believe, come to the full light and liberty of the Gospel—some time ago began what she calls 'a farthing association.' The object is to provide for the clothing and schooling of poor children, &c. From an interesting correspondence which I have had with her, I think if there was any one to set her in the right way it would not be difficult to give her association a more decidedly Christian character. . . . .

"Perhaps these particulars hastily put down may be of some interest to you and your friends. I might give other details not from Austria and Hungary only, but also from Poland and from Servia, in all of which countries it is my happy privilege to superintend the circulation of the Scriptures. But I must be brief, having to start again as soon as I can, first to the shores of the Adriatic, then to Transylvania, and after that to Galicia, where I have been authorized by the Bible Society to open up a new field.

"The requirements of my extensive agency, with a population of forty million souls speaking nearly a dozen various languages, are great. . . . . The country is rotten to the very core. Under the somewhat freer atmosphere we are now breathing, it becomes painfully and most alarmingly evident how corroding and soul-deadening the influence of the Romish system is. The Bible Society is doing its utmost, but encouragement is very desirable; the expenses must necessarily be heavy. I wish British Christians could be stirred up to consider the wants of these countries more earnestly. I have known Austria for twenty years, and cannot but feel a deep concern for its many-tongued population. I entertain some hope that we shall get English Friends to provide means for the support of a Bible-reader or City-missionary in Vienna. Some such agency is greatly needed. The demand for the Scriptures increases. The issues for the year ending February 28, 1868, amounted to 132,460 copies. During the last six months we have again disseminated upwards of 60,000 copies, of which only a very few were given gratuitously.

"The Nazarenes, as they are called, proceed much in the same way as before. They are, I believe, slowly increasing; their meetings are now tolerated. In Hungary the government is intending to make provision for the registration of their children, though the authorities will not, strange to say, acknowledge their marriage union to be valid if not solemnized by the priest, and accordingly their children are dealt with as illegitimate. No exemption is made in their favor from the duty lately imposed upon *every* Austrian subject, without distinction, to render military service. I regret to say they are as narrow and reserved as before. In some instances they are almost rude from a fear to acknowledge any one to be a Christian who does not formally belong to their party. Taking leave of one of them in the south of Hungary last summer, to whom I was by no means a stranger, I asked whether he had anything to say to his friends at Vienna, whom I knew personally. 'Sir,' was the reply, 'we send our greeting only through brethren.' Still, cramped as their feelings are, they are doing a good work, and even were they harsher still, one could not but love and esteem them for what they have suffered, partially at least, for the truth's sake. In Slavonia, where the military reign supreme, it being part of what is generally called 'the military frontiers,' one of them, only a few months ago, who persistently refused to wear a gun, was whipped through his native village with his Bible (to which he constantly appealed) bound to his neck, and all the military were ordered out to witness the spectacle. Whilst suffering this punishment, he cheerfully cried out, 'Lord, I bless Thee that I am permitted to suffer this for Thee, and that I am counted worthy to bear Thy holy Book on my sinful body.'

"Shortly after the war in 1866 I ordered my agent at Belgrad, who has the superintendence of those parts, to make arrangements so as to supply every sick or wounded soldier with a New Testament gratuitously, on behalf of the Bible Society. On his applying for leave to visit the hospitals, he was, after some delay, informed that orders had been sent from head-quarters on no account to tolerate such a thing. This was an answer worthy of a Romish bishop, and, in fact, just what a dignitary of this description said to me, when,

in 1866, I had asked his co-operation for the supply of the Gospels to military men that were to be marched off to the battle-field; but it was what I had rarely met with from military officers. I could not conceive what the motive was. It was only last summer, during a journey through Slavonia, that I discovered the military authorities did not object to the Bible generally, but they said many, through reading the 'Book,' went to the Nazarenes, who had lately increased considerably, and after awhile there generally arose some difficulty about serving in the army. Now, as the State could not exist without soldiers, the shortest way had seemed to be to cut off the root of the evil, by excluding the Bible itself. It is unaccountable to me that I have since that time met with the greatest kindness from these very parties in the prosecution of my work. . . . . .

"Yours most truly,

"EDWARD MILLARD."

They that seek the Lord, shall not want any good thing.—PSALM xxxiv. 11.

A certain widow, with five children, found great difficulty in maintaining them. As long as her small field yielded its scanty return she fared tolerably well, but one year the crop failed and her cow died. She and her five children had nothing to eat, and, thoroughly disheartened, she said within herself: "I don't want to beg: labor and industry profit me nothing; it were better for me to die!" At that instant she heard the bells ringing in the distant village. The sound was pleasant to her, like the tolling at a funeral. But her little daughter stepped up to her and said: "Mother! they are ringing the bells in town; won't you go to church? I will in the mean time take care of the house!" The child spoke thus, because her mother attended church every Sunday, and used to return greatly cheered. "Why shouldn't I go to church on this evil day, having gone thither so often in happy times?" Thus reasoning within herself she went, although with a heavy heart; but feeling ashamed of her want of confidence, she seated herself behind a pillar. By reason of her weeping, she could not join in singing the hymn, but every word spoken by the minister concerning the love and goodness of God, refreshed her weary and disconsolate heart. She left the church with her heart humbled, comforted and resigned to the will of God. On her way home she said to herself: "The Father of widows and orphans will do His part," and pondered on that text: "In returning and rest, ye shall be saved." (Is. xxx. 10.)

A wealthy man had taken notice of the widow during divine service, and afterwards inquired about the cause of her grief. The same evening the widow, with her children sitting around the dim light of their lamp, comforted herself with her Bible, resolved by His aid and increased diligence to repair the loss she had sustained." "We will first," said she, "raise a kid, and then some day perhaps we shall be able to get another cow." As she was speaking they heard the voice of a cow outside and a gentle rap at the door. A man entered, saying: "A kind friend sends you this cow and these bags, with his friendly salutations!" He quickly retreated from the astonished widow's presence. A much handsomer cow than the one she had lost, was tied in front of the house. Shouting for joy, the children led her into the stable, and then with difficulty carried the bags of rye into the cottage, while the mother wept for joy. Next day the above-mentioned wealthy man called on the family and said: "Yesterday you offered your tears to the Lord in church, on which account He has comforted you. For a long time past I have been owing Him a thank-offering for the rich blessings He bestowed on me. Now accept what I sent you as a debt which I owe to Him. I bless the Lord for having opened my heart in church to relieve you."—*Moravian.*

HADROSAURUS.

The *Philada. Ledger*, announcing the re-opening of the Academy of Natural Sciences in that city, says:

For several weeks past Mr. Waterhouse Hawkins, a distinguished English naturalist, has been engaged there in setting up the fossil remains of an enormous reptile, and in restoring and supplying such parts as are missing or destroyed. These remains were discovered in a bed of cretaceous marl, near Haddonfield, N. J., in 1858, and were subsequently given over to the custody of the Academy. But they have never been put in order for exhibition until now. The animal to which they belonged was one of the monstrous lizards or saurians that flourished in the early geological periods, but that became extinct many ages ago. This one is named by paleontologists and other naturalists, hadrosaurus or "strong-lizard," just as others are called ichthyosaurus or "fish-lizard," &c. In those days there were serpent lizards, flying lizards and other extinct monsters, all belonging to this order of "saurians." The fossil remains of some of these show that they must have been fifty, seventy, and even a hundred feet in length. The specimen just set up in the Academy by Mr. Hawkins, the remains of which were discovered within eight miles of this city, is twenty-six feet long from the snout to the tail, and in the position it now occupies

half sitting, as if it has just emerged from the water, it is fourteen feet in height from the platform to the top of the head. Such of the bones as were missing have been supplied by plaster casts. Mr. Hawkins was led to undertake this restoration on account of facilities extended to him by the Academy of Natural Sciences for studies on similar works he is engaged upon for the New York Park Commission. The restored hadrosaurus will doubtless be one of the strongest attractions of the Academy for a long while to come.—

CONSTRUCTION OF HALLS AND HOSPITALS.

It is a remarkable as well as unwelcome fact, that there are quite a number of practical and important subjects within the domain of science that have not yet been reduced to anything like the certainty in practice that their great importance demands. Among these are ventilation in public buildings intended for the assemblage of large numbers of persons, and the proper construction, furnishing, decoration, &c., of such buildings, when they are intended for audiences who go to *hear* what is said, or sung, or performed. Every large city in this and other countries has its buildings, legislative halls, music halls, hospitals, &c., some of them of the most costly character, magnificent in their exterior architecture, and luxurious in their interior appointments and decorations, but which are lamentable failures, either poisoning the lungs and bodies of those within their walls by their poor apologies for ventilation, or destroying all pleasure among the audience by the babel of echoes, and the painful effort to hear what is going on, the result of their faulty construction or arrangement.

We have such failures in our own city, some of them old and some of them new; but whether the fault is chargeable upon science, as not fully comprehending these subjects, or upon architects or builders for disregarding established scientific principles, we have not the means of knowing. The failures, however, are indisputable, and their vexatious and injurious results very much to be regretted. But it is in the crowded hospital that such defects work the most harm. To the public hall, the theatre, or the concert room, men and women are free to go or not, as they choose; and if they do go and find the air foul, oppressive and sickening, they can leave whenever they see fit. At most, it is a question of two or three hours' endurance of an evil. But in the hospital the sufferer is under restraint. Patients cannot go and come as they choose, and many are not able to move at all. If the air is foul, they are helpless, and have to endure it—yet they are at the same time those who need pure air the most. Suffering from one disease, they are liable at all times to breathe in or in some way absorb another and a worse one from an atmosphere loaded with disease. Doctors know this, and have tried to provide for it. Reputed masters of natural science have given their attention to it. Hospitals have been constructed in the light of all this effort, and still have failed. The theories of the subject are conflicting, and the practice is still more so. *The great test is in the results.* What plan of ventilation has given the most beneficial results? *Theory* having utterly failed, what does *practice* teach? Here, fortunately for the cause of suffering humanity, as well as for that of science and art, we have an instance in which the practical test has been applied with the most satisfactory results. It is found in that unpretending establishment, the Philadelphia Almshouse. The plan in use there differs from most others, perhaps all others, in the circumstance that all the foul or stale air is drawn off at the *bottom* of the room, at or near the *level of the floor.* The warm, fresh air is introduced also near the bottom of the rooms —say twelve to twenty-four inches above the floor. No openings at or near the top of the room, whether by lowering the sash or otherwise, are ever permitted. Those which formerly existed near the ceilings of the rooms in the building have been inexorably sealed up with bricks and mortar. The warm, fresh air coming in from the registers near the floor rises gently, and spreads through the room, displacing the stale air, pressing it towards the floor, where it finds the means of exit in the openings already mentioned on the level of the floor. These exit openings communicate with flues in the chimney stacks, and the foul air, after it gets into these flues, is carried off *upward* (not downward) by the natural draught, and is dissipated in the outside air above the roof. The mechanical part of the contrivance is very simple, the fresh-air flue is *cut off* about two or three feet above the level of the floor, and the foul air flue *begins* at the floor, and is carried up to the top of the house.

Now for the results. This great improvement in practical ventilation has been in use in parts of the Almshouse for two or three years. It has banished from the Children's Asylum that scourge of all asylums, the "sore eye." There is not a case in the House. During the recent summer, trying as it was to children in all other parts of the city, there was not a case of cholera infantum among the numerous young children in the Asylum. In the surgical wards of the hospital, no erysipelas, gangrene or pyæmia, the terrors of so many hospitals, ever follows a surgical operation. These diseases when they exist from other causes never spread now as they formerly did. So with typhus and typhoid fevers,

ship fever or other contagious diseases. The protection offered by this plan of ventilation was demonstrated most perfectly during the cholera of August, 1866. There is no hospital smell or other offensive odor to be found now in any of the wards. The air is fresh and the temperature equal and pleasant. The mortality has decreased twenty per cent. These are speaking and emphatic beneficial results, which any one can see and learn all about by visiting the establishment. They are really great developments in the vitally important yet hitherto but little understood subject of ventilation. They are the work of a few unpretending yet intelligent men in the Board of Guardians of the Poor, and mainly the work, as we understand it, of the very excellent yet plain citizen who is now the President of the Board.—*Ledger.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 5, 1868.

"OURSELVES YOUR SERVANTS FOR JESU'S SAKE."—The noble unselfishness of the ministers of the gospel of Christ, is well set forth in Paul's words to a community whom he was about to visit for the third time, although he had received from them less of ministration to his personal comfort than from others: "I SEEK NOT YOURS BUT YOU." The signs of an apostle he had wrought among them in all patience, and now again he says: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." To him Jesus Christ was precious, and to his Lord he knew that these souls were precious, and *therefore* he was willing and eager to labor for them, enduring hardships and privations, and this notwithstanding his anticipation that "when I come again my God will humble me among you." In this connection he told these objects of his solicitude that he *took pleasure in necessities* for Christ's sake.

A letter is upon our table from a member of an isolated meeting, who is concerned that the visits of those who travel in the service of Truth may be "more generally distributed among the poor, and those who, from whatever cause, take little part in the affairs of the Church." Our correspondent feels a jealousy lest the ready facilities of travel, and prospect of superior accommodation and provisions for physical comfort, may sometimes influence too much the routes to be pursued and the fields to be cultivated by

"Sowers of Truth's holy seed,"

when a visit in the Father's love, a tarriance for a day or for a night, with those whose comforts are greatly restricted, might be a good service for the Divine Master, and edify both host and guest. Thus, as he conceives, "the weak may be strengthened, the doubtful enlightened, the backward encouraged to press into the first ranks in the Christian warfare, and newly received members spiritually fed, and made to feel that they are truly regarded as brethren and sisters."

In giving expression to this concern, which appears to have its base in a right Christian exercise, we would in no degree encourage ministers to preach unbidden, or to run unsent. Their bounds and courses must be appointed for them by Him who was sent to the lost sheep, and who had not where to lay His head. But there are those who may ponder these hints. In these days of steam conveyance, there are comparatively few who go forth in private carriages, through secluded and rarely-visited districts, where the harvest of souls is white, and consulting their sacred oracle, and keeping close to their gift, *according as it turneth* pause or proceed. Many a servant of Christ goes at a rapid rate upon a long journey, "bearing precious seed," and endowed with the blessed qualification "which scattereth and yet increaseth," and hastens, with railway speed, past many a spot of "good ground," where the seed, if scattered, would produce some thirty, some fifty and some an hundred fold. Perhaps there is a gentle intimation that here is a plant to be watered—fallow ground to be broken up—a field to be sowed—but the "through ticket" has been paid for,—there is no "station" near,—the train will not tarry. Is the Master's service fully performed? The field is large, the harvest is plenteous, the laborers few. Yearly Meetings are visited, the gospel of salvation and of the kingdom is preached to the great congregations, to which many members of the tribes *cannot go up*, and they that tarry by the stuff, the halt, the desolate and the alien, are passed by. The work of the Good Hus-

bandman requires not merely that the park and pleasure grounds be laid out and watered and the central parts of his farm skilfully attended to,—but that even the remotest fields be ploughed and cross-ploughed, sown with the good seed, and tilled with patient fidelity through all the changing seasons.

"The same Lord over all is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach *except they be sent*? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. x. 12–15.

When William Forster, whose heart was so large and whose sympathies were so world-embracing, was about to start upon his latest mission of love, the isolated company of Friends in Tennessee were prominently upon his mind, and having journeyed many thousands of miles, and visited many great men, (according to the world's estimate,) he went to Friendsville, and there, beside the billowy Holston, preached the gospel in the Spirit's demonstration, and died. "Well done, good and faithful servant!" May uncounted thousands of dedicated messengers be as fully commissioned, and *go whither they are sent*, willing to spend and be spent, lacking nothing, their sufficiency in their Guide who goeth before them, and, like Paul, taking pleasure in necessities "for Christ's sake."

REVERDY JOHNSON ON THE NEGRO QUESTION.—The admission that a sheep is not the less a sheep because its wool is black, and that a horse is as decidedly a horse with coal black hair as is the bay or the gray inmate of the same stable, would not be thought very remarkable, if made by us or by either of our subscribers. But the *American Minister at the Court of St. James* says this thing, and the candor of the concession is thought to entitle the remark to a prominent place in the British Journals. Burns placed essentially the same idea in a popular and quotable form when he said

"A man's a man for a' that;"

but Burns had never been taught to regard a man of dark complexion as a "chattel and thing personal."

On the 6th ult., Reverdy Johnson was waited upon by a deputation from *The National Freedmen's Aid Union of Great Britain and Ireland* in reference to the closing efforts of that Association on behalf of the American liberated slaves. It will not surprise the readers of the *Review* to be told that the noble association alluded to, have sent to the relief of the Freedmen a hundred thousand pounds, (or more than half a million of dollars, premium included) in cash, and £20,000 in clothing, implements of labor, &c.

The American Minister made extended remarks on this occasion, to which several columns are devoted in the London *Morning Star*. The following is taken from an editorial of that paper. To us, the most gratifying portion is the just tribute paid to Gen. Howard, to whom, not for his deeds of war (which cost him an arm and won him renown) but for those of peace and love, of justice and of virtue, all Christian men should entertain sentiments of grateful respect.

"It is impossible to forget that the speaker was not only the American Minister, but a Southern citizen of high renown, and for many years Senator for Maryland. He therefore speaks on the slavery question and the future prospects of the freedmen with none of those natural prejudices or antipathies which might justly inspire the language of a New England orator. Yet we doubt whether the most impassioned abolitionist has ever succeeded in characterizing the evils of the slave system (now happily a thing of the past) in more powerful terms, or whether the most acute Northern statesman has ever exposed with greater force of expression or more felicity of illustration those economic fallacies which at one time deluded the Southern States. Speaking with an earnestness which deeply impressed his audience he touched upon nearly every practical question connected with the origin, objects, and consequences of the great civil war. The purpose for which the slaveholders endeavored to break up the Union, and the real cause of their failure, were explained with admirable terseness. 'They raised their arms against the authority of government for the purpose of perpetuating the institution of slavery. But GOD in his Providence so directed the blow, that that which was designed

to continue it ended in its destruction.' The whole story is here told in words as pregnant with truth as they are forcibly expressed. He affirmed that the Declaration of Independence contained in itself the seed from which, sooner or later, the principle of impartial liberty must have been developed; but the instant destruction of slavery could only have been effected by the instrument designed to perpetuate it. Great Britain had emancipated her slaves by paying the masters, but the cost to America must be reckoned in the millions of dead who sleep beneath her soil; and how the memory of those dead was respected could best be seen by the cemeteries in which they were interred and the tombstones by which their names had been preserved. The most important part of Mr. JOHNSON'S remarks, however, had reference to the mental and moral qualifications of the colored race, and their capacity for improvement. He scouted the doctrine, so popular with certain white anthropologists, that the black man was an inferior being, and naturally designed for a condition of servitude. 'As well,' said his Excellency, 'might we say that a black horse and a black sheep do not belong to the same class of horses or of sheep, as to indulge in any such idea.' Speaking as a Southerner, as a native of Maryland, with a black population of one hundred and fifty thousand souls, and as an advocate who had often pleaded their cause in the State courts, he testified to the fact that they were as capable of receiving education as the whites; and he entertained the conviction (which was shared in by his best Southern friends) that under a system of free labor the products of the South would be greatly increased, and 'what the negro produced as a slave will be but as a mole-hill compared to the mountain of labor he will heap up as a freeman.' This view of the future is not more hopeful than it is true; and with such men as General HOWARD (to whose services Mr. JOHNSON paid a glowing tribute) to superintend the working of the new and better system through its transition state, there cannot be a doubt that justice will, in the end, prove to be more profitable than oppression, and emancipation a boon to the white man no less than to the black."

We are requested to state that the Treasurer of the Delaware Association for the Education, &c., of the Colored People, is Chas. W. Howland, Wilmington, Del., instead of the name published last week.

FRIENDS' LIBRARY.—Attention is invited to the advertisement of complete sets, bound or unbound, of this extensive and valuable work, for sale at a very low price. The opportunities are rare of obtaining so large an amount of instructive reading at so small a cost.

MARRIED,

At Friends' Meeting-house, in Plattekill, N. Y., MOSES BAILEY, of Winthrop, Maine, to HANNAH C. JOHNSTON, of the former place.

DIED.

WEEDEN.—On the 26th of Eighth month, 1868, at the residence of her son-in law John M. Douglass, on Conanicut Island, Amy C., widow of Job Weeden, in her 74th year, one of the oldest and most respected inhabitants of the Island; an esteemed member of Rhode Island Monthly Meeting, which she attended when able to cross the ferry. She much enjoyed receiving the gospel messengers who visited the island, writing, in reference to such an opportunity after the last Yearly Meeting at Newport, "It was as good as going to Yearly Meeting." Her character was marked by energy and benevolence—her firm belief was expressed in the words, "By grace ye are saved through faith." She was a lover of the Bible, and her large print Testament was for many years her favorite companion, next to which she enjoyed the weekly visits of *Friends' Review*. Calmly contemplating the termination of her earthly career, she looked forward to the life beyond with unwavering confidence, and with patience to endure, "as seeing Him who is invisible," and willing to depart when her Lord should be pleased to say, "It is enough." Being asked on one occasion what she would have, she answered, "Rest and peace." Of these it is believed she entered into the fruition when she exchanged the earthly tabernacle for a building of God eternal in the heavens. Her circle of relatives was very large, including six children and fifteen grandchildren. To all of these she wished her love communicated, with the desire that they might so follow their dear Lord as to be prepared to meet her.

STANLEY.—On the 21st of Third month, 1868, Lewis, son of Joel and Clotilda Stanley, in the 24th year of his age; a member of Damascus Monthly Meeting, Ohio. The tender and affectionate traits of his character and dutiful attention to all his relatives were exemplary. Above all, his love was strong for his dear Saviour, by faith in whose Name he was enabled to lay hold upon and appropriate to himself his "exceeding great and precious promises."

HOLMES.—At Mattapoisett, Mass., on the 29th of Tenth month, 1868, aged nearly 12 years, Abbie Wood, daughter of Josiah Holmes, Jr., a member of New Bedford Monthly Meeting. The preciousness and beauty of early piety were so conspicuous in this case, that it is fervently desired that the instructive example may be blessed to others. When the heavenly Shepherd called to His fold of eternal safety this dear lamb, she was ready to enter through Him who is the Door, the Way, having known His voice and loved to follow Him. At the age of ten years the love of Christ filled her heart, and she was very earnest in prayer that she might become one of his obedient children. Her engaging loveliness was heightened by the sweetness which religion imparts. She delighted in Bible reading, and in conversing about her precious Saviour's redeeming love and mercy, and with her buoyancy of spirits and relish for the blessings and enjoyments of life, there was striking evidence of a growth in heavenly

things. In her was sweetly illustrated the meaning of the injunction, "Be ye followers of God *as dear children.*" Very modest in expressing her religious experience, yet artless and confiding with her parents, many sweet occasions are cherished in memory, when her prayers were poured forth in simple fervor. She was taken sick at boarding-school, and greatly enjoyed removal to her home. During the severe symptoms of typhoid fever, not a word of impatience escaped her lips, which very often moved in prayer, and the name of her Redeemer was always soothing to her. The height of fever was sometimes attended with "a thin delirium," from which she was easily recalled, and her mind did not wander from Him who was "the centre of all her desires." When in extreme pain, she whispered, "The angels are coming—do you see them?" "I never had anything so beautiful in all my life." "There is Jesus —don't you see Him?"—and she spoke of a light shining about her. Though in great distress of body, she exclaimed, "I feel so happy!" and her utterances were sweet notes of praise, as if uniting in the heavenly anthem. Taking an affectionate leave of the members of her family, she said, with sweet and gentle composure, "I am going home—I am going home;" and apparently forgetting to breathe, she fell asleep in Jesus.

[The suggestion occurs that parents *read this notice to their children*, as a reminder that they who seek their Lord early shall find Him.]

CONGDON.—On the 23d of Ninth month last, after a short illness, at his residence, in Dutchess Co., New York, James Congdon, aged 74½ years; a beloved Elder and member of Oswego Monthly and NinePartners Quarterly Meetings. He was faithful in the attendance of all our meetings, and being endowed with a comprehensive mind and sound discretion, and well versed in Christian doctrines and discipline, was very useful in the right ordering of the affairs of the Church, occupying various important positions therein to the satisfaction of his friends. He was a well qualified reconciler of differences, and from early in life an efficient laborer in the cause of education. Thus, having long endeavored faithfully to perform his duties to his fellow-men and to the cause of our Holy Redeemer, the Society, and also the community in which he lived, deeply feel the loss sustained by his removal; but we mourn not as those without hope, feeling the consoling assurance that our loss is his eternal gain,—that he has now attained "the end of his faith."

CARTER.—On the 3d of Eleventh month, 1868, at her residence, in Plainfield, Indiana, Nancy, wife of Jesse Carter, in the 67th year of her age; a beloved member and Elder of Plainfield Monthly Meeting. In early life she was made sensible of the visitations of Divine Grace, and, by giving heed thereto, she became qualified for usefulness in the Church Militant. Possessing a sound and discriminating judgment, she was enabled to discharge the duties of her station in encouraging the faltering, as well as guarding against innovation upon our principles and testimonies, ever standing firmly for the "law and the testimony." She was a firm believer in the Divinity of our Lord and Saviour Jesus Christ, and in the atoning efficacy of His blood; acknowledging Him as Head over all things to His Church. In 1827, she removed with her husband and family from North Carolina to the vicinity of Plainfield, Indiana, the country being then an almost unbroken wilderness; yet, amid all the privations and difficulties that are encountered by the early settlers in a new country, she was ever faithful in the attendance of our religious meetings, taking her children with her on those occasions, and when thus gathered for the purpose of Divine worship, the solidity of her countenance and demeanor gave evidence of solemn introversion of mind. After enduring severe physical suffering for several weeks, which she bore with Christian patience, she passed quietly away, with a well-grounded hope of entering through mercy into a mansion of rest and peace.

ANTHONY.—In New Bedford, Mass., on the 28th of Sixth month last, Philip Anthony, an esteemed member of New Bedford Monthly Meeting. He bore a long and painful illness with much Christian patience and resignation, often expressing a humble yet abiding confidence that, through the mercy of God in Christ Jesus, a mansion was prepared for him in heaven. He at length gently passed away, aged 84 years 4 months and 26 days; and, we doubt not, entered into the rest of those who "have believed," and for which he had so long waited in his Father's will.

ELLIOTT.—On the 27th of Tenth month, 1868, Jacob Elliott, a member and Elder of Milford Monthly Meeting, Indiana, in the 76th year of his age. "In his last illness," says the *American Friend*, "his spirit was borne above his bodily sufferings, his mouth was filled with prayer and praises to the Lord for His goodness and mercy, and the eye of faith enabled him to look steadfastly forward as the end approached, through no cloud of doubt or fear, but with unmingled peace and joy."

STEVENS.—At East Montpelier, Vermont, on the 14th of Ninth month, 1868, Rachel B., widow of Stephen F. Stevens, in the 65th year of her age; a beloved member of and Elder in Ferrisburgh Monthly Meeting. This dear Friend, by her "meek and quiet spirit," her sympathy with those under affliction, and her charity, that excluded narrow sectarianism, adorned the profession she had made of an humble believer in "Jesus of Nazareth." Her disease was such as to prevent her from conversing with her attendants while "passing through the waters;" yet her friends are not without the consoling assurance that her end was peace.

THE NEW EXPEDITIONS TO THE NORTH POLE.

(Continued from page 222.)

It is known since a long time that the temperature of a place is not regulated by the position merely which it occupies between the equator and the pole; this is proved by the isothermal lines which Alexander von Humboldt has taught us to trace on the maps of the globe. It results that the poles or points at which terminates the axis of rotation of the earth are not necessarily the coldest points. In 1821, Sir David Brewster concluded from the direction of the isothermal lines that there existed two *poles of cold*, situated the one in Siberia, the other in North America; the mean temperature will, therefore, be sensibly higher at the pole properly so called than in some points of the polar circle. In 1864, an illustrious Italian geometer, Plana, submitted to calculation the distribution of the solar heat on the surface of the earth, and demonstrated that starting from the polar circle the mean temperature will increase up to the pole, a result which it was difficult to foresee theoretically, al-

though it is in accordance with the testimony of observations. More recently M. Gustave Lambert has arrived himself at an analogous conclusion in investigating the laws by which *insolation*, or the quantity of heat furnished by the sun, will vary from one place to another at different epochs of the year.

The quantity of heat which a point of the earth receives at a given moment depends on the obliquity of the rays; it increases in proportion as the sun rises; but when we would appreciate the effect which the sun can produce during a period more or less long, it is not enough to consider the direction of the rays: the relative length of the days and nights must be taken into account. The nocturnal radiation makes the earth lose a considerable portion of the caloric which it has absorbed during the day, and it results that the length of the nights can counterbalance up to a certain point the effects of very hot days. Now at the pole the sun, during six months, does not set; the heat which it emits accumulates and concentrates incessantly during the long day of more than a hundred and eighty common days. It may be conceived then that towards the middle of summer the polar temperature can reach a degree more than sufficient to produce the fusion more or less complete of the ice formed during the long night of winter.

M. Gustave Lambert has succeeded in constructing a curve representing the power of insolation for the different places of the earth and the different days of the year. In examining the direction and the inflections of this curve, he has ascertained that at the moment of the solstice (21st of June) the North Pole will receive in twenty-four hours a quantity of heat greater by one-fifth than that which a point situated under the tropic of Cancer receives at the same moment. In this calculation, no account is made of the atmospheric absorption, of which the influence is much stronger at the pole, where the sun is very low, than under the tropic, where it rises very high at the hour of noon; the loss which the rays suffer in crossing the inferior beds of the atmosphere modifies necessarily the result which is arrived at in considering simply the position of the sun from its relation to the polar horizon. We may, nevertheless, affirm that the summer heat is much more considerable at the pole than is commonly admitted, and in any case that it is more than sufficient to explain the melting of the ice above the 84th or 85th parallel of latitude. The existence of an open sea at the boreal pole is rendered still probable by the consideration of the currents which navigators meet in those parts. The polar currents are very numerous. From the west coast of Greenland, a first current directs itself to the south-east and accumulates the ice in the Straits of Banks, of McClintock, and of Queen Victoria. The direction of this considerable mass of water is moreover proved in an unanswerable manner by the transportation of the ship Resolute, which was found in Davis's Strait in 1865, when Kellett had adandoned her in May, 1854, a thousand miles from that point, in the north, near Cape Cockburn. In Behring's Strait, a very strong current, which flows along the coasts of Asia, seems to present a semi-annual character; it goes by turns from the south to the north and from the north to the south. The third current descends from the north to the south between Spitzbergen and Nova-Zembla; the force of impulsion of these waters is such that they sometimes break the ice-floe, which facilitates the navigation of these parts. The vast space of sea comprised between the west coast of Spitzbergen and Greenland gives also passage to a current which breaks up the ice, while preventing it, however, from melting. It is this current which in 1827 carried away the floe under Parry's feet, and did not permit him, in spite of superhuman efforts, to go beyond 82° latitude. All these polar streams seem to proceed directly from a vast reservoir, from a sea surrounding the boreal pole. In the austral regions, the currents seem on the contrary to affect circular directions and to flow around the icebergs, which gives rise to the supposition that a continent exists at the South Pole.

Other proofs in favor of this hypothesis can be drawn from the study of the masses of ice which are met with at the two poles. At the south are observed all the phenomena which characterize glaciers properly so called, or masses of ice raised on a fixed base, earth or rock. There renews itself every year in gigantic proportions the labor which geologists have observed in the Alps, the Himalayas, and the Cordilleras of the Andes. When the colds of winter arrive, the watery vapor with which the air has been saturated by the powerful evaporations of summer condenses into thick snow, and falls in large flakes to accumulate during all the gloomy season of the six months of night. At the first fires of spring, when the sun begins to diffuse its heat over these terrible countries, the ice begins to melt. The water flows then between the fissures of the ice and in the interstices of the rocks, where it congeals again, increasing in volume and repelling with incredible force the obstacles which inconvenience it. It is not at a few points that this labor takes place, it is in every sense and on all parts of the glacier, to which during summer this internal labor gives a sort of life and irresistible movement of progression. At the approach of winter, when the first signs of twilight show

themselves, the power of impulsion is subdued by the cold, and diminishes by degrees to lose itself in the long sleep of winter. This life of the glaciers is one of the most dangerous obstacles for those navigators who approach the South Pole. When the season has been warm, and the breaking up has made itself strongly felt, the glacier hurls into the sea enormous blocks mixed with rocks and vegetable detritus. The icebergs play a great part in the recitals of the explorers of the antarctic pole; at every moment their ships are threatened by floating mountains, or by detached blocks of formidable walls of ice, which seem as if they would bar their passage. If the configuration of the floe of the South Pole, of which the immense glaciers must have been laid on fixed foundations in the most distant periods of the glacial age, forces us thus to admit a continent; the study of the physical nature of these masses of ice demonstrates also their terrestrial origin. In the water they appear black, while in the light they are transparent and of an azure color.

Very different phenomena characterize the regions of the North Pole. There one meets rather ice of marine formation, the ice of the ice-fields. The snow which falls into the sea forms at first a sort of thick yeast; if the weather is calm it congeals, and the water is covered with a thin sheet of ice, partly clear and partly flecked or agglutinated snow. "As soon as the wind rises," says M. Gustave Lambert, "everything breaks up, crumbles, and presents one of the most wonderful spectacles that can be seen. Every little morsel of ice in melting surrounds itself with a regular foot-bath of soft water which does not mix with the sea-water; the rays of the sun, which is very low, give to all these pools of water the colors of the rainbow, reproducing on an enormous scale the phenomenon of the colored rings of Newton, and reflecting all the shades of the spectrum, but so pale that the charm vanishes to give place to a painful and lugubrious impression; it seems for an instant that nature sees itself in full as through a sort of winding-sheet or shroud of gauze. These are the embryos of icebergs." This ice is opaque and of a milky white; there are never found in it debris of rocks or vegetable detritus, as in that of the South Pole. The fields of marine ice, which are rare at the austral pole and common at the boreal pole, permit us again to affirm the existence of a continent at the South, of a free sea at the North.

(To be concluded.)

Whittier's inscription for Dr. H. I. Bowditch's Dial, 150 years old.

With warning hand I mark Time's rapid flight,
From life's glad morning to its solemn night—
Yet through the dear God's love I plainly show
There's light above me, by the shade I throw.

TWO EPITAPHS.

In one of England's great cathedrals rests one, whose gravestone, according to his own direction, bears but the single word "*Miserimus*"—most miserable.

In the catacombs of Rome, one tablet has, in rude letters, the simple inscription, "*In pace*"—in peace.

Little as these brief records at first seem to tell us, a moment's thought shows them full of disclosures. The first was a man of wealth and position, or his sepulchre had never been in the great cathedral. He had it in his power, not only in common with others to find for himself the blessedness of God's faithful children, but more than some to bless the world in those extended ways which the rich and powerful can especially command. He had the offer of life in vain. He was honest enough to acknowledge his misery. He could cheat himself, he would not cheat others; indeed he warned them. There in that old cathedral, among the tombstones of other men, where the rich and noble, gifted like himself with noble opportunities, would surely come to read his record—there it should be, in imperishable stone, with no name nor worldly titles to tell of outward prosperity, or divert attention from this one terrible truth. It should stand alone in its awful simplicity, "*Most Miserable,*" life a failure, the future a terror.

The other lived in the fearful days of persecution, when the hunted Christians fled to the catacombs, the burial caves where the martyrs were driven to live. The outward life of the unknown sleeper must have been full of gloom. A child of poverty either by birth or from that love to the Master which chose it with his people rather than enjoy the pleasures of sin, he was despised and persecuted. Yet the record of that life was full of blessedness. All things had been counted dross for the love of Christ; life was a success—the future, glory.

In the records of heaven, if not on every tombstone, must not the verdict stand for each life, either "Most miserable," or "In Peace?" Which shall be mine?—*Selected.*

"A seaman on his dying bed, being asked by a fellow sailor, 'What cheer?' said—

"'Heaven heaves in sight, I see the headland.'

"The next day the question was repeated, 'What cheer?' The reply was,

"'Rounding the cape; almost in.'

"The third day the question was repeated, 'What cheer?'

"'In port,' his quivering lips replied, and the next moment, 'Let go the anchor!'"—*Exchange.*

From Friends' Quarterly Examiner.

BEHOLD, NOW IS THE ACCEPTED TIME.

2 Cor. vi. 2.

In the first freshness of the early day,
While dew-drops glisten on the tender grass,
Decking with rainbow hues each blade and spray
Which catch the morning sunbeams as they pass;
While to thy soul the heavenly dew is given,
In the fair opening of its morning prime,
Ere aught of earthly care thy heart has riven,
Now, even now, is the accepted time.

Amid the blazing of the noontide heat,
When oft we seek in vain the restful shade,
And have to tread with slow and weary feet
The rugged path through barren deserts made;
While 'mid the hurry of this earthly life,
We meet a vision of the things to come,
And see a hand that beckons through the strife,
Pointing us upward to the heavenly home;

While to the heart o'erladen and opprest,
The Saviour's voice is calling soft and low,
"Come unto me and I will give you rest,"—
Now is the time accepted, even now.

Amid the shadows of the twilight hour,
While day is fast dissolving into night,
Hushed by resistless sleep each leaf and flower,
Faded each glowing hue of sunset light:

Now, ere the flickering ray is wholly gone,
While yet the call is sounded in thine ear,
"Now is the time," ere, in the midnight lone,
The King of Terrors shall at last appear.

Oh, haste thee, while the dew is at thy feet,
To clasp the Hand which would take hold of thine
To lead thee by the waters cool and sweet,
And quench thy parching thirst with love Divine;

To bless thee when the shades of twilight come
And gild with glory all the deepening gloom—
Glory reflected from the heavenly home,
Beyond, above, the darkness of the tomb. S. D.

For Friends' Review.

MY GUIDE.

"Behold I have given him for a witness to the people, a leader and commander to the people."—Isa. lv. 4.

"This God is our God forever and ever, He will be our guide even unto death."—Psa. xlviii. 14.

I asked for a guide; my sight seemed dim,
The way grew dark, and I asked for him
Out of my pressing need.
My wandering feet were prone to stray
Off from the beaten, well-worn way,
And I was faint indeed.

One came. His voice was low and sweet,
And I marked how torn were His weary feet,
As he said, "The path I know;"
While He kindly laid my hand on His arm,
And whispered, "To thee there shall come no harm
In the path we twain shall go."

"Was He a stranger?" ye ask, and think
I must needs from His gentle guidance shrink,
Till I had proved Him *true*.
Scarcely before had I looked on Him;
But His sight was strong, though mine was dim,—
He had watched me my whole life through.

Yea, more than this, when He saw me lost,
The space from His Father's house He crossed,—
A wilderness bleak and wild;
He came through the briars and thorns and heat,
Though He left in blood the print of His feet,
And sought me, a wandering child.

My clothes were torn,—I had nought to wear,—
He took of His own, and clothed me there,
When He washed the stains away
Which had gathered with every step I went,
Stumbling, through fear and discontent,
In the time I had been astray.

And then of His Father's house He spoke;
On my homeless heart the sweet words broke
Like music soft and low.
"Take me, oh, take me there!" I cried,
"The world is bleak, and its paths so wide
Are full of grief and woe."

But He said, "Not yet—there is work for thee;
I would have thee prove that thou lovest me,—
I have loved thee, child, so long;
The world has known thee a sinner here,
Following thy own will, year by year,—
A will so fierce and strong.

"Let it see thee now as a child of God,
Ransomed, redeemed by a Saviour's blood,
Walking, renewed, 'in light;'
Putting thy hand to the lowliest task
Where He, in His wisdom, thy strength would ask,
With a faith all clear and bright."

Then I bowed my head with shame, and said,
"I *see*, dear Lord,—oh, let me tread
Where Thou wouldst have me go;
Only be Thou at my side, to aid,—
Of myself, dear Lord, I should be afraid,
If Thou didst not lead me so.

"Send thou Thy Spirit, by day and night
Shedding around me its calm, clear light,
Like pillar of fire, of old;
Send thou Thy grace to my inmost heart,
And a measure of Thine own love impart
To that heart that has been so cold."

Marvel ye now that I trust my guide,
Or my smallest needs to Him confide,
With His words so kind and true,
Spoken afresh to me, day by day,
As He bids me "journey" or bids me stay
Where He gives me work to do?

I only long that my eyes may be
Steadily fixed on Him, that He
May guide me at His will,—
That my hands be faithful in work begun,
And my willing feet on His errands run,
Or, when He bids, stand still.

Will ye not try this guide so good?
He hath bought you, too, with His precious blood,
And watched you your whole lives through.
There is room on His arm for you to lean:
He ever will be, and aye hath been,
"A leader" strong and true.

10th mo. 30, 1868. A. B. T.

Youth's Department.

ZACHARY AND THE BOY.

Zachary was an Indian of the Mohegan tribe, and belonged to the royal family of his people. He was one of the best of hunters, never returning empty-handed from the chase. But he was a poor, miserable drunkard. He had learned from the white man how to drink "firewater," and had become so fond of it that he was drunk nearly all the time when he was not hunting. When he had reached the age of fifty years, several of his superiors in the tribe died, leaving only one

person between him and the position of chief. One day Zachary was returning from hunting, and while on his way began to think of his past life and of his future prospects. "What a fool I have been," said he to himself, "having lived so long to act so foolishly. How can such a drunken wretch as I ever hope to be the chief of my tribe? What will my people think and say of me? I am not worthy to fill the place of the great Uncas. I will drink no more!"

When he reached his wigwam, he told his wife and friends that he would never, as long as he lived, taste any drink but water. And he kept this resolution to the day of his death.

Many of the whites who heard this story could not believe it. They said Zachary had been so long in the habit of drinking that he could not live without it, and they had no doubt that he often took a glass slyly when no one was looking on. Among these was a young man, the son of the governor of one of the New England colonies; for this story I am telling you is about matters which took place many years ago, before America was a separate nation, and when what are now states were called colonies, and governed by rulers sent over from England.

Zachary had by this time become the chief in his tribe, and this governor invited him one day to dine with him. While they were seated at the table the governor's son thought he would try the temperance principles of the old chief, and offering him a glass of beer, said: "Zachary, this beer is excellent, will you taste it?"

The old man dropped his knife and fork, and leaning over the table, looked with a sharp eye upon the youth, and said: "John, you do not know what you are doing! Boy, you are serving the devil! Do you want to make me what I once was, a poor, miserable man, unfit to govern my tribe? John, the acorn grows into an oak, the cub becomes a bear, the brook swells into a river, and a single spark of fire will spread through a whole forest. So one drop of your beer would make me want more, and then I should want something stronger, and I would drink rum until I became as wretched as I once was. Do you not know that I am an Indian? I tell you that I am; and that if I begin to drink beer I cannot stop without tasting rum. *John, while you live, never again tempt a man to break a good resolution.*"

The young man knew not what to say. He felt that he had done a mean thing in trying to get old Zachary to break his pledge. His parents were deeply affected at the scene, and often reminded their son of it afterward, charging him never to forget it; and he did not. For years after the Indian chief died, John made frequent visits to his grave, repeating to himself the valuable lesson he had learned, never to tempt a man to break a good resolution.

Men, and children too, who are trying to become better, ought to be helped, not hindered. Kind words and kind deeds will greatly encourage them; but to frown upon them, to sneer at them, or to make sport of them, is often a sure way of making them as bad as ever.—*The Christian.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 1st inst.

Great Britain.—The election for members of Parliament from counties were still going on, those in boroughs having been first held. The Times of the 28th, gave as the total result to that date, Liberals, 381, Conservatives, 266. Only 11 elections remained to be heard from. Many of the county elections had resulted in favor of the Conservatives, who have always, it is said, had a disproportionate strength in the counties; and the Liberals had also been rendered careless by their previous successes. In the manufacturing districts, the bitter spirit of the Orange organization was enlisted against the candidates who favored the disestablishment of the Irish Church. The introduction of this element into the contest did not fail to lead, in some quarters, to mob law and intimidation of voters. The Liberal party is said to have suffered so much from these causes that it has become almost unanimous in favor of voting by ballot, instead of the present system. W. E. Gladstone, who was a candidate for South-west Lancashire, was defeated there, but had been previously elected by the borough of Greenwich. Serious election riots occurred at Tredegar, in Wales, and at Longtown and Brampton, in Cumberland, in all of which, troops were called out to suppress them, but no lives were lost.

A terrible explosion occurred in a coal mine near Wigan, Lancashire, on the 26th ult., by which 57 persons were killed, and 10 others seriously injured. It was at first reported that 300 men were in the pit at the time, and it was feared that most of them had perished. The cause of the disaster is unknown.

Fenian demonstrations were made in Cork and Queenstown on the anniversary of the execution of the Fenians at Manchester last year, by the celebration of "requiem masses," attended by large numbers of people. The authorities did not interfere, and good order was maintained. The funeral of the rioter shot at Drogheda during the elections, was made the occasion for a Fenian display in that city, in which 8000 men were estimated to have taken part.

The corporate authorities of Dublin have petitioned the government for the pardon of Fenian convicts.

A new postal convention between the United States and Great Britain is to go into effect on the first of the year. Letter postage is to be 12 cents, or sixpence, per half ounce, prepayment optional, but 5 cents in the United States and 4 pence in Great Britain are to be levied in addition to the deficient postage, on each unpaid or insufficiently paid letter received by one country from the other. Newspapers remain 2 cents each, if not exceeding 4 ounces in weight. Book packets, including all kinds of printed papers, patterns or samples of

merchandize, seeds and grain, not over 1 ounce, 2 cents; between 1 and 2 ounces, 4 cents; from 2 to 4 ounces, 6 cents; and an additional rate of 6 cents for each additional 4 ounces or fraction thereof; to be fully prepaid, and no charge made for delivery.

FRANCE.—The government continues its prosecutions of the press with unremitting severity. The editors of several Parisian journals, beside those mentioned in our summary of the 21st, have been sentenced to fines varying from 1000 to 2000 francs, and one of them to two months imprisonment in addition, for publishing articles encouraging subscriptions for a monument to Baudin; and the publisher of a Lille paper has been fined 500 francs and sentenced to a month's imprisonment, for publishing a list of the subscribers to the proposed monument. Several persons have also been arrested in Paris for making speeches at public meetings.

The celebrated lawyer Berryer died on the 28th ult., aged 78 years.

SPAIN.—The Provisional Government has appointed the 15th inst. as the day for holding the election for the Constituent Cortes. Political feeling and interest run high, and many public demonstrations have been made, both by monarchists and republicans. Thus far, all has been conducted peaceably, but serious fears are felt in some quarters that a collision between the two parties may be the result of the prevailing excitement. The patriotic fervor of the nation, it is said, continues unabated. Large subscriptions have been made to the national loan. The Provisional Government is reported to have declared that the popular sense of the country is antagonistic to the establishment of a republic, and that the Cortes, which is to meet on the 15th prox., will surely propose a form of monarchy. This is an apparent effort to prejudge the subject, or at least to influence the decision upon it, not consistent with the previous course of the government, which has uniformly professed a determination to respect the will of the nation as it may be expressed by the Cortes.

The provisional government has promulgated a decree rearranging the schedule of import duties, and making reductions on many articles; the changes to go into effect on the first day of next year. The reductions of the tariff which were made by a previous decree are revoked. The payment of the interest on the public debt is provided for.

AUSTRIA.—The Australian government has fitted out and dispatched from Trieste an expedition to sail around the world, visiting the principal ports of China and Japan, sailing thence to California, and cruising along the South American coast. The object is to introduce to distant markets the products of Austrian industry, and to extend the commerce of the empire.

The Croatian deputies have been admitted to seats in the Hungarian Diet.

PRUSSIA.—It is reported that Count Von Bismarck, who has so far regained his health as to be able to resume his seat in the Prussian Diet, makes no secret of his purpose to leave the Feudal party, with which he had long been connected, and join the Liberal organization.

The deputies from Schleswig have been denied seats in the Diet until they swear allegiance.

ITALY.—A serious outbreak had occurred at Bologna, originating from the refusal of peasants to pay their taxes, and new troubles were feared.

The eruption of Vesuvius was reported as subsiding at the latest accounts; but dispatches received at Florence on the 28th ult. announced that Mt. Etna was in a state of eruption.

JAPAN.—The latest advices were that the young Mikado, having attained his majority, had been crowned Emperor of Japan at Kioto, and the Regency having ended, it was expected he would leave Kioto for Yeddo. The Tycoon had no ified the foreign representatives that his family had surrendered the government to the Emperor, who will undertake for the future the maintenance of friendly relations with foreign powers. The Emperor has conferred the title of Daimio upon the Tycoon. The imperial forces had invaded the dominions of Aidzur, one of the most powerful of the Northern Daimios, and were strongly intrenched before his castle. If they should succeed in reducing this stronghold, the general pacification of the North would probably be the result. Yeddo was still closed to foreigners, but it was expected that its opening would not be postponed beyond the 1st ult., though the event depended on the result of a pending conference between the foreign Ministers and the Mikado's representatives. The custom-house, bonded warehouses, &c., had been furnished and occupied, preparatory to the opening. A difficulty had occurred at Yokohama between the Dutch officers and the Japanese authorities, but finally it was amicably settled.

DOMESTIC.—The question at issue in Florida between the Governor and Lieutenant Governor has not yet been settled, the matter being before the Supreme Court of the State. Advisory opinions were delivered by the Judges on the 28th ult., on the questions submitted to them by Governor Reed, unanimously sustaining the Governor's position; deciding that no Legislature assembled under Governor Reed's proclamation for a special session, and that if there had been a legal assembly, the form of impeachment was irregular; and also declaring that the mere passage of resolutions of impeachment does not impeach. The Governor claims that the Lieutenant Governor, far from being entitled to supersede him, is himself ineligible to his present office, and the Court has granted a rule requiring the Lieutenant Governor to show cause why a writ of *quo warranto* should not be at once issued against him, calling upon him to show by what right he exercises its functions. The argument under that rule was not concluded on the 1st inst.

The Legislature of Arkansas has passed a law approving the Governor's proclamation of martial law in eleven counties of the State on account of the numerous outrages committed.

In the U. S. Circuit Court at Richmond, Chief Justice Chase presiding, on the 30th ult., Robert Ould, counsel for Jefferson Davis made a motion to quash the indictment against the latter, on the ground that the 14th amendment to the Constitution of the United States prescribes the mode of punishment for participation in rebellion, which is disfranchisement, and no other punishment is prescribed. The prosecuting attorney moved to postpone the motion until the latter part of the term. Judge Chase decided to hear the argument upon it on the 3d inst.

General Grant, in his annual report as General of the Army, renews his recommendation that the control of the Indians be transferred to the War Department, expressing entire approval of General Sherman's recommendation on the subject. He does not deem any general legislation for the reduction of the army advisable while the Indian war continues. The troops on the plains are all needed, and troops are still needed in the Southern States. He suggests that further reduction, where it is safe, might be made in the way now practiced, by allowing companies to be diminished by discharges without receiving recruits.

FRIENDS' REVIEW.

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RELIGION AND POLITICS.

BY. W. C. WESTLAKE.

Although numerically a very small body, the Society of Friends in this generation have, both individually and collectively, exercised a widespread influence upon the political questions of the day.

In the earlier portions of their history, the principles they upheld were for the most part so unpopular, and the mode by which public questions were advanced was often so immoral and unchristian, that their representative meeting in London from time to time issued earnest counsel against taking part in any of the "controversies, heats, and distractions of this world or the kingdoms of it." Their entire neutrality under the stirring changes which took place in the first half century of their existence (1650 to 1700) is very remarkable, when we consider the strong provocation engendered by the bitter persecutions they endured. In the printed epistle addressed to all their members in 1692 they describe themselves as—

"Being obliged to demean ourselves, not only as a grateful people, but as a Christian Society, to live peaceably and inoffensively under the present government, as we have *always* done under the various revolutions of government ever since we were a people, according to our ancient principle and practice, in which we hope we shall ever persevere."

In 1730 Friends are advised "especially to discountenance every indecent mark of dissatisfaction, in word or writing, relating to the government;" and in 1769, "that they avoid being ensnared by the animosities of contending parties, or anything unbecoming the stability or uprightness of their profession."

In 1774 we meet with yet clearer directions concerning their connection with party politics, in the following words:—

"The corrupt and immoral practices which have frequently attended public elections are a scandal to the Christian name, and would be very reproachful to any of our profession; wherefore, if any amongst us should be prevailed upon to become managers or agents in elections, let such be visited and labored with, in order to convince them of the hurtful and reproachful consequences that may ensue."

And again, in 1790:—

"The principle of truth calls out of contention; it ever seeks not its own end by means productive of animosity. . . We know that drunkenness, riot, and confusion, are frequently attendant on election contests; and how can any in profession with us expose their minds, which it is their duty to keep unspotted of the world, to such contamination?"

In 1834 the London Yearly Meeting desires that all its members "may ever be found of those who are 'quiet in the land;'" and in 1836, it again thus gives expression to its deep anxiety:—

"Seriously consider the responsibilities involved in taking civil offices, and the temptations to which you may be exposed. Do not satisfy yourselves, dear friends, that it is merely lawful: but also ascertain whether it is for you expedient. . . Be especially careful not to yield to the temptation of indulging the love of distinction, or of seeking to promote a party."

But since these fervent and judicious counsels were issued, a remarkable change has come over the national affairs of this country. The great questions which have stirred the

public mind during the last thirty years, have had so direct a bearing upon the religious principles we uphold, and upon the moral and social good of our fellow-men, that neither as philanthropists nor as Christians has it been justifiable or consistent for the Friends to abstain from all active service in the field of politics.

Many of the testimonies for which our forefathers passively suffered in hopeless confinement, and without any prospect of their views becoming popular, are now confirmed by the law of the land. It is not for us to say how far their faithfulness in upholding these truths was the means by which the public mind became attracted towards these questions: but one thing we may thankfully avow, that most of the religious scruples for which the early Friends were prosecuted are now not only tolerated by public opinion, but encouraged by State enactment. Notably amongst these, we may refer to the abolition of religious tests for service in civil affairs, the abolition of compulsory oaths, and the abolition of Church-rates; and now the country is entering upon a yet bolder effort towards perfect religious liberty—in the disestablishment of the Irish Church; involving a decided step in recognition of that great testimony to which we have persistently clung through two centuries of good and evil report—the separation of the Church from the State, and opposition to all State interference in matters of religion, whether by persecution or by patronage.

It is in no spirit of sectarian exultation that we point to the fact, that this Gospel principle, persistently maintained by George Fox and his successors in religious faith, is now acknowledged as the only sound course by many of the deepest thinkers, the most earnest Churchmen, and the wisest politicians of this day. Our object is rather to see how, in the approaching political crisis, we may as individuals best advance the religious views which we profess.

We hold that our duty is, firstly, and above all, to promulgate the thoroughly Christian basis of our objections, in order that no mistake may exist concerning the *religious* character of our opposition to this unhallowed union, which since the days of Constantine has been throughout Europe a fruitful source of rottenness within, and persecution without, the pale of the professing Church. We deem this course the more necessary, because from the strong political aspect which this question has latterly assumed, and from the deep interest felt by very many of our members in its advancement, it is probable that during the coming autumn we shall find ourselves in unusual company. Men to whom the fierceness of party politics would seem as the very elixir of life—men who desire the destruction of the Irish Protestant Church, as well as its severance from the State—profound philosophers and shallow theorists—Radicals of the highest type and Radicals of the lowest—men of much religion and men of no religion—all will be found gathering together on the same platform and in the same committee-rooms, bent on the common purpose of accomplishing the disestablishment of the Protestant Episcopalian Church in Ireland.

It is clear, therefore, that much misrepresentation and confusion of motives will arise, and that those Friends who are prominent in their exertions have carefully to uphold their own standard of principle in simplicity and godly fear.

If this be honestly done, there need be neither misgiving nor alarm at the heterogeneous character of the men and motives which surround them. No great national change has ever been carried solely through the influence or the writings of religious men. It is in the nature of all reformations that whilst the public mind is educated by thinking men, and led on by the energy of the good, these pioneers are too few in numbers and influence to accomplish great reforms unaided. It is when these momentous topics have been launched upon the sea of political feeling, with exciting appeals to human passions, self-interest or worldly ambition, that they have sprung suddenly into a national prominence.

It was not the preaching of Reformers alone, but with it a strange admixture of worldly policy, pride and resentment, that contributed to the establishment of Protestantism in England under Henry VIII., or in Germany under the Protestant Electors. Neither was the temporal power of the papacy brought to its present point of abasement by Victor Emanuel, without the agency of men who professed no love to Christ, or care for the souls of their fellow-men. But now, as ever,

> "Blindly the wicked work
> The righteous will of heaven."

Again, we doubt not that many advocated the Catholic Emancipation Act, the repeal of the Corn and Navigation laws, and many other enactments, purely on religious grounds, desiring thereby to promote the honor of God and the good of men of all nations. In the lives of Joseph Sturge and others we have ample evidence of this fundamental spring of action—men whose prominent political life was shaped and deeply saturated by their religious sense. We believe, also, that this Christian root has been a secret element of success; but it was only when the masses took the work into their own hands, and gathered strength from men of all classes, with reasons noble and ignoble, that these questions as-

sumed such overwhelming importance that Cabinet ministers, bishops and lords were alike powerless to withstand the popular tide. That which was resolutely refused to the calm logic and the Christian advocacy of the few, was yielded to the Babel of comflicting motives when centred in one common demand.

But whilst accepting the aid without endorsing the opinions of those who desire to promote the same result as ourselves, there is great need for circumspection lest we overstep the bounds of righteousness and charity under the half-concealed hope that the end may justify the means. We hold that it is the duty of Christian men in this age to display an increased activity in influencing those who make the laws. In the first century of Christianity it was manifestly inexpedient that its disciples should take part in heathen or Jewish governments. The leaven was to work until the whole nation was so leavened that the wisest men were to be found amongst the Christians. But in a representative constitution it is the bounden duty of every man to seek to advance by all pure means the repeal of bad laws and the passing of such enactments as shall promote the well-being of the masses. Who can so effectually judge of the wants of the suffering people, who can bring so enlightened a judgment to bear upon national questions, as those whose hearts are enlarged by Divine grace, and whose intellects are quickened by earnest thought and anxious study as Christian citizens? It would be a lamentable mistake if the religious portion of any community, whether Churchmen or Dissenters, Conservatives or Liberals, were induced, either by the taunts of their opponents, or the pleadings of their friends, to withdraw from political action, and leave the field open to those who take a lower standard of man's duty to his neighbor. We speak not of petty party strifes, but of politics in the loftiest sense of the word, when we state our belief that no Christian community is at liberty to throw away its vantage-ground, and abandon the direction of this world's affairs to the professedly irreligious, the selfish or the reckless.—[*To be concluded.*]

SUGGESTIONS OF THE TOMBS.

When I look upon the tombs of the great, every emotion of envy dies in me. When I read the epitaphs of the beautiful, every inordinate desire goes out. When I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind. When I read the several dates of the tombs,—of some that died yesterday, and some six hundred years ago,—I consider that great day when we shall all of us be cotemporaries and make our appearance together.—*Spectator.*

THE CHRISTIAN TEMPER.

From John Newton's Letters to a Nobleman.

The Christian is a new creature, born and taught from above. He has been convinced of his guilt and misery as a sinner, has fled for refuge to the hope set before him, has seen the Son and believed on him: his natural prejudices against the glory and grace of God's salvation have been subdued and silenced by almighty power; he has accepted the Beloved, and is made acceptable in him: He now knows the Lord; has renounced the confused, distant, uncomfortable notions he once formed of God; and beholds him in Christ, who is the way, the truth and the life, the only door by which we can enter to any true satisfying knowledge of God, or communion with him. But he sees God in Christ, reconciled, a Father, a Saviour and a Friend, who has freely forgiven him all his sins, and given him the spirit of adoption: he is now no longer a servant, much less a stranger, but a son; and because a son, an heir already interested in all the promises, admitted to the throne of grace, and an assured expectant of eternal glory. The gospel is designed to give us not only a peradventure or a probability, but a certainty both of our acceptance and our perseverance, till death shall be swallowed up in life. And though many are sadly fluctuating and perplexed upon this head, and perhaps all are so for a season; yet there are those who can say, we know that we are of God; and, therefore, they are steadfast and unmovable in his way; because they are confident that their labor shall not be in vain, but that when they shall be absent from the body, they shall be present with their Lord. This is the state of the advanced, experienced Christian, who, being enabled to make his profession the chief business of his life, is strong in the Lord, and in the power of his might. Every one who has this hope in Christ, purifieth himself even as he is pure. I would now attempt a sketch of the Christian's temper, formed upon these principles and hopes, under the leading branches of its exercise, respecting God, himself, and his fellow-creatures.

The Christian's temper Godward is evidenced by *humility.* He has received from Gethsemane and Golgotha such a sense of the evil of sin, and of the holiness of God, combined with his matchless love to sinners, as has deeply penetrated his heart; he has an

affecting remembrance of the state of rebellion and enmity in which he once lived against this holy and good God; and he has a quick perception of the defilements and defects which still debase his best services. His mouth is therefore stopped as to boasting; he is vile in his own eyes, and is filled with wonder, that the Lord should visit such a sinner with such a salvation. He sees so vast a disproportion between the obligations he is under to grace, and the returns he makes, that he is disposed, yea, constrained, to adopt the apostle's words without affectation, and to account himself less than the least of all saints; and knowing his own *heart*, while he sees only the outside of others, he is not easily persuaded there can be a believer upon earth so faint, so unfruitful, so unworthy as himself. Yet, though abased, he is not discouraged, for he enjoys *peace*. The dignity, offices, blood, righteousness, faithfulness and compassion of the Redeemer, in whom he rests, trusts and lives, for wisdom, righteousness, sanctification and redemption, are adequate to all his wants and wishes, provide him with an answer to every objection, and give him no less confidence in God, than if he were sinless as an angel. For he sees that though sin has abounded in him, grace has much more abounded in Jesus. With respect to the past, all things are become new; with respect to the present and future, he leans upon an Almighty arm, and relies upon the word and power which made and upholds the heavens and the earth. Though he feels himself unworthy of the smallest mercies, he claims and expects the greatest blessings that God can bestow; and being rooted and grounded in the knowledge and love of Christ, his peace abides, and is not greatly affected, either by the variation of his own frames or the changes of God's dispensations towards him while here. With such a sense of himself, such a heart-felt peace and heavenly hope, how can his spirit but breathe *love* to his God and Saviour? It is indeed the perfection of his character and happiness, that his soul is united by love to the chief good. The love of Christ is the joy of his heart, and the spring of his obedience. With his Saviour's presence, he finds a heaven begun upon earth; and without it, all the other glories of the heavenly state would not content him. The excellence of Christ, his love to sinners, especially his dying love; his love to himself in seeking and saving him when lost, saving him to the uttermost—But I must stop.—You can better conceive than I can describe, how and why Jesus is dear to the heart that knows him. That part of the Christian's life which is not employed in the active service of his Lord, is chiefly spent in seeking and maintaining communion with him. For this he plies the throne, and studies the word of grace, and frequents the ordinances, where the Lord has pleased to meet with his people. These are his golden hours; and when thus employed, how poor and trivial does all that the world calls great and important appear in his eyes! Yea, he is solicitous to keep up an intercourse of heart with his Beloved in his busiest scenes; and so far as he can succeed, it alleviates all his labors, and sweetens all his troubles. And when he is neither communing with his Lord nor acting for him, he accounts his time lost, and is ashamed and grieved. The truth of his love is manifested by *submission*. This is twofold, and absolute and without reserve in each. He submits to his revealed will, as made known to him by precept, and by his own example. He aims to tread in his Saviour's footsteps, and makes conscience of *all* his commandments, without exception and without hesitation. Again, he submits to his providential will: he yields to his sovereignty, acquiesces in his wisdom; he knows he has no *right* to complain of anything, because he is a sinner; he has no *reason*, because he is sure the Lord does all things well. . . . Therefore this submission is not forced, but is an act of *trust*. He knows he is not more unworthy than he is unable to choose for himself, and therefore rejoices that the Lord has undertaken to manage for him; and were he compelled to make his own choice, he could only choose that all his concerns should remain in that hand to which he has already committed them. And thus he judges of *public* as well as of his personal affairs. He cannot be an unaffected spectator of national sins, nor without apprehension of their deserved consequences; he feels, and almost trembles for others, but he himself dwells under the shadow of the Almighty, in a sanctuary that cannot be forced; and therefore, should he see the earth shaken, and the mountains cast into the midst of the sea, his heart would not be greatly moved, for God is his refuge. The Lord reigns. He sees his Saviour's hands directing every dark appearance, and overruling all to the accomplishment of his own great purposes; this satisfies him; and though the winds and waves should be high, he can venture his own little bark in the storm, for he has an infallible and almighty pilot on board with him. And, indeed, why should he fear when he has nothing to lose? His best concerns are safe; and other things he holds as gifts from his Lord, to whose call he is ready to resign them, in whatever way he pleases; well knowing that creatures and instruments cannot of themselves touch a hair of his head without the Lord's permission, and, that if he does permit them, it must be for the best.

I might enlarge further. But I shall proceed to consider the Christian's temper respecting himself. He lives godly and *soberly*. By sobriety we mean more than that he is not a drunkard; his tempers toward God of course form him to a moderation in all temporal things. He is not scrupulous or superstitious: he understands the liberty of the gospel, that every creature of God is good if it be received with thanksgiving. He does not aim at being needlessly singular, nor practice self-devised austerities. The Christian is neither a Stoic nor a Cynic; yet he finds daily cause for watchfulness and restraint. Satan will not often tempt a believer to gross crimes: our greatest snares and sorest conflicts are usually found in things lawful in themselves, but hurtful to us by their abuse, engrossing too much of our time, or of our hearts, or somehow indisposing us for communion with the Lord. The Christian will be jealous of anything that might entangle his affections, damp his zeal, or straiten him in his opportunities of serving his Saviour. He is likewise content with his situation, because the Lord chooses it for him; his spirit is not eager for additions and alterations in his circumstances. If Divine Providence points out and leads to a change, he is ready to follow, though it should be what the world would call from a better to a worse; for he is a pilgrim and a stranger here, and a citizen of heaven. As people of fortune sometimes, in travelling, submit cheerfully to inconvenient accommodations, very different from their homes, and comfort themselves with thinking they are not always to live so; so the Christian is not greatly solicitous about externals. If he has them, he will use them moderately. If he has but little of them, he can make a good shift without them; he is but upon a journey, and will soon be at home. If he be rich, experience confirms our Lord's words, (Luke xii. 15,) and satisfies him that a large room, a crowd of servants and twenty dishes upon his table, add nothing to the real happiness of life. Therefore he will not have his heart set upon such things. If he be in a humbler state, he is more disposed to pity than to envy those above him; for he judges they must have many incumbrances from which he is freed. However, the will of God, and the light of his countenance, are the chief things the Christian, whether rich or poor, regards; and therefore his moderation is made known unto all men.

A third branch of the Christian's temper respects his fellow-creatures. And here, methinks, if I had not filled a sheet already, I could enlarge with pleasure. We have in this degenerate day, among those who claim and are allowed the name of Christian, too many of a narrow, selfish, mercenary spirit; but in the beginning it was not so. The gospel is designed to cure such a spirit, but gives no indulgence to it. A Christian has the mind of Christ, who went about doing good, who makes his sun to shine upon the good and the evil, and sendeth rain on the just and the unjust. His Lord's example forms him to the habit of diffusive benevolence; he breathes a spirit of good-will to mankind, and rejoices in every opportunity of being useful to the souls and bodies of others, without respect to parties or interests. He commiserates, and would if possible alleviate, the miseries of all around him; and if his actual services are restrained by want of ability, yet all share in his sympathy and prayers. Acting in the spirit of his master, he frequently meets with a measure of the like treatment; but if his good is requited with evil, he labors to overcome evil with good. He feels himself a sinner, and needs much forgiveness: this makes him ready to forgive. He is not haughty, captious, easily offended, or hard to be reconciled; for at the feet of Jesus he has learned meekness; and when he meets with unkindness or injustice, he considers that though he has not deserved such things from men, they are instruments employed by his heavenly Father, (from whom he has deserved to suffer much more,) for his humiliation and chastisement; and is therefore more concerned for their sins than for his own sufferings, and prays after the pattern of his Saviour, "Father, forgive them, for they know not what they do." He knows he is fallible; therefore cannot be positive. He knows he is frail; and therefore dares not be censorious. As a member of society, he is just, punctual in the discharge of every relative duty, faithful to his engagements and promises, rendering to all their dues, obedient to lawful authority, and acting to all men according to the golden rule, of doing as he would be done by. His conduct is simple, devoid of artifice, and consistent, attending to every branch of duty; and in the closet, the family, the church, and in the transactions of common life, he is the same man; for in every circumstance he serves the Lord, and aims to maintain a conscience void of offence in his sight. No small part of the beauty of his profession in the sight of men, consists in the due government of his tongue. The law of truth, and kindness, and purity, is upon his lips. He abhors lying; and is so far from inventing a slander, that he will not repeat a report to the disadvantage of his neighbor, however true, without a proper call. His converse is cheerful, but inoffensive; and he will no more wound another with his wit (if he has a talent that way) than with a knife. His speech is with grace, seasoned

with salt, and suited to promote the peace and edification of all around him.

Such is the Christian in civil life; but though he loves all mankind, he stands in a nearer relation, and bears an especial brotherly love to all who are partakers of the faith and hope of the gospel. This regard is not confined within the pale of a denomination, but extended to all who love the Lord Jesus Christ in sincerity. He calls no man master himself; nor does he wish to impose a Shibboleth of his own upon others. He rejoices in the image of God wherever he sees it, and in the work of God wherever it is carried on. Though tenacious of the truths which the Lord has taught him, his heart is open to those who differ from him in less essential points, and allows to others that right of private judgment which he claims for himself, and is disposed to hold communion in love with all who hold the head. He cannot indeed countenance those who set aside the one foundation which God has laid in Zion, and maintain errors derogatory to the honor of his Saviour, or subversive of the faith and experience of his people; yet he wishes well to their persons, pities and prays for them, and is ready in meekness to instruct them that oppose: but there is no bitterness in his zeal, being sensible that raillery and invective are dishonorable to the cause of truth, and quite unsuitable in the mouth of a sinner, who owes all that distinguishes him from the vilest of men to the free grace of God. In a word, he is influenced by the wisdom from above, which, as it is pure, is likewise peaceable, gentle, and easy to be entreated, full of mercy and good works, without partiality, and without hypocrisy.

I must just recur to my first head, and observe that with this spirit and deportment, the Christian, while he is enabled to maintain a conscience void of offence towards God and man, is still sensible and mindful of indwelling sin: he has his eye more upon his rule than upon his attainments; and therefore finds and confesses, that in everything he comes exceedingly short, and that his best services are not only defective, but defiled. He accounts himself an unprofitable servant, is abased in his own eyes, and derives all his hope and comfort, as well as his strength, from Jesus, whom he has known, received and trusted, to whom he has committed his soul, in whom he rejoices, and worships God in the spirit, renouncing all confidence in the flesh, and esteeming all things as loss, for the excellency of the knowledge of Christ Jesus his Lord.

"He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face."

THE NEW EXPEDITIONS TO THE NORTH POLE.

(Concluded from page 237.)

The testimony of navigators who have perceived from a distance this polar sea can lastly be invoked. The expeditions which have entered into this dangerous labyrinth of islands which stretches to the west of Greenland speak of it more than once. At the same time one may notice a remarkable and very significant difference between the climate of the two zones or parallel bands which these islands form on the north of the American continent. In the zone nearest to the continent, animal life shows itself only rarely, while on ascending towards the north it is seen to multiply even to exuberance: it seems to apprize the traveller that he is about to tread on the last fragments of ice. This fact, which corresponds to a line of great cold extending almost from 68° to 75°, is assuredly of considerable value, since it is intimately connected with the existence of a free sea.

What seems to result from all these facts is that there exists a polar sea free from ice. What seems equally certain is, that an expedition in sledges, as Mr. Sherard Osborn has proposed, would offer no serious prospect of success. There remains then only to discuss the choice of the route by which a ship might hope to arrive at the pole with the least danger. If at first we throw our eyes on the labyrinth of islands, canals and bays which stretches to the north-west of Baffin's Bay, the nearness of the fields and mountains of ice which get loose from it, would render this route excessively dangerous. "Any ship dragged to the north and the east of Parry's Islands into the polar basin is necessarily ground to pieces," says McClure. Scoresby is of the same opinion, and the fate of so many ships which have disappeared in these terrible places should remove any hope of venturing into them with a polar expedition. "Fly from the land!" such should be the motto of the expedition. Parry's idea of opening a way for himself through the floe which extends from Greenland to Spitzbergen will appear equally chimerical, if one recalls the numerous attempts which have been made without any success in this direction. What hope can one have of piercing a barrier of ice 250 miles broad, where terrible tempests reign unceasingly? The same objections hold against the way chosen by the German expedition, which is going to try to approach the pole between Spitzbergen and Nova Zembla, where Willoughby, Wood, Barentz, Hudson, and Sutke have broken their energy against one of the strongest points of the polar cuirass. In spite of the power of the gulf-stream, so much invoked by Mr. Petermann, this floe has only been

slightly dissolved, and even during summer the masses of ice pile themselves on it at a depth which has not yet been determined. Moreover, if it is true that some vessels have formerly ventured beyond the 82d degree, it is only to the hazard of an exceptional breaking up that this success must be attributed, for these coasts of Nova-Zembla, into which in 1839 the *Recherche* penetrated pretty far, had been, so M. Charles Martins tells us, inaccessible during several summers. Consequently, so long as the great States do not have men and more especially ships to sacrifice to the dangerous and continual endeavor to make a breach in these thick floes, it is not by a route exceptionally free that one should try to reach the North Pole, but by a road which is only rarely encumbered.

For this reason, the choice of Behring's Straits imposes itself as a necessity. One cannot invoke against this route either anterior checks or the innumerable difficulties which the other ways present at the first view. We have neither icebergs here, nor dangerous currents. The voyage of Wrangel proves that in many points the floe is, so to speak, only a thin screen, scarcely separating during some months the free waves of the Polynia from the waters of Behring's Sea, frequented every year by numerous whalers. Resting on these indications of Wrangel, and after having made himself a reconnoitering campaign into these parts, M. Gustave Lambert has fixed his choice on the route which is to conduct him to the pole. After having crossed Behring's Straits at the earliest in July, he takes a westerly direction, passes beyond Cape Serdze, then the North Cape of Cook, the extreme point reached by that navigator. He then finds himself in the midst of the movable debris of the floe, between which the ship is steered, the more extended barriers being blown up with powder or cut with saws; he penetrates into the free sea, crosses in his vessel the points where Wrangel's sledge was stopped by pools of water separating fragments of thin and flat ice, and at length reaches the North Pole.

The choice of Behring's Straits has, moreover, just been justified in a manner as striking as unexpected. In the month of August, 1867, Captain Long, an American, commanding the whaler Nile, entered the Polar Sea, and was able, without meeting any serious obstacles, to approach to within ten miles of the point where Wrangel had perceived a sheet of free water in the month of March, 1823. On his return, he discovered, at about 70 miles to the north of Cape Yakan, a vast land covered with verdure, on which walruses and seals were playing. The aspect of this land seemed to indicate that it was inhabited, which would accord with the traditions preserved among the natives of the Siberian coast. "The route which I should recommend," says Captain Long in a letter published by the *Moniteur Commercial* of Honolulu of the 18th of January last, "would be the following. The Asiatic coast should be followed from Behring's Straits to Cape Recouanaï or Cape Chelagskoï. It is towards the coast that the ice first melts, and the numerous currents of water produced by the melting of the snow drive the ice to the north, in such a manner as to form along the land a free passage which a vessel can traverse very easily, especially if it is aided by steam. Beyond Cape Yakan the ice directs itself from the land towards the north, and is carried by these currents, which disperse in Wrangel's free sea in fragments sufficiently apart from one another to permit a ship to circulate in it without danger. From a certain point between Capes Recouanaï and Chelagskoï, the direction to follow would be that from the north to the north-west, as the ice would permit, to the north of the islands of Laakhow, where one would begin to undergo the effects of the currents which proceed from the rivers of Northern Asia. Thence it would be necessary to go straight to the pole or the islands of Spitzbergen, according to circumstances. . . . That the passage from the Pacific to the Atlantic will be accomplished by one of the routes indicated above, I believe as firmly as one can believe in an event to come."

A letter of Captain Long's, addressed from Honolulu to the President of the Geographical Society of France, under date of June 15, 1868, confirms the preceding details, and contains very exact indications on the state of the sea to the north of Siberia. "Last season," he says, "has been very favorable to polar explorations; the sea near the coast, going from Behring's Straits towards the east, was free from ice. When we were 40 miles to the north of Cape Chelagskoï, not a vestige of ice was perceived from the top of the masts in the directions comprised between the north and the west. The weather was clear and beautiful, the sky in that direction was of a dark watery appearance. The absence of whales in those parts rendered the continuation of the voyage little profitable; I returned then towards the east, and I passed at less than ten miles this side of the point where Wrangel had seen the free sea in the month of March. To the north of this position, there were some sheets of ice at considerable intervals, and I believe that a ship could have advanced very far without meeting any obstacle. With a well-equipped vessel I would not have hesitated to attempt the passage through the Polar Sea to Spitzbergen; but with my barque, which was not

prepared for the pressure of the ice, and with provisions for four months only, it would have been folly." Captain Long insists afterwards on the well-ascertained fact that the winds of the north and the north-west bring to Cape North fogs and an elevation of temperature which seem to indicate the presence of a free sea in the direction of the north. Such is the last phase of the question and the summary of what is known to-day of the mysterious regions which surround the boreal pole. Everything gives us reason to hope that in a little while a fortunate and hardy ship will trace its furrow in this unexplored sea, will reconnoitre these lands, inhabited, perhaps, and of which we did not even know the existence yesterday, will affirm at length at the extremities of the world the power and the energy of man. Theoretical science expects great results from the observations which can be made at the pole, and when theory advances, practice always feels the effects. Will not, moreover, the expedition which will make us acquainted with the last point of our domain, until now withdrawn from our investigations, mark an important date in the history of humanity?—*Living Age.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 12, 1868.

Educated Ministry.—Many years ago, at a session of the New Jersey Baptist Association, an evening was appropriated to the subject of education for the ministry, and three talented speakers, selected for the purpose, expended much eloquence in advocacy of the proposition. The venerable Wm. Collum (once known to many Friends as the calculator for *Kite's Town and Country Almanac,*) was greatly burthened in his mind as he listened, and felt a dawning of relief when several members called for Samuel Aaron to express his views. This remarkable man and deeply experienced Christian, hesitated, until requested by a unanimous vote to declare his sentiments; when he said, in effect, that he should rejoice in seeing a spirit of Church liberality, *that should embrace the whole of the youth.* He gave a comprehensive synopsis of ecclesiastical and pagan history, showing the evils that had resulted from confining knowledge to chosen orders of the people, and spoke strongly in favor of educating all young persons in literary and scientific attainments, and in religious knowledge, accompanied with a prayerful endeavor to bring them under the convicting and converting power of the Spirit of the Lord Jesus Christ. And then,—the Church having done her part in this matter,—he wished to leave to the blessed Head of the Church His unquestionable prerogative to select, from among these youth, His own ministry. The Baptist Elder already referred to, felt the burden upon his spirit gradually removed, as Samuel Aaron progressed. Meanwhile an unwonted solemnity reigned over the assembly,—and at the close, the subject was dismissed without any further effort to make gospel ministers by human training.

An idea somewhat kindred to the one discussed as above stated, has found a place in the minds of some members of our religious Society. Let it be honestly brought to the only test which we can recognize in matters purely spiritual, and the result will be a safe one. Knowledge is power. The intellect ought to be cultivated and brightened by use. But a gift in the ministry of the gospel of our Lord, is totally distinct from aught that can be learned at College, and it cannot be bestowed by the laying on of human hands. Paul was brought up at the feet of Gamaliel, and his knowledge, being sanctified, was promotive of the work, when he was "made a minister and an apostle"—yet it never *constituted* his fitness, or gave him acquaintance with those "unspeakable things" which were purely communicated to him by revelation. Peter and John "*were unlearned and ignorant men,*" (Acts iv. 13,) which fact made it more apparent to the priests and captains of the temple that these men, who preached with such demonstration, "had been with Jesus."

Give education to our youth, so far as circumstances will permit. Let that education be carefully and religiously guarded. Let it be directed by pious, praying teachers, who will privately admonish them in love for their souls, and who will direct their attention to personal holiness and completeness of dedication, much more than to a theological system, —to practical Christianity more than to any theory. Thus much the tutor may seek to accomplish, and blessed is his avocation thus pursued in the love of the Redeemer. It were

a dangerous thing to teach and drill those whom God has not called to the ministry, in the modes and rules that should characterize the preacher. It would stimulate many to rush into the work unbidden, and the Church would be burthened with pedantic sprigs, uttering words without life, and teaching when they had need to be taught "which be the first principles of the oracles of God."

It is sorrowfully true that there are, in every age, forward spirits who, without being truly called, take upon themselves to preach in the Church. Others, with a good degree of sincerity, for want of patiently abiding the turnings of the Lord's hand upon them, commit the mistake of publicly handing forth to others what was designed for their own discipline; and some have been so brought into sympathy with the ministers, as to "catch their exercises," like the good old Baptist Elder above mentioned, and hastily give them utterance, when their own service should be a silent yet a very important one. Hence, when those who thus mistake their calling practice indiscretions of manner, the wise fathers and mothers in the Church do not seek to correct the *modes of speaking*, when they are not satisfied that the speaker has any gift or calling for the work. But, when a person, however illiterate, is heard to speak truly in the Saviour's name, an evidence attending his words that he is "called of God," it becomes proper for the Elders, or others "who were in Christ before him," delicately to correct objectionable habits, tones or redundancies, perhaps to place in his hands some wise treatise, such as *Bownas on the Ministry*, containing exhortations to humility and against self-conceit and exaltedness, and showing the necessity of Divine inspiration, and of sanctification as a previous qualification for the reception thereof.

If by *educated ministry* is meant the godly teaching of parental elders, after the existence of the gift is clear, and the instruction gleaned, in retirement and in weightiness of spirit, from the great Teacher, who having called to the work alone can qualify for its performance,—this has ever been recognized among Friends, and this leads to increased ability to edify the Church, and in humility and simplicity to avoid the unprofitable multiplication of words, which often derogates from the convicting effect of a sermon really accompanied with life.

It is by no means clear that, as a general rule, ministers should be persons of much higher scholastic attainments than their hearers, nor does it appear that a preponderance of such are called. Our heavenly Father selects His instruments according to the counsel of His own will, and judges not and sees not as we do. It is still, as of old, his plan to choose weak and even foolish things to confound the wise and mighty; and for this the reason has been vouchsafed, "*that no flesh should glory in His presence.*" "But of Him," says the Apostle, "are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

We shall be borne out by a large proportion of our readers in the opinion that, since the days of the apostles, no higher style of ministry has been known in the Christian Church than has been found in the Society of Friends. And for this, in all modesty, a satisfactory reason can be given. Friends have believed in the directness of the call, in its renewal for every authorized service, and the absolute necessity, in each case, for a Divine qualification and revelation. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x. 20.) A mental glance over the history of our religious Society will show that, whilst we can rejoice in numbering among our ministers a Penn, Barclay and Gurney, and others who laid upon the altar gifts of "gold, frankincense and myrrh," subordinating the world's wisdom to "the foolishness of preaching,"—yet there has been a great army of unlearned men, workmen needing not to be ashamed, who have stood before Princes, and "convinced the people mightily." Ill would it become the disciple of George Fox to demand an "Educated Ministry," as the phrase would be popularly understood. Samuel Bownas, the writer of our most standard advices to ministers, seems to have been without school education, being left at one month old, by his father's death, to the care of a mother whose income was only £4½ a year,

and apprenticed to a blacksmith at the age of thirteen. Yet his labors were abundant in Europe and America, and priests and magistrates and other opposers of the truth were abashed and silenced before him. He was educated in the school of Christ. To go no farther back than personal recollections, what Boanerges were some of the uneducated preachers whose eloquent words were eagerly listened to by crowded audiences. Who thought of wishing a theologic training for Richard Jordan? What university could have given a finishing touch to Nathan Hunt's oratory? What wine of erudition could have improved the refreshing draughts from the pure river of water of life, which John Letchworth was at times commissioned to offer to thirsty souls? George Dillwyn, though by no means an ignorant, was not an educated man, but who ever saw his superior in physical, intellectual and spiritual completeness, or listened to a better or more profitable preacher? And we have many a "scribe well instructed unto the kingdom of heaven," who, though he cannot refer to schoolmen for his training, "bringeth forth out of his treasure things new and old."

Let all the people be educated. Endow Haverford, Earlham, West Town, Providence, Whittier, New Garden, and the other institutions of learning. Let the Common Schools be "common, not as inferior, but as the light and air are common." But defile not the ministry by treating it as a thing to be taught by man. This can no more be done than could Simon the Sorcerer purchase the gift of God with money. "The wind bloweth where it listeth," "so is every one that is born of the Spirit." The ministry is the Lord's own work. The choice of His ministers is His peculiar and exclusive province. Let Him choose whom He will, and from what rank of life and grade of learning He sees fit. He chose Paul for "a minister and an apostle," and though he had not companied with Peter and the rest from the beginning, His grace was sufficient for him, and he was made "a witness with them of His resurrection," so that he could say, "Have not I seen Christ Jesus the Lord?"

Let every member in the body keep his place and perform the functions assigned him, and the whole will be "compacted by that which every joint supplieth." Let parents concientiously train the children,—let children co-operate with their teachers by self-training—and He who teacheth as never man taught will *educate the ministry.*

North Carolina—The Educational and Industrial Movement.—On Fifth-day evening last, the large meeting-house on Arch Street was thronged with a most appreciative audience, whose eyes glistened with tears which shamed neither manhood nor womanhood as they listened for an hour and a half to the simple yet thrilling narrative of their Christian brethren in the South, who, amid perils, hunger, and countless privations, *were made testimony-bearers for us.* Our beloved friend Francis T. King gave a valuable statement of facts in reference to Friends of Georgia, the Carolinas, Tennessee, Virginia, &c., going back to an earlier period of their history, telling of their boldness of testimony against both slavery and war, and their fearless predictions, in the ears of the rulers, of the calamity, devastation and bloodshed in which the long-continued oppression must culminate. He told of the grief of parents in viewing the evil surroundings of their children, in the false standards held up in the community, honest labor being regarded as degradation, and grievous injustice practiced and advocated by highest professors of the name of our loving and impartial Lord. Then followed the exodus by which Georgia, S. Carolina and large parts of N. Carolina, Virginia and Maryland became depopulated of Friends—whole meetings sometimes emigrating in a body and taking their records with them, encountering the hardships of a long journey through roadless regions and the toils of clearing settlements in the wilderness, that they might worship their God, and rear their beloved offspring in a land of freedom. He gave a condensed history of the great hardships of N. Carolina Friends during the late war, relating anecdotes so fraught with moving pathos, that much harder hearts than those who composed the audience might have been brought to the melting mood. For even a synopsis we could not make room, as the matter for this number of the *Review* is already in type. The history of the formation

and labors of the Baltimore Aid Association has already been given, and is scattered through various parts of our present and the preceding volume. This aid was seasonable, wise and effective. It has resulted in absolutely stopping the tide of emigration,—in educating the children and young men and young women whose schooling was interrupted during the time of life when it ought to have been acquired,—in building and furnishing school-houses and establishing forty first-class schools, (beside the invaluable Normal School, and independent of the excellent Boarding-School at New Garden,)—training and drilling native teachers to a most desirable standard of qualification; also in the Agricultural movement we have previously described, by which the Friends and other people of the State will be provided with the means of honorable self-support. These efforts have been attended with an annual expenditure for several years past of $12,000 to $14,000, the money having been contributed by the different Yearly Meetings,—Philadelphia not having been called upon till now. The speaker made a most interesting allusion to the schools for Freedmen established and supported by Friends of Philadelphia, which are working in harmony with those of the Baltimore Association, different in their character and objects, yet promotive of each other's interests and success: and the tribute borne to the high character of the Philadelphia schools must have been most gratifying to the large-hearted individuals present who had generously planted and sustained them. The speaker did not ask for money, but his simple, truthful, powerful statement was sufficient for those who, having this world's goods, remember that "it is required of stewards that a man be found faithful." Samuel Bettle followed with appropriate and touching remarks, and suggesting a co-operative subscription. This was responded to. Our friend Marmaduke C. Cope was appointed Treasurer of the Fund to be collected. A liberal subscription was commenced on the spot, and the following Friends were appointed a Collecting Committee, with authority to add to their number:

Chas. Evans, Richard Richardson, Samuel Bettle, Jas. Whitall, Richard Cadbury, John E. Carter, John B. Garrett, Wm. R. Tatum, Chas. Rhoads, Wm. S. Hilles, Jos. W. Taylor, Marmaduke C. Cope, *Treas'r*, Ellen L. Smith, Mary Bettle, Sarah W. Cope, Agnes Alderson, Mary Farnum, Hannah W. Richardson, Ruth Anna Cope, Hannah W. Scull, Deborah Williamson. [The names of the Committee as completed will be given in a printed circular.]

ESSAY MEETINGS.—The first of the winter series in this city is to be held on next Sixth-day evening.—[*See advertisement.*]

DIED.

DAY.—On the 19th of Ninth month, 1868, Wm. Day, in the 60th year of his age; an esteemed member of Poplar Ridge Monthly Meeting, Indiana. He exemplified the Christian character, in the midst of bodily sufferings, and has left consoling evidence that his lamp was trimmed and burning, ready for the coming of his Lord.

BOND.—On the 16th of Ninth month, 1868, at the residence of her mother, Sarah Carey, at Springdale, Kansas, Maria M., wife of Ahijah Bond, aged nearly 33 years. She was of a quiet, meek spirit. The love of Christ filled her heart, and her chief joy was to serve her Maker. Near her close she desired the 23d Psalm read, and peacefully passed away.

SIMPSON.—On the 2d of Eleventh month, 1868, at the residence of her son-in-law James Pearson, of Maple Grove, Ontario, Canada, Sarah Simpson, in the 88th year of her age, a member of Yonge Street Monthly Meeting; gathered, we reverently believe, into the heavenly garner, as a shock of corn fully ripe.

STANTON.—At West Newton, Ind., on the 4th of Eleventh month, 1868, Anna, wife of Lewis C. Stanton, aged nearly 21 years; a member of West Union Monthly Meeting. Through a protracted illness she evinced Christian fortitude, and through the mercy of Christ was enabled to rejoice exceedingly in some foretaste of the joys of heaven.

HULL.—On the 5th of Tenth month, 1868, in the 49th year of her age, Eliza Hull, a member and minister of Dartmouth Monthly Meeting, Mass. In this dispensation of Divine Providence the Church is bereaved of an earnest laborer. Through faithfulness to the manifestations of Divine Grace, and by its power and efficacy, she was enabled to have her conversation as becometh the gospel of Christ, scrupulously avoiding all evil and whatever would lessen the reputation of another. Love for the cause and for the friends of Truth was a prominent trait in her character. In her last illness, when apprehending that she should not recover, she at one time expressed a desire that her love might be given to her Monthly Meeting, saying that next to love for her Saviour, she loved Society. With peaceful resignation to the Divine Will, she waited for an entrance (which, through mercy, seemed to be abundantly granted) into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CRAWFORD.—In Greensboro, Ind., at the residence of her brother-in-law, Eli C. Gause, on the 14th of Ninth month, 1868, in her 27th year, Levanna T., wife of John H. Crawford; a member of Rocky Run Monthly Meeting, Ind.,—(a native of North Carolina.) She was of exemplary life and godly conversation, being at times constrained to invite others to the Saviour whom she had found to be precious. Zealous for the maintenance of the Christian doctrines of our religious Society, she was diligent in attendance upon its meetings for worship and for the conducting of the affairs of the Church, and faithful in the parental, conjugal and other relations of life.

GAUSE.—At the same place, on the 13th of Third month, 1868, Lorenzo, infant of Eli C. and Elva P. Gause, members of Duck Creek Mo. Meeting, Ind.

BROWN.—At his residence in Pembroke, Mass., on the 19th of Eighth month, 1868, Samuel Brown, in his 82d year; a member of Pembroke Monthly Meeting, and an Elder in the Church, of sound and discriminating judgment. He was attacked with paralysis two years previous to his death, and sinking gradually into helplessness, passed quietly away. And on the 22d of Eleventh month ensuing, Maria Brown, (wife of the above,) aged nearly 76; a member and overseer of Pembroke Monthly Meeting. She was best appreciated in the circle of her immediate friends and neighbors, remarkable for the gentle yet firm manner in which she exercised her maternal authority, and gained the confidence and true affection of a large family, who now rise up and call her blessed.

LAWRENCE.—At the residence of her son-in-law, J. H. Haines, in the city of Buffalo, N. Y., on the 6th of Ninth month, 1868, Lucy Lawrence, in her 81st year; a member of Elba Monthly Meeting, N.Y. Through years of helplessness and suffering, her hope and trust were in Jesus.

PYLE.—At his residence near Richmond, Ind., on the 2d of Tenth month, 1868, David Pyle, in the 44th year of his age; an esteemed member of White Water Monthly Meeting. He was an humble but firm believer in the Gospel, and dwelt upon his extreme unworthiness to partake of the heavenly fruition awaiting him in a blessed immortality.

TUTTLE.—At Cleveland, Ohio, on the 24th of Eleventh month, 1868, Lydia S., wife of Asa C. Tuttle, in the 37th year of her age. Preparatory to the coming change, she was impressed with the necessity of "setting her house in order," that her calling and election might be made sure. In her case we have another striking instance of the all-sufficiency of grace to make wise unto salvation, and willing to die. Relying upon the precious promises, and taking refuge in prayer, she was enabled to draw nigh unto God, and upon a bed of death and suffering, which was of short duration, mercifully to realize the ever memorable truth contained in the apostle's declaration, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners,"—"of whom," said she, "I am chief;" adding,—"but for such He died, and I feel that He hath forgiven all my sins." With a confiding trust she committed her loved ones to the Divine mercy, with sweet trustfulness adopting the words of the Psalmist, "I will now both lay me down in peace and sleep, because thou, Lord, only makest me to dwell in safety." Thus, in her case, through the Captain of eternal salvation, was the grave robbed of its victory and death of its sting, and a "burdened pilgrim of the cross" released from bonds, and made an inheritor of better things than it hath entered into the heart of man to conceive.

Correspondence.

NEW JERSEY, 11th mo. 25th.

I can cordially adopt the sentiment that "solitary confinement *for a long time* is unnecessary." I *used to think* (before I thought on the subject) that the conclusions of our estimable Philadelphia philanthropists were right, and that the Eastern Penitentiary was conducted on the best principles for the reformation of prisoners. But I think so no longer. Indeed for years I have thought the Irish system better adapted to instruct, persuade and reform ignorant, neglected, erring men. Let any man fancy himself a convict, and then ponder over the probable effect of the two systems upon himself. One advantage claimed for the Eastern Penitentiary is that the men not previously acquainted do not know each other when they go out. If reformed, this is no advantage,—they cannot assist to hold each other up. If not reformed, the solitary confinement has gone for naught.

SOUTHAMPTON, ENGLAND, 11th mo. 10th.

There will be in No. 9 of Friends' Quarterly Examiner a very interesting paper, by Joseph Crossfield, (Clerk to our Yearly Meeting,) on *North Carolina before and after the War*, and some others of value. The literary supply keeps up well.

From the "Army and Navy Journal."

THE DISASTER AT ARICA.

The following report of Passed Assistant Surgeon F. L. Dubois, U. S. Navy, to the Bureau of Medicine and Surgery, gives a most graphic and interesting account of the disaster which occurred at Arica, Peru, on August 13, 1868:

"Temblors" or slight tremblings of the earth are of frequent occurrence in Arica, more so probably than at any other point on the coast. Before the 13th of August they were felt for a month, more frequently than usual and some quite severe.

On the afternoon of August 13th, just after dinner, (five o'clock and some minutes), and while the officers and Mrs. Dyer were still below, suddenly the ship began to tremble violently, and we rushed on deck to learn the cause, which we already suspected. We saw the town of Arica, the plains around, and the high lands to the southward enveloped in clouds of dust, while huge rocks were falling from the crest of the "Moro" into the sea.—As the wind carried the dust away, we saw that a great number of houses had fallen, while the inhabitants were frantically rushing hither and thither in the street nearest the sea. Meanwhile the ship continued to shake fearfully, as if in a huge caldron of boiling water. Preparations were made for emergencies, and all looked anxiously seaward, fearing the tidal wave of which we had read. The water, however, seemed calm, and no rising or falling was apparent. The boat was long since ready to take the Paymaster and myself ashore, and although we all felt it to be safer on board, I knew that my services, at least, must be required on shore without delay, and we went. We reached the mole without difficulty, and the boat immediately put back. She met a current when about half

way to the ship which carried her half a mile to the northward, and then another which brought her back almost alongside the Fredonia, and by means of which she regained the ship. The two survivors from the ill-fated crew inform me that every preparation was made and that officers and crew behaved nobly, were quiet, collected and worked well. The chain was hauled up on deck, ready for letting go, the hatches battened down, sails set, the launch (which was on deck) was fitted with oars, masts and sails, and made ready for hoisting overboard. In the course of a few hours, and while still at her anchorage, (I think in six fathoms of water) they state that the sea retired bodily, leaving the ship on the bottom; she careened over on her side, and in a few moments, with the force of an Alpine avalanche, the sea returned, breaking the ship into atoms and washing every one off. After this they saw no one save the ward-room steward, who, with them, regained and clung to a portion of the wreck till about 3 A. M., when he, through fatigue or delirium (for he had been talking wildly) lost his hold and his life. During the whole night the sea rose and fell, and was agitated by a thousand diverse currents; yet in some way, which I cannot conceive, these two sailors managed to live it out, and after daybreak, wounded and almost exhausted, were rescued by one of the America's boats.

The Paymaster and I landed at the mole, and seeing that the houses of the town were still falling and the ground trembling, dared not enter among the ruins. We met numbers of persons flying in terror toward the sea, who begged us for God's sake to allow them to go on board in our boat. We saw the earth cracked open in several places, from some of which water was flowing, and the largest, which was quite long, I estimated to be eighteen inches wide and five feet deep. As may be inferred, I did not tarry long to make a critical survey.

Taking one of the back streets where most of the walls had already fallen, we ascended the hill, assisting a few persons who were almost exhausted by fruitlessly rushing everywhere in their fright. Many of the inhabitants had already hastened to the hill, but many more remained in the town, chiefly in the main Plaza. We noticed that the sea was greatly agitated, and the keeper of the *Wateree's* gig was in great danger, being tossed about in every direction. We then (some fifteen minutes after landing) saw that the sea was beginning to pass its natural boundaries, the first waves but slightly, but each one increasing in force and height. About this time I saw the Peruvian corvette *America* take a turn around the whole harbor in beautiful style and head out to sea. We all supposed she had steam up and was running out of danger, but we afterward learned she was only being carried irresistibly by a strong current.

The custom-house, European hotel, the mill and some other houses, all of which were two-storied buildings, had withstood the shock.—Indeed all such houses fared best, probably because more strongly built. The sea gradually approached them, each wave more furious in strength, and one by one the massive walls and buildings fell, disappeared and were carried out to sea.

The ocean was by this time covered with débris, consisting of houses, the mole, wrecked boats, and whole gardens with their trees and shrubbery. Many persons who had taken refuge on the mole were carried to sea on it, as well as others who remained in the town. A few of these were rescued, and but a few.—Hundreds still remained in the Plaza, and would have shared the same fate had they not been warned of the approach of the tidal wave by the frantic cries and gestures of those on the hill. They seemed utterly unconscious that the waves were swallowing up the town within half a square of them, and approaching them with frightful speed. They barely escaped before the billows swept the entire Plaza.

Meanwhile the six vessels in the harbor were swinging and drifting in every direction. While one would be rushing furiously to the east, another with equal speed would be carried near by her to the west. The currents have been officially reported at ten and a half knots per hour. I saw the sea retire and leave one vessel on the bottom. She went over on her beam ends, but the returning wave righted her. I descended the hill as far as I dared several times to look for the "Fredonia," but she was hidden from view by the Moro. The scene on the hill was heart-rending. Every few moments the earth was violently shaken, and there generally preceded and accompanied these movements, a deep low muttering sound like the bass notes of an organ. The dogs were always aware of a "temblor" before their masters, and uttered fearful howls. These were the signals for the inhabitants, upon which they would prostrate themselves on their knees, throw their arms at right angles to their body so as to form a cross, and cry to heaven for mercy; women were crying and screaming; near relatives were seeking each other, many of whom were never to be found; the wounded were with difficulty carried to places of safety; several women from fright aborted or miscarried, some of whom died; while at the same time the desolating scenes in the city below were of such an appalling character and on such a grand scale, that one stood entranced gazing at them, and scarcely thought of his own dan-

ger. Many thought, and not without reason, that the last day had come.

Night came on before any of the ships had been cast on shore. Fires were lighted near each group, showing the various hills and upper part of the valley to be occupied by the fugitives. Thus we anxiously "looked for the morn."

(To be concluded.)

GEOLOGICAL CHRONOLOGY.

If any reader has been staggered by the pretended discoveries of modern science, let him listen to the followiug passages by Dr. Patterson, copied from the *Family Treasure:*

Leading geologists are becoming ashamed of the extravagant demands of their brethren upon time, or rather upon eternity; perceiving plainly enough that their inflated figures must speedily fall by their own bulk, if they escape the torches of the witty critics who argue that to judge of the formative period of our earth by its observed rate of present progress, is much as if one should measure a youth of six feet high, and finding that he grew half an inch last year, should conclude thence that he was a hundred and forty-four years old. Phillips, in his address to the Geological Society, therefore, begs them to moderate their millions somewhat, as it is unpleasant to become the world's laughing-stock.

The rapidity of many geological formations, formerly assumed to have been very slow, is now demonstrated. Peat bogs, in which human remains have been found at the depth of twelve feet, whence an immense antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California; and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter's clay, and the hardest granite so softened by the acidulated atmosphere that you can crush it with your hand, or cut it with a knife, as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Napa Valley.

On the coast of England flints have been found, the stony covering of which has so completely the aspect of ancient rock as to warrant the conclusion that they were the growth of countless ages, but on removing the flinty matrix you find a coin bearing the head of an Edward, a James, or even a George; or a bolt or an anchor bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water will stratify, in a few hours, into dozens of layers.

Colonel Foster, in a lecture before the Chicago Academy of Science, reported for the benefit of the 300,000 readers of the Chicago daily papers, informs us that in excavating the ground for the New Orleans Gas Works, the laborers discovered the skeleton of a man at the depth of 16 feet; and that scientific men have pronounced it 50,000 years old, basing their assertions upon the known deposits of the delta of the Mississippi. But the actual survey of the United States engineers proves that the whole ground on which New Orleans stands, to the depth of forty feet, has been deposited within 4000 years. Indeed, one may see cotton-wood saplings of six or seven inches diameter, with two or three feet of sediment above their original roots. The process of constructing the deltas of rivers has also been wonderfully accelerated by simply taking notice of a number of facts which the Lyell school conveniently ignore. Yet, in the face of repeated corrections, they go on publishing their blunders, year after year, as scientific facts. Dr. Andrews thus exposes Lyell's enormous blunders about the age of the delta of the Mississippi:

"Sir Charles Lyell has repeatedly published his famous calculation of the age of the delta and alluvial bottoms of the Mississippi River, notwithstanding that almost every datum of his estimates has been proved to be false by the United States Army engineers, in their laborious and careful survey. Sir Charles concluded, as the result of his hasty visit to the Mississippi many years ago, that the delta and bottom lands had an age of above 100,000 years. From information picked up here and there, he adopted the following false data:

Area of the delta	13,600 sqr. miles.
" " alluvial plain above, about	16,000 " "
Depth of the delta	568 feet.
Annual amount of sediment brought down by the river	3,702,758,400 cubic feet.
Time required to bring earth enough for the whole delta and alluvial plain above	100,500 years.

Almost every item here is a huge blunder. Brig. Gen. Humphrey, Chief of the United States Army Engineers, with all the resources of the War Department to sustain him, has made a most thorough and exhaustive survey of the Mississippi, a work of years of toil. It will suffice to put the results of the two men beside each other for comparison:

	According to Lyell.	According to Gen. Humphrey.
Time spent in the survey	A few weeks.	Several years.
Area of the delta, square miles	13,600	12,300
Depth of the deposit, feet	528	about 50
Proportion of solid sediment to the water in the Mississippi	1 to 3,000	1 to 1,808
Amount of solid matter annually brought by the river, cubic ft.	3,702,758,400	19,500,750,000,000
Rate at which the delta now advances into the great gulf per year, feet, about	50	262
Age of the delta and alluvial plain, years	100,500	4,400

It will be seen that Gen. Humphrey's survey shows the annual amount of sediment

brought down by the river to be above five thousand times greater than Lyell stated it. It is curious to observe that the age of the delta, as calculated by the United States survey, corresponds pretty closely with the age which we calculated for the peat beds of the Somme and other cotemporaneous deposits of Europe.

Thus we might go on assaulting in detail almost every geological computation of time, and proving the error of the computation. In some cases, these calculations prove so preposterously absurd that they become standing jests. Lyell, and a score of other savans, gravely cite the researches of Herner, who bored down seventy feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last 30,000 years. The matter was solemnly reported to the British Association, the French Institute, and not one of these learned men had common sense enough to put the question in its proper form,—viz.: How long will a brickbat require to sink seventy feet into a mud bank? All Egypt is only a vast mud bank every year during the inundation; and the brickbats probably reached their bed in one season. At any rate bricks of the reign of Mohammed Ali have been found deeper than Herner's.

THE WASH-TUB.

BY L. M. ALCOTT.

"Queen of my tub, I merrily sing,
While the white foam rises high;
And sturdily wash, and rinse, and wring,
And fasten the clothes to dry;
Then out in the free fresh air they swing,
Under the sunny sky.

"I wish we could wash from our hearts and souls
The stains of the week away,
And let water and air by their magic make
Ourselves as pure as they;
Then on the earth there would be indeed
A glorious washing-day!

"Along the path of a useful life,
Will heart's-ease ever bloom;
The busy mind has no time to think
Of sorrow, or care, or gloom;
And anxious thoughts may be swept away,
As we busily wield a broom.

"I am glad a task to me is given,
To labor at day by day;
For it brings me health, and strength, and hope,
And I cheerfully learn to say—
'Head, you may think, Heart, you may feel,
But Hand, you shall work alway!'"

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 7th inst. have been received.

Great Britain.—The returns of all the elections had been received. The London *Times* of the 1st gave as the result, Liberals 384, Conservatives 272; Liberal majority 112. At a later date, a Liberal was elected to the only seat then remaining unfilled. On the 2d, Disraeli tendered to the Queen the resignation of the entire Ministry, and on the same day he published an address announcing and defending that action. In this address, he reviewed the progress of the resolves of Parliament in favor of the disestablishment of the Irish Church. Believing that the country would not sanction such a measure, the government had awaited the elections, using all expedition for the holding of them. The result showed that the Ministry cannot command the respect of the new House, and therefore they felt it due to their own honor and to the policy supported by them, not to continue unnecessarily in office a single day, deeming it more consistent with the attitude they hold and with the convenience of their party, to resign at once, instead of wating the meeting of Parliament, in which they must be in a minority. They do not modify their opinions, but still consider Gladstone's proposition wrong in principle, and probably impracticable, and one which, if practicable, would be disastrous to the nation. They are ready to support reform in the Church of Ireland, but will oppose uncompromisingly the policy enunciated by Gladstone. On the 3d, W. E. Gladstone had an audience with the Queen, and formally accepted his appointment as chief of a new Ministry. The names of those chosen as his colleagues had not been officially announced, but the leading journals published lists of the probable members, differing slightly from each other. It was generally believed that Lord Clarendon would be Foreign Secretary, Robert Lowe, M. P., Chancellor of the Exchequer, Edward Cardwell, M. P., Secretary of War, and that Earl Russell and John Bright would undoubtedly have positions in the Cabinet, though opinions varied as to the posts assigned to them respectively.

George Peabody has made another donation of £100,000 to the poor of London.

Intelligence had reached Liverpool that the steamer Hibernia, from New York for Glasgow, foundered on the 25th ult., 700 miles west of Ireland. The passengers and crew embarked in five boats, one of which was capsized and all on board lost, and two, containing, it is said, 52 persons, had been picked up. The fate of those in the other two boats was unknown.

At a banquet given by the Chamber of Commerce at Birmingham to the American Minister, the latter, in his speech, referred to the change in the Ministry, and said he knew that those who were likely to succeed to the government were anxious to continue the present policy in the negotiations with the United States. John Bright spoke of the presence of the American Minister as a proof that the United States forgives its enemies in England as freely as it has forgiven the rebels in America. He reviewed the policy of the British government during the rebellion, deplored its action in recognizing the rebels as belligerents, and rejoiced in the prospect of a speedy and amicable settlement of the difficulties between the two countries.

As an indication that the spirit of Fenianism is still active in Ireland, it is announced that ——— Sullivan, who was lately struck from the commission of the peace for alleged sympathy with Fenianism, has been elected Mayor of Cork.

France.—Dispatches from Paris report that on the 2d inst., (the anniversary of the coup d'état,) the police, apprehending manifestations in honor of Baudin, took precautions to prevent the people from assembling at the tomb. A large number who gathered in the neighborhood of the cemetery were dispersed by the police, but they retired sullenly, continuing for some time to occupy the neighboring streets. A few were arrested, but there was no actual violence, and the latest accounts reported

the city as quiet. The prosecutions of editors and publishers for promoting the Baudin subscription continued. A journal which appeared on the 2d with a black border, was immediately seized by the police.

Spain.—A recently published letter from General Prim declares that the present government will have no dealings with the Bourbons, and indignantly denies the report that he purposes a *coup d'état*.

The provisional government has invited bids for a contract to lay a submarine telegraph between Cadiz and Cuba, via the Canary Islands.

Among the various schemes proposed for the future government of Spain, is one for the formation of a triumvirate; while another party advocate the appointment of a temporary Dictator. Some of the latter have asked Espartero whether he would accept that office.

Austria.—The Emperor has advanced Baron Von Beust, now Prime Minister, to whose influence the recent liberal legislation is largely due, to the rank of Count, in acknowledgment of his valuable services. Von Beust is a Protestant, and was Prime Minister of Saxony, before the war of 1866, and the conquest of that kingdom by Prussia.

Cuba.—The insurrection continues unsubdued, and the insurgents are reported to be increasingly confident, although in a recent battle several of their leaders were made prisoners. Their centre of action appears to be near Puerto Principe, in the eastern part of the island. About the middle of last month, the Captain-General, after receiving a dispatch from Spain, announcing that the government would make liberal concessions to the Cubans, sent through commissioners a message to the insurgents; but the latter declared that they required either an independent nationality, or a government similar to that of the Dominion of Canada, with a Governor-General appointed by the Spanish government, but with their own Parliament, and the privilege of making their own laws, subject only to a veto by the Governor, and with the election of residents of Cuba to office, by universal suffrage. One portion of the insurgents, it is said, desire the immediate abolition of slavery, while another class, holding slaves themselves, favor gradual emancipation. A commission is said to have been to Washington, to ask our government to concede to them belligerent rights. At last accounts, the insurgents were besieging Manzanillo, had destroyed the aqueduct which supplied Santiago de Cuba with water, and were preparing to attack the latter place.

Domestic.—A San Francisco dispatch of the 7th, stated that the track of the Central Pacific Railroad was laid south of the fork of Humboldt River, 450 miles from Sacramento, and within 200 miles of Salt Lake City, and it was progressing at the rate of 2½ or 3 miles per day.

A collision occurred between two large steamboats, the America and the United States, on the Ohio river, near Warsaw, Ind., on the night of the 4th inst., causing great loss of life. The United States was so injured as speedily to sink, the water being about 8 feet deep; but a quantity of petroleum which was on board caught fire immediately after the collision, and both boats were at once enveloped in flames, and were soon consumed. At least 80 persons, passengers and crew of the United States, are believed to have perished, and some estimates place the loss above 100. No lives, it is said, were lost on the America, but the destruction of the boat is attributed to the effort to save those on board of the other.

The motion in the U. S. Circuit Court at Richmond to quash the indictment against Jefferson Davis, on the ground that the 14th amendment to the Constitution disfranchised him, and that this provision virtually repealed all other penalties for rebellion, was argued by counsel on both sides, on the 3d and 4th insts. After the argument, Chief Justice Chase, who presided, stated that the Court was divided in opinion; he being in favor of granting the motion, and Judge Underwood opposing it. This division of the Court was certified to the Supreme Court of the United States, before which the question will now come. Previously, during the same term of that Court, in a case appealed from the District Court, in which the constitutionality of the Confiscation Act of 1862 was called in question, Judge Chase gave an opinion sustaining that act, on the ground that several cases under it had been tried before the Supreme Court, in which neither the bar nor the bench questioned its constitutionality, and the fair inference was that neither doubted it; but he expressed a willingness to see it brought before that Court in some form which would secure a direct and positive expression on the subject. In another case, the Court affirmed the right of stockholders in loyal States to the dividends declared during the war on stock held by them in Southern railroads, notwithstanding the confiscation of such dividends by the "Confederate" government. Judge Chase held that the confederacy was not a *de facto* government in any such sense as to entitle its acts to judicial recognition as valid, but that it must be regarded as an unlawful combination organized for the overthrow of the national government, and its acts for the confiscation of the property of citizens of the United States, as null and void. Therefore the dividends on the stock in question, paid during the war to receivers appointed by the rebel government, must now be accounted for to the owners, by the railroad company, in lawful money equal in value to the Confederate money at the time of receipt.

Congress.—The second regular session of the 40th Congress commenced on the 7th. In the Senate, the credentials of a Georgia Senator were presented, but their reception was objected to, on the ground of doubts as to the legality of the Legislature electing him, some members, it was alleged, being disqualified by the Reconstruction acts, and they were laid on the table and the subject postponed. Summer of Mass. introduced a bill that no citizen of the United States shall be deprived of the elective franchise by reason of race, color or previous condition; also one providing for a resumption of specie payments in the 7th mo. next. Yates of Ill., Morrill, and Frelinghuysen of N. J., introduced bills relative to naturalization; and Cragin of N. H. and Pomeroy of Kans., proposed Constitutional amendments providing for equality of rights in regard to suffrage. In the House, the following, with other bills, were introduced and referred: providing that all male citizens not less than 21 years old shall be entitled to vote for Presidential Electors and Representatives in Congress; continuing the Freedmen's Bureau in Virginia, Mississippi and Texas; amending the naturalization laws; prohibiting the sale of coin by the United States and providing for the redemption of legal tender notes in coin at par; and joint resolutions by three different members, proposing a Constitutional amendment providing for impartial suffrage. Resolutions were adopted, directing the Reconstruction Committee to examine into the condition of Virginia, Mississippi and Texas, and report what measures are necessary for better protection of life, liberty and property; and asking for the instructions given the American Minister to England, relative to the Alabama claims.

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THE PHARISEE AND THE PUBLICAN.

From Dr. Nevin's Commentary on Luke xviii.

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Two men. These two persons are introduced into the parable as representing two distinct classes of mankind in general. The Pharisee represents the moral, the respectable, the externally correct. The publican represents the wicked, the profligate, and the utterly irreligious. Our Lord does not present the truth He wished to communicate, in an abstract form, but He paints a true picture. He teaches, not obliquely, by a figure, but directly, by a fact. *Went up into the temple to pray.* It was usual with pious people to do this at that time, when the temple was not only the place, but the medium of worship, God having promised, in answer to Solomon's request, that whatever prayer should be offered in a right manner in, or toward that house, it should, therefore, the rather be accepted. Christ is our temple, and to Him we must have an eye in all our approaches to God. There were other points of resemblance between these two men, beside their going up to the temple to pray, and thus indicating their reverence for God's house. Isa. lvi. 7; Matt. xxi. 13. They were both sinners. Their sins as to outward form were diverse, but in essential character the sinfulness was in both the same. Both adopted the same attitude in prayer. Both alike looked into their own hearts and lives, and both permitted the judgment thus formed to determine the form and matter of their prayer. *The one a Pharisee, and the other a publican.*

11. The Pharisee stood* and prayed thus with himself, God,† I thank thee that I am not as‡ other men *are*, extortioners, unjust, adulterers, or even as this publican.

* Ps. cxxxv. 2. † Isa. i. 15 and lviii. 2; Rev. iii. 17. ‡ Isa. lxv. 5; Matt. iii. 7, 10, and xix. 18, 20; Luke xx. 47; Gal. iii. 10; Phil. iii. 6; James ii. 9, 12.

Stood and prayed. There was nothing to be blamed, as indicative of pride, in the Pharisee's attitude. The publican, whose prayer was an humble one, stood also. Standing was the usual posture among the Jews, 1 Kings viii. 22; 2 Chron. vi. 12; Matt. vi. 5; Mark xi. 25. Sometimes, however, in moments of more than ordinary humiliation or emotion of heart, they changed this attitude for one of kneeling or prostration. Exod. xxxiv. 8; 2 Chron. vi. 13; xxix. 29; 1 Kings viii. 54; Ezra ix. 5; Dan. vi. 10, 40; Ps. xcv. 6; Matt. xxvi. 39; Acts ix. 40; xx. 36; xxi. 5. Each of these postures has its own peculiar appropriateness. Either is a seemly and Scriptural method of bringing the position of the body into significant harmony with the desire of the soul. Such being the case, all sorts of forms being recognized by the Old and New Testament Scriptures, how foolish, how useless, to say nothing else, is it to dispute about these forms! The all-important matter is to have the heart in a proper frame. "Standing and kneeling," says Burkitt, "are praying postures, but *sitting is a rude indecency, except in cases of necessity.*"

"In prayer," says Bishop Hall, "I will either stand as a servant to my Master, or kneel as a subject to my Prince."

Thus with himself. The words *with himself* strictly and properly belong to the word "stood." "*The Pharisee stood by himself and prayed.*" This structure of the passage agrees with the spirit of the Pharisees, who were separatists not only in spirit, but also in outward act. See Is. lxv. 5. This man did not pray with himself, in the sense of praying internally or secretly, that nobody might hear him, for it was one of his main designs that everybody should hear him. He spoke for himself, for his own satisfaction, and with much complacency of heart. *God, I thank thee.* In the Jerusalem Talmud, three benedictions are mentioned, which the Jews were expected to repeat every day. "Blessed be thou, O God, who hast not made me one of the ignorant. Blessed be thou, O God, who hast not made me a Gentile. Blessed be thou, O God, who hast not made me a woman." The two last, with many other daily benedictions, are included in the prayer-books of the modern Jews. In these a woman is directed to exchange the last cited clause for, "Blessed be thou, O God, who hast made me according to thy will." It was not wrong in the Pharisee to begin his prayer as he did. It is right to thank God. Praise is comely. We are to "make known our wants by supplication with thanksgiving." See Ps. 103. It was, then, the proud, boastful spirit of the Pharisee that made his thank-offering vain. *That I am not as other men* are, literally, *the rest of men*, with the exception of the Pharisees, to which class he belonged. He may even have considered himself in pious works above the generality of the Pharisees. Here, again, there would have been nothing wrong in what the Pharisee said, if it had sprung from a proper feeling, if he had been conscious of his unworthiness, and amazed at God's long-suffering. But this was not his spirit. He was proud, self-righteous. This was shown by the two classes which he formed, into the one of which he threw the whole human race, he himself appearing to constitute the other and better one. He presumed to give thanks not for what he had received, but for what he was and did. His thoughts of others excited in his heart the very opposite of that real gratitude which was expressed by one who, seeing a felon led to the gallows, exclaimed, speaking for himself, "But for the grace of God, there goes John Bradford!" *Extortioners, unjust, adulterers, or even as this publican.* Inasmuch as there is no reason to believe that this Pharisee was a hypocrite, the good things which here, and in the next verse, he affirms of himself, may be supposed to be true. And how searching and suggestive is the character here drawn to many who profess and call themselves Christians! He was free from gross and scandalous sins. He was not an *extortioner*, not a usurer, nor an oppressor to his debtors or tenants, but equitable and kind to all dependent upon him: and not *rapacious*, seizing other men's property under false pretences. He was not *unjust* in any of his dealings, did no wrong to any man, did not take advantage of any man's ignorance, want of experience, or necessity in buying or selling. He was not *an adulterer*, but avoided every species of uncleanness. How solemn the truth that all this may be true of a man who is yet far from the kingdom of God! *Or even as this publican.* He here drags into his prayer the poor publican on whom his eye alighted, making him to supply the dark back-ground on which the bright colors of his own virtues shall more gloriously appear, doubtless congratulating himself that *he* had no need to beat his heart or cast his eyes in shame upon the floor, because he had done nothing to call for this. How arrogantly he presumed to judge of hearts, and judge of them, too, after the appearance, guided by prejudice!

12. I fast twice in the week, I give tithes of all that I possess.

According to Lev. xvi. 29–31 and Num. xxix. 7, a yearly fast only was enjoined; but the Pharisees, and others, who laid claim to peculiar sanctity, observed two fast days every week—the second and fifth days—for reflecting on the ascent of Moses to Mount Sinai, when he went to receive the law, and on his return thence. This observance they accounted meritorious. *I give tithes of all that I possess.* The law commanded only to tithe the fruit of the field and produce of the cattle, (Num. xviii. 21; Deut. xiv. 22; Lev. xxvii. 30,) but he tithed mint and cummin (Matt. xxiii. 23,) *all* that came into his possession, probably not capital but income down to the trifles on which there was question, even in the Jewish schools, whether it was needful to tithe them or not. Hos. xii. 8. "*I* thank thee that *I* am not as other men." "*I* fast." "*I* give tithes." It will be observed how self predominates. How different the spirit here displayed from that of the Apostle when he said, "By the grace of God I am what I am!" To fast is right, and to give tithes is right, but this Pharisee spoiled all he had done by his proud and self-righteous pretensions; or this showed rather that everything on which he relied, which bore externally the appearance of good, was internally rotten and lifeless. His prayer exhibits no sense of sin and need; contains no confession and no petition—no acknow-

edgment of guilt and emptiness—no supplication for mercy and grace. It is a mere boasting recital of fancied merits, accompanied by an uncharitable reflection on a brother sinner. The man praised rather than prayed, and praised himself rather than God. He knew neither his own heart nor God's law. His performance is divided into two parts. Under the form of thanks, he, 1, enumerates the bad things that the rest of men are, but he is not; 2, enumerates the good things he does, and there he closes.

13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The *publican*. The difference between the men does not lie in that this was a good man, while the other was bad. This is a sinner too, but he has come to know it, and therein lies the distinction between him and the Pharisee. *Standing afar off*. If he was a Pagan, he stood in the court of the Gentiles; but if he was a Jew, such was his humility and sense of unworthiness, that he did not presume to approach the place where stood the Pharisee and other chief men. He wished to keep out of sight. He had no desire to be seen of men in this act. Outward things—the people surrounding him—do not enter into his thoughts. It is enough for him that he is in the presence of an all-seeing, a heart-searching God. *Afar off* is really the proper description of man by nature. Sin has borne him far off from God. *Would not lift up so much as his eyes unto heaven*, much less his hands, as was usual in prayer. He lifted up his heart, indeed, to God, in holy desires, but, through shame and humiliation, did not lift up his eyes in holy confidence and courage. His iniquities were gone over his head as a heavy burden, so that he was not able to look up, and his downcast looks were an indication of the dejection of his mind at the thoughts of his sinfulness and guilt. See Luke xv. 18; Ezra ix. 6. *But smote upon his breast*, literally, *kept smiting upon his breast*. Smiting the breast was a token of excessive grief commonly practised in all nations. It seems to intimate a desire, in the penitent, to *punish* that *heart* through the evil propensities of which the sin deplored had been committed. "The sinner's heart," says one, "first smites him in a penitent rebuke, 2 Sam. xxiv. 10, and then he smites his heart with penitent remorse." In this instance it was the outward expression of the penitent's sorrow for sin and sense of exposedness to God's righteous displeasure. *God be merciful to me a sinner*. This prayer of the publican was short; fear and shame hindered him from saying much; sighs and groans swallowed up his words, but what he said was to the purpose. Observe: 1. He owns himself to be a sinner, and guilty before God. The Greek words rendered *a sinner*, literally, signify "*the* sinner," that is, "the great sinner." As the Pharisee had compared himself with all mankind, and concluded that he alone was good, so the publican, in the depth of his shame, seems to count himself the only sinner. He casts about for no palliation—thinks of no excuse. He has none to condemn but himself. 2. He has no dependence but upon the mercy of God. He does not present himself as a *reformed* sinner, nor yet as a *penitent* sinner, nor yet as a *praying* sinner, but simply as the *sinner*. He disclaims all thought of merit, and flees to mercy as his city of refuge, with nothing to promise, nothing to extenuate, nothing to pledge, nothing to pay. 3. He earnestly prays for the benefit of that mercy. Unreservedly, fully, and yet confidently, he leaves himself in the hands of God. The only thing he can plead with such a God is, "*Be merciful*," be propitious to me, forgive my sins, be reconciled to me, and receive me graciously. We are not to understand that the publican sought from God absolute and unconditional mercy. His prayer, as the original imports, was, "Be *propitious* toward me, *through sacrifice*, or, let an *atonement* be made." The Greek word, rendered "be merciful to," is only found in one other place, and is there applied to our Lord Jesus Christ, as a High Priest, "making reconciliation" for the sins of the people. Heb. ii. 17. The publican may have learned the great truth, that "without shedding of blood there can be no remission," from seeing the lamb slain morning and evening, as the daily sacrifice, and the lamb slain once a year as the Passover-lamb. Hence the peculiarity of his prayer, as having reference to a Mediator, a Saviour.

With all the encouragement which this prayer of the publican affords to the true penitent, however great his sins may be, let it not be forgotten that many offer prayers like the Pharisee's, while they use the *words* of the publican. It is possible for us to use the strongest hyperboles of self-abhorrence, and be proud of the intensity of our self-condemning phrases. The true Christian can sincerely say, with the dying Grotius, "I am that publican!" and, with Bishop Beveridge, in his final hour, "God be merciful to me a sinner:" yet, fixing his eye on Christ, can thank God that, through the grace given him, he has a cheering sense of the Divine acceptance, and a good hope of heaven.

14. I tell you, this man went down to his house justified *rather* than the other; for

every* one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

*Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; Jas. iv. 6; 1 Pet. v. 5, 6.

I tell you. With what emphasis and power did this *tell you* come from this Divine *I! Justified;* i. e., accepted and appoved in the sight of God. Of course, it is not meant that the prayer of the publican justified him. That the man who pleaded merely for mercy should be justified merely by his prayer is absurd. He was justified, forgiven, his sin pardoned, his guilt remitted, by that mercy which he had invoked; but it was mercy in answer to prayer. See Rom. iii. 26. Neither are we to suppose that the Pharisee was a little justified, and the publican very much, and that the difference between them was only one of degree. There are no degrees in justification. The Pharisee was not justified at all, except by and before himself. The form of the comparison by the words *rather than* is according to Hebrew usage, when absolute negation even is intended. The idea designed to be conveyed by these words is, that there was such essential difference in the religious act of these two men, that one only could be acceptable with God; and that such was the deep self-abasement of the publican, that his was the prayer which was accepted, *rather than* the one so offensive to God as that of the Pharisee. *Went down to his house justified.* Not merely was he justified in the secret, unsearchable counsels of God; but he returned to his home with a sweet sense of a received forgiveness shed abroad in his heart. Ps. l. 15; li. 3–5, 19; Is. lvii. 15. How great, sudden, and happy a change!

For every one that exalteth himself, &c. See Luke xiv. 11. The repetition of such a maxim will cause us the less surprise, if we consider that it expresses the unalterable fundamental law of the kingdom of heaven, according to which all men are judged, and, at the same time, gives the deepest ground why the justification of the Pharisee and the rejection of the publican were each entirely impossible. These words also form a beautiful transition to the bringing of the children to Jesus, the incident next recorded by the Evangelist.

FILIAL PIETY.

During the Thirty Years' War the inhabitants of the city of Pforzheim, in Baden, hearing of the approach of the hostile army, were greatly terrified, and many of them hastily left the city. Caspar Maler, an officer of the government, resolved to flee across the Rhine with his brothers and sisters and his aged mother. But how should the latter, who was so feeble that she could scarcely walk to church, be conveyed away, when those who could procure horses to remove the best part of their goods, thanked God for such aid? The mother, however, being only concerned for her children's safety, urged them to fly aud to leave her behind. She thought her gray hairs would be a protection to her, and in the worst case, she had but a few days more to live. But the children were mainly concerned about the precious life of their good mother, and were determined never to leave without her. During this contention betwixt maternal and filial love, Maler by chance espied an empty cariole standing in the yard. "Here is just what we want!" he joyfully cried, and hurried down, to prepare a comfortable seat therein for his mother. They started off at once, some of the children drawing the light vehicle by turns. The rest of them carried the scanty baggage, which they had in haste succeeded in packing up. Love to their dear mother imparted strength and confidence to them. They crossed the Rhine in safety. Arrived at Landau, the people were greatly moved by the sight, and applauded the conduct of the children in esteeming the safety of their mother as their first duty.—*Moravian.*

RELIGION AND POLITICS.

BY. W. C. WESTLAKE.

(Concluded from page 243.)

It is, therefore, with feelings of satisfaction that we look towards the part which many of our members may feel called on to take in the coming struggle, which, probably before the year closes, will have surpassed in controversial intensity anything that we have for many years witnessed in this country. We regret that the religious character of the Irish Church question should have been merged into that of irritating party politics, but such is the tenacity with which those who have the power will uphold unreasonable laws, that it would seem that the weapon of political party feeling is almost the only one whose blows can beat down injustice or monopoly of any kind. Individual protest is very feeble, but when any point is adopted as part of the creed of a political section of the community, it comes to the front, and is eventually lost or carried, according to the rightness of the cause itself.

But the allegiance which a Christian citizen owes to his country must ever be subservient to his duty to his Lord. How pertinent is the counsel contained in the Friends' Yearly Meeting Epistle issued in 1841:—

"In fulfilling the duties of life, when occasions occur in which you may consistently serve the community in a civil capacity, be concerned to know whether it is right for *you* to be thus engaged; and be watchful that such undertakings do not mar the

work of the Lord in your hearts, or interfere with your line of service in his Church. When we consider the seductive influence of popularity, and the self-satisfaction consequent upon the successful efforts of the intellectual powers even in a good cause, we feel bound with affectionate earnestness to caution our friends against taking an undue part in the many exciting objects of the day."

And again, in the Epistle of 1836, we find the following:—

"Let those who enter on any public office be concerned, in the first place, to fulfil its duties in the fear of the Lord. . . . Watch over your spirits, that you be not leavened into the spirit of the world, if so be you have known what it is to be raised above it; shun all party combinations, and pursue in humility the course of Christian independence. In thus discharging your duties amongst men you would be made rich in the inestimable treasure of a good conscience."

These words convey more forcibly than any language that we can employ, the need of great watchfulness lest, whilst breathing the impure and exciting atmosphere of political strife, our spiritual life should be affected and the soul's health undermined.

As a parent yearning over an adventurous child and dreading the temptations to which it must be exposed, so our Yearly Meeting, in its loving care over its absent members, would warn and check them before plunging into public life, almost preferring inactivity to the risk of spiritual loss which accompanies political excitement. With this feeling we can strongly sympathize. Probably in no worldly avocation is there more need of a constant recurrence to the Throne of Grace for preservation from the evil, and for deliverance from temptation, than in the alluring walks of political life.

In that beautiful Mahometan poem of Southey, we read that Thalaba, before he could be fitted for the final onslaught upon the kingdom of darkness, was thus instructed by the all-knowing "Bird of Ages" (though in words which a Christian poet alone would have penned):—

> "In the Fountain of the Rock
> Wash away thy worldly stains;
> Kneel thou oft, and seek the Lord,
> And *fortify thy soul* with prayer."

We know of no safer armor, no truer defence for the exposed political champion, than thus kneeling oft in prayer, that he may be fortified against the assaults of the unwearied adversary. They who take to the field need to be thus doubly armed, if they would conquer others and be preserved themselves.

We are often exhorted to pray one for another—to pray for those who minister amongst us and labor for our good: is there not something also due from us in this respect in behalf more especially of the few very prominent Friends who have been, and are, in the thickest of the struggle? As brethren beloved in the Lord, can we rightly forget the pinnacle upon which they stand? the assaults and temptations to which they are peculiarly exposed? and at those times when in supplication we are permitted to draw near unto the footstool of the Eternal, should we do wrong in including them also in our prayers? Does not the fellowship of believers require this remembrance at our hands? If we were as ready to pray for, as we sometimes are to judge our brethren who especially labor in these "outer courts," yet with Christian zeal and faithfulness, might not the blessing descend upon them and its reflex effect comfort our own hearts also?

There are few points in which the Friends' training is more conspicuous than in their pertinacity in clinging to what they believe to be right. In the seventeenth century this firmness displayed itself in refusing to submit their religious scruples to the judgment or the dictation of any man. In this age we have seen the same imperturbable resolution displayed by not a few of our members on the questions of war, temperance, slavery, free trade, and free religion. That these questions have been faithfully advocated because of their *religious* basis, we cannot doubt; and we desire that these pioneers of thought, who unflinchingly uphold our views in public, and who forego much for the sake of the principles which we conscientiously hold as a Society, may not bear the brunt of battle unsupported by our united prayers for their safety, or unsympathized with and uncheered by those who remain at home in their "ceiled houses." May the bond of Christian fellowship increasingly unite the thinkers, the speakers, and the workers amongst us, that so, with common principles and common ends, we may encourage one another in faith and in good works.

The length to which our observations have extended leaves little space for remark upon the great subject under discussion. This we the less regret, inasmuch as the attractive Church theory of Dean Stanley is elsewhere reviewed in our columns, and the standing Committee of Friends in London have just issued an admirable and convincing pamphlet,* which, we trust, will be carefully perused and widely circulated by Friends everywhere. We accept the principle of the disunion of Church and State—not as a dry dogma received by tradition from our forefathers, but as one upon which the vitality of religion largely depends. In the words of a late powerful writer, "If the national Establishment were to swallow up all sects, or to prevent their existence, the triumph, instead of redounding to its

* *The Church in its relation to the State.* An Address from the Religious Society of Friends to their fellow-countrymen. Pp. 22. Edward Marsh, Bishopsgate Street, London.

praise, would constitute a serious charge against it. Life and diversity are in this domain strictly correlative. There is no vitality where there are no sects; uniformity is the emblem of Death."*

To assert that one man—be he king, emperor, or president—has the right not only to choose his own form of religion, but to enforce it upon all his subjects, is a manifest infringement of the principle of religious individuality and individual responsibility, honored and established by our Lord, as distinct from a general or national conscience. Neither is the case altered when the rulers are legion, and their religious creed a compromise of opinions.

Much bitterness of feeling has been engendered by the assumption, that they who oppose the State-Church desire the destruction of its tenets. Nothing can be more unfounded than such a supposition. In the language of Jonathan Dymond (the celebrated Christian moralist,) we believe that—

"The Church is the offspring of the Reformation. The Church *Establishment* is not. It is not a daughter of Protestantism, but Papacy, brought into unnatural alliance with a better faith. If there must exist a religious establishment, let it by all means remain in its present hands. It is not with an Episcopalian Church, but with an Established Church, that we are concerned." (*Essays*, p. 490.)

But what can be more disastrous to the interests of that Church than its present hopeless inability to reform itself? How can it be the bulwark of Protestantism when it cannot so much as check semi-papal services and heterodox opinions within its fold, without the aid of a Parliament largely composed of men inimical to its creed? Those who seek to release the Church from the fetters and the flattery of the State, are doing a noble work for Protestantism. Furthermore, if in its inability to weed out its false teachers, the Church of England should drop into the papal arms now investing it on all sides, its downfall will be less disastrous, and the re-erection of popery more difficult, and the facility of persecution be permanently destroyed, when each creed is independent of national support or power.

In conclusion, whilst we believe the time for the disestablishment of the Irish Church to be fully come, we feel, in relation to the Episcopalian branch in this country, that a sudden revulsion is not so desirable.

"It is one thing (says Dean Warburton) to prevent the growth of the insidious creeper over the walls of an ancient edifice, and it is another with ruthless hand to tear it down when it has penetrated into the building, and entwined itself almost with every stone of it." But we are none the less firm in the conviction that the fiat will go forth in a not very distant day, "Cut it down, why cumbereth it the ground?" and also, that if the members of the Church of England are true to themselves, the day on which they are freed from the trammels of the State will be a time of spiritual rejoicing and increased vitality within its borders. The change will be one of extreme difficulty, and a vast number of interests will have to be adjusted. The trumpet has been sounded around the walls of the doomed Establishment; but there is yet ample time before surrender, and if that period be wisely occupied, the real effect of disestablishment may be a victory, and not a defeat, to the ancient Protestant Church of England.—*Friends' Quarterly Examiner.*

* *Essays on Personal Religious Conviction.* By Professor Vinet.

THE DISASTER AT ARICA.

(Concluded from page 254.)

About 11 o'clock some of the *America's* officers and soon after some from the *Wateree* arrived and gave us news of their own vessels and of the two merchant ships which had been washed on shore.

The wife of Lieutenant-Commander Johnson had, before dark, been killed, while endeavoring to escape with her husband from the town. Her body was with difficulty drawn from the ruins before the entrance of the sea. It is a singular fact that the house in which she was living was almost the only one left standing the next day, and the only person who voluntarily remained in the town all that night was a "padre" who resided there, and refused to leave, but remained there on his knees till morning. His escape was marvellous, for all the houses near were prostrate and the sea had washed the lower story.

During the night seventy-five shocks were felt, and from time to time we could hear the sea crashing among the ruins of the town. By morning the waters had retired almost to their former level, and the shocks had become less frequent and severe. I descended into the town, and was first made aware of the fate of the *Fredonia* by finding her stores strown on the beach, and as I afterward found them for miles both above and below the town. As a proof that she must have been completely broken to pieces at once, I will state that the bureau which was in the paymaster's state room, on the lower deck, was washed on shore entire and without losing a drawer, though none were locked. Not a vestige of her seven boats has since been seen.

Dr. Winslow, of the *Wateree*, had come on shore for the same reason as I. We searched out all the wounded we could find, and as far as we were able attended to their wants.

About 11 A. M., the two men rescued from the *Fredonia* reached the hill and pointed out the part of the wreck from which they had

been taken, lying about half a mile from shore, and toward which I noticed it was drifting. At 1 P. M., it was beached, distant above the town about a mile and a half. I went over to examine it, found pieces of the bow, stern and one side, together with some spars and timbers. I walked over it, but the sea coming nearer and nearer, I retired with becoming haste. In three minutes it was entirely covered by the sea, showing a rise of some eight feet, and proving that there still existed an unusual commotion in the waters. I also visited the *Wateree*, still farther north of the town, which I found well located: perfectly upright, and pointed toward the sea, from which it was distant four hundred and fifty yards. The *America* was much nearer the beach, lying on one side, and badly injured. She had lost her captain, surgeon, several other officers and many of her crew; the *Wateree* not a man. The two merchant vessels were in a still worse condition, and had lost most of their crews. Of the other merchant vessel not a trace has since been seen. I was informed that the crew of the *Wateree* behaved nobly, while that of the *America* was completely demoralized, and devoted themselves principally to howling.

Dr. Winslow was required the same morning to return to the *Wateree* and remain there in charge of his own sick and many wounded from the *America*. Her surgeon lost his life while endeavoring to rescue some females who were floating in the water. The doctors of the town left the same day, and I was the only medical man to look out for the wounded. Of course I found plenty to do during the time I remained in Arica, viz., till the 29th of August, and particularly for the first three days, when I was alone. Dressings and splints had to be extemporized, and severe compound and comminuted fractures treated by very rough methods, the result of many of which I shall probably never learn.

Tents were constructed on the day following the disaster, of every conceivable material, among which I saw several made of maps of Bolivia. Almost anything one might wish could be picked up upon the beach, from a tooth-pick to a pianoforte. Liquors were particularly abundant, so much so that for three days even the most miserable "cholo" or negro would drink nothing but champagne. Provisions were plenty for those who would go and pick them up, as likewise articles of clothing. These all offered incentives to the thieves of the town and neighboring country to rob and pillage. What they did not need or could not carry away they destroyed, often in the very presence of their owners. The military appeared to take very little trouble to prevent these outrages, and it seemed easier to rob that which was not one's own, than to obtain that which was. The "temblors" continued daily some eight or ten per diem until I left, gradually, however, becoming fewer.

To show the power of the waves, I will state that almost all the bodies which were recovered were naked. Had this been the case in one or two instances, it could have been attributed to their stripping in order to swim more freely, but it was the rule and not the exception. Nine bodies from the Fredonia were found, recognized and buried, some showing a few bruises, other horribly mutilated. As an instance of the agony that some suffered during that night, I may mention, that a man who had broken his leg some time before was lying in a house near the mole. The house was knocked down, but the man was rescued by his friends, who placed him in a launch as the most secure place. The launch was torn from its moorings and carried with them all far out to sea, brought back and dashed to pieces against the mole. The poor man was, however, saved and placed in another launch, larger and stronger and on shore. This was served as the other, and after a short cruise was landed in the Plaza, and the sea retired. It was now a question of life or death with his friends; self-preservation was stronger than friendship; and leaping from the launch they only managed to gain the hill-side in time to escape the incoming wave, which followed fast and washed their feet. The man was left to his fate, unable to move. All night long the launch was tossed here and there, now carried out to sea, now dashed with force among the ruins of the town, and again deluged with water. Notwithstanding all this, he was next morning rescued; and when last I saw him, he was quite jolly, smoking his pipe and drinking his beer.

To tell of all the sufferings would be impossible. Families previously wealthy and living in luxury are now in abject poverty, living in the open air or crowded into small tents. Fortunately, from Tacna and the *Wateree*, as well as from the ruins, their immediate wants were met, and their supplies of fresh water had not been destroyed as in other places. The temperament and education of the people caused them to conceal their grief, and I believe they did not feel their calamity as severely as our people would have done.

Before I left, temporary hospitals had been erected, and they were beginning to construct small frame houses, regularly laid out in streets, on a higher level than the town had lately occupied. Notwithstanding the fact that three-fourths (and the best portion) of the town has been washed away by the sea, I believe before five years the principal part of the new town will occupy the site of the old.

At the time we left, the Prefect informed

one of the officers that they had buried and burned four hundred and fifty bodies, so that the total loss of life cannot be estimated at less than five hundred. F. L. DUBOIS,
Passed Assistant Surgeon U. S. Navy.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 19, 1868.

BIRTHRIGHT MEMBERSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS.—This has been by many considered as a weak point in our organization: possibly it is so in its liability to abuse. It may be that we should, without it, have been a stronger community, even numerically, but of this we cannot speak with certainty. It is with fact that we have to deal. The intent was a Christian and parental one, to give to our children safeguards and religious privileges. It was never designed that birthright membership should be construed in a large democratic sense, as conferring upon the unawakened a right to influence the deliberations of the Church. It has always been held that the right to express a sentiment in our Meetings for Discipline, only exists to the extent of the pressure of conviction that it is a duty so to speak, and that the influence to be accorded to such an expression, is in proportion to the religious weightiness attendant thereupon. This is shown in the fact that questions under consideration are never put to the vote, and never carried by majorities. Within the memory of a few who still survive, it was not expected that young persons should even attend Meetings for Discipline, until, by their exemplary deportment and consistency of life, they had given some evidence of a change of heart, and had by their older Friends been invited to attend them. The children of members were admitted to religious privileges, educational and otherwise, and were placed under the fostering care of the Society; but it was not contemplated that, while in an unconverted state, they should press their views and grapple in debate with those who had attained to experience in Divine things, and who, as recognized sons in the Father's house, solidly felt after and waited for the mind of the Spirit. This decent construction of the rights attached to membership, was, in a good degree, observed, till the sad revolutionary excitements, which culminated more than forty years ago in the ever to be lamented separation,—to which time various other unhealthful changes, both of practice and discipline, must be referred.

The idea of the Society, respecting the subject now under review, is well expressed in the Book of Discipline of London Yearly Meeting:

"Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship, we would earnestly remind all that such recognition cannot constitute them members of the Lord's spiritual Israel. Nothing can effect this but the power of the Holy Spirit, working repentance towards God and faith towards our Lord Jesus Christ; therefore let the words of our Divine Master have their due place with us all—"Ye must be born again." May all our members become such on the ground of true convincement, and be prepared, in their several places, to bring forth fruit unto God."

Similar to the above is the sentiment of our late valued Friend John Allen:

"They who are real members of Christ's Church, are such as have known the work of regeneration, through the baptism of the Holy Spirit, being joined to that living body of which Christ is the glorified head, their hearts purified by that faith which works by love, their affections redeemed from the world and set on things above, and their lives bearing witness thereto."

Such, then, is properly the idea of birthright membership, to which it is devoutly to be wished that the Society, in all localities, should rally. There are those who would desire to abolish altogether such a conferment of membership upon unconverted children. This would not be properly within the rightful province of any Yearly Meeting, independent to a certain extent as these bodies are of each other. Membership in one portion of the Society includes the right to carry that membership, by certificate, into any part of the world where meetings of Friends are organized. If one Yearly Meeting should abolish birthright membership, and refuse to receive children removing within its limits duly accredited by certificates, the oneness of the Society would be broken. A change so organic as this, could only be properly made on the recommendation of a Convention, in

which the whole Society of Friends should be represented, or by a general agreement of all the Yearly Meetings, and this, it is evident, could not at the present time be brought about.

It is by no means impossible that, at a future time, some wise modification of this gratuitous membership, may secure to the children the careful guardianship and training designed, and yet, more effectually reserve the conducting of the affairs of the Church to those who as Christian men and women have solemnly joined themselves unto the Lord. It is evident from Gal. vi. 1, that the duty of laboring with offenders for their help and restoration was considered by the apostle to be exclusively the function of those "that are spiritual," and this description can only apply to those who have been born of the Spirit, quickened and sanctified by the Spirit,—who live and walk in the Spirit, and bring forth the fruits thereof. And when our Lord directed, in cases of extreme persistence in the wrong, to "tell it unto the Church," surely He meant—tell it to those who are spiritual, to those who are joined to Him as members of His body, which is the Church. A reason this for great selectness in those meetings in which offences are told of, *not for exposure*, but for the careful labors of restoring love, that we may be the children of Him who gave Himself for us *while we were yet sinners*, and who giveth liberally and *upbraideth not*. It would seem reasonable that those, who from their childhood have ignored all the privileges which the church would confer, should be dropped from the roll of members. Such persons, growing up in ignorance and disregard of the Society and its principles, can have no proper claim upon it for a maintenance so far as our system of relief is designed to provide for those who are of the same household of faith. Nor would it be desirable that such individuals, having, whether in faith or in practice, nothing in common with us, should attend the select deliberations of the Society, simply because their parents had the right to do so.

If we grant that this policy of a birthright has been productive of evil in swelling our registers with the names of many merely traditional members,—if we concede that we are really a smaller community than we should have been without this provision,—it does not necessarily follow that a change of rule would remedy the evils that have grown up. We should still have a Society composed, in the main, of persons whose membership was obtained as a birthright, and the mere stopping off of a similar succession, might not secure to us any increase of spirituality, vitality or zeal.

Evils quite as great as those incident to birthright membership, may attend upon a too ready and superficial admission of applicants professing convincement. The way most likely to obviate all these embarrassments, is for every member to be a fruit-bearing branch, abiding in Christ the Vine; and for Friends to conduct the affairs of the Church with such religious weightiness, and so in the power and authority of Truth, and in the sensible presence and reverent dependence upon Him whom we acknowledge as the Head and President of His people, that forward spirits will be checked, as they witness the transaction of discipline in His love and reverent fear, as being the Lord's work, and requiring His guidance.

North Carolina Yearly Meeting.—*Printed Minutes.*—This pamphlet makes its appearance with a promptitude which adds to its value. Seven and a half pages of the *Review*, Nos. 12 and 13, having been devoted to this subject, the principal part of the minutes before us have been anticipated. The following is taken from the report of the Committee of Education:

"There have been in the verge of the Yearly Meeting for the last year, 40 schools under the care and direction of the Baltimore Association, assisted by committees in each of the Monthly Meetings.

It appears by the report of the superintendents that there have been 2588 children enrolled during the past year. Of this number 1430 are Friends' children, and the remaining 1158 were of such as live near the schools, including several boarders.

The average number enrolled for each school is 64, and the daily average attendance $30\frac{2}{3}$.

The time of continuance of the schools has been from 3 to 10 months; the average time for all the schools $6\frac{1}{2}$ months.

The order of the schools has been good, and the progress of the pupils in their studies has been encouraging. The branches taught are the ordinary English studies, and in a few of the schools the Latin language, and especial care was taken to read the Scriptures in all the schools during the past year. There have been 58 teachers employed, including assistants. . . .

Three years ago, when we were without schools, or any good school-houses, destitute of books and very little of any means to help ourselves, the Baltimore Association came forward to our relief, and we now have 40 schools as above stated, all of them in good comfortable houses, well supplied with stoves, books, maps, and taught by competent and well-concerned teachers.

We, therefore, in view of the physical as well as the literary aid and assistance that have thus been bestowed upon us, do most reverently thank our Heavenly Father for putting it into the hearts of dear Friends of other Yearly Meetings, thus to come to our aid.

We cannot close this report without acknowledging the valuable services of our dear Friend, Joseph Moore, who is about leaving us after three years of devotion to the cause of education within our limits."

The Thirty-Second Annual Report of the New Garden Boarding-School shows an attendance during the past year of 73 students, 30 of whom are members, and 43 non-members. The existence of good schools in all parts of the Yearly Meeting provides for the tuition of children in the neighborhood of their homes, whose parents might not have the means of sending them to New Garden. The health of the family and order of the school are reported to have been good. The outlay has been $7792.85, and the income $7542.30, leaving a balance against the School of $250.55. This debit will be wiped out by an arrangement with the Superintendent, our friend Isham Cox. The reports on First-day Schools and on Bible and Tract distribution are interesting, but, for want of space, we quote only a passage from the former:

"Our First-day Normal School, chiefly for the benefit of teachers, was held for one week, during last Third month, at Centre, under superintendence of Joseph Moore. It was attended by about 180, on an average, from day to day; the larger portion of whom were young people. The exercises were about the same as last year, consisting of lectures, discussion, recitations, infant classes &c., and was intended to exemplify and illustrate to one another the most practical method of conducting our First-day School work. It was an occasion on which we were made more fully to realize our opportunities and our duties with reference to the religious instruction of all the children within our reach, and in which parents and teachers were incited to take such steps as would better enable them to meet the wants of the times. There was also a similar convention held for two days, at New Garden, in the Ninth month, which was well attended by Friends and various other denominations, all harmonizing and manifesting interest in the good cause."

We notice with satisfaction the care to explain in the First-day schools the principles of Friends. The following minute, embracing the Christian exercises of the Yearly Meeting, will interest our readers:

"While reading the queries and answers, the meeting was brought under much exercise on behalf of our members. It was set forth that it is not merely a duty, but a privilege to attend our religious meetings. Jesus has said that where two or three meet together in his name, there is he in the midst of them. To meet with one another in the worship of him by whom the worlds were framed, and who still condescends to call those who do the will of the Heavenly Father, his mother, sister and brother, and who is the Sinner's best friend, is an unspeakable privilege.

The time is short, the day is wearing away. We are soon to be removed from this stage of action. Let us then, dear friends, be up and doing, embracing every proper opening for the promotion of the Redeemer's kingdom. He that watereth others, shall also be watered himself. The church should go forth, humbly relying for strength on her holy head. Its members should endeavor to quit themselves like men—not giving way to discouragement —"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him. Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?"

It is remarkable how many of our Saviour's labors, deeds of kindness and love, were directed to the bodies of the poor and suffering. And not only by his actions did he teach the great value of charity and almsgiving, but some of his most touching blessings inculcate the same duty—inasmuch as we have done kindness to one of the least of our fellow men, he regards it as done unto himself—and hath declared that he who in the name of a disciple gives to one of these little ones only a cup of cold water, shall in nowise lose his reward. It may not in all cases be enough to attend to these duties as they arise. One of old said, the cause which I knew not *I sought out.*

But while thus careful to administer to the bodily wants of our fellow-men, let us also seek for a qualification to do something for their spiritual need. What shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? And if it should be placed within our power to do anything to awaken the sinner and direct him to the Saviour, let not the opportunity pass unimproved.

The reading of the Holy Scriptures in private and in the collected family was spoken of in a feeling manner. Experience has shown that the practice is a great means of religious growth. Of Timothy it is said that from a child he had known the Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus; and of the Bereans, that they were more noble than those of Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily whether these things were so. Friends were feelingly encouraged to attend to this duty, not failing, as strength may be given, to impart religious counsel and instruction, and silently, or vocally, as utterance may be afforded, to approach the throne of Grace in behalf of ourselves and those whom God hath given us.

We have been pained to find that a few of our members still continue to use spirituous liquors as a drink. When we consider the many and wide-spread

evils arising from this source, and that the great army of drunkards is ever recruited from the temperate drinkers, and that each one by his example is influencing others either for good or evil, we must again tenderly invite all our members to endeavor to rise above this evil habit.

The situation of the freedmen among us claimed our attention, and we have earnestly desired that Friends, keeping clear of all political excitement, may still conspire, as in the days of slavery, to embrace every opportunity to promote the real welfare of this people.

We have been again and again reminded of the great deliverance which Friends experienced in the late war, and of the faithfulness with which, as a Society, we were enabled to uphold the doctrine that war is incompatible with the Spirit of Christ—and were earnestly entreated that we may not now in time of peace give way to a want of love towards each other.

And Friends were tenderly exhorted to seek for grace to enable them to avoid the use of tobacco, a practice fraught with many injurious consequences."

POPULAR COMMENTARY ON THE GOSPEL ACCORDING TO LUKE. By ALFRED NEVIN, D.D. Philadelphia. Wm. Flint, 26 S. Seventh St. 8vo., pp. 725. Illustrated.

The typography of this volume is clear but small, so that the amount of reading matter is very great. It appears to be a most exhaustive commentary on the third book of the New Testament. The name of Dr. Nevin stands high as one of the most erudite theologians of America. In doctrine, he belongs to the orthodox school; in form, his tendency is somewhat ritualistic. This work is singularly comprehensive, combining the advantages of a Bible, (so far as it extends,) a Concordance, a Question-book and a Bible Dictionary, and may thus be regarded as four volumes in one. Dr. Nevin gives the text, with parallel passages, and a clear, comprehensive exposition. The Book of Luke (*Loukas*, "a familiar contraction of a fuller form, either *Lucilius* or *Lucanus*") is divided into lessons of a proper length, or rather shortness, appropriate questions being appended to each. There are given a Harmony of the Gospels, a Chronological table of the leading events in the Saviour's life, and an appendix with a very minute explanation of persons, places and things referred to in the text. The theological research employed in the compilation has been thorough, including all recent observations and discoveries in the Land of Israel. As a sample of the work, his treatment of one of the Parables is given on another page, omitting the questions. The price is, in English cloth, $3.00; Library style, in sheep, $3.50. It is especially adapted to Bible classes and First-day schools.

THE OLD FRANKLIN ALMANAC FOR 1869. Philadelphia: A. Winch, 505 Chestnut St. 8vo., pp. 70. Price 20 cts.

This contains—in addition to Astronomical Calculations—Statistics, Chronological tables, and useful matter we have not before found in Almanacs. There is a chapter of Foreign Events in 1867 and 1868, occupying with condensations 12 columns. A table is given of all the Governments of the World, with the names of their rulers—their form of government, area, population and religion. Lists and Statistics of Submarine Telegraphs, and various other features, render it a desirable book for constant reference. There are extended lists of fires in the United States, of Steamers lost, and Railway accidents, with estimates of the damage sustained—and of American Necrology,—all having reference to the two years now brought to a close. By a list of Executions during that time, it appears that the number was 45: it appears that only 12 were colored persons, (one a girl of 13,) although there would be in some States a greater willingness to inflict death upon them than upon the whites. The number of political assassinations is not given. [The President elect is reported as saying that he has a list of the names of five thousand Union men murdered since the end of the war.]

THE ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS AND CULTIVATOR ALMANAC FOR THE YEAR 1869, containing practical suggestions for the Farmer and Horticulturist. 130 pages. By JOHN J. THOMAS, (of the "Country Gentleman," &c.,) Albany: Luther Tucker & Son, 395 Broadway, New York. Pp. 354.

We have noticed favorably previous issues of this Almanac, and the present, being the 15th No., appears fully equal to its predecessors. A glance over the table of contents is suggestive of a large amount of valuable information. The engravings are good, and add greatly to its value, and would be serviceable wherever the spirit of enterprise exists, and *might suggest it where it is wanting.* These almanacs are worthy of permanent preservation. The enterprising compilers, to meet the demand for back numbers, issue triennial

volumes, on fine paper, of which four are now ready, and the fifth, containing the permanent matter for 1867–8–9, is now in press. The publishers will send them, postpaid, for $1.50 per volume. They would grace the agricultural department of any public library, and are rich in pictorial designs for Farm and Country Houses, Working Men's Cottages, Landscape Gardening, and other plates, which are worth much more than the cost of the work.

MARRIED,

On the 15th of Tenth month, 1868, at West Union Meeting, Indiana, ALPHEUS WHITE, of Honey Creek, son of Thaddeus and Elizabeth White, to MARTHA E., daughter of John and Mary Bundy, of the former place.

DIED.

HOOPES.—On the 17th of Eleventh month, 1868, Morris J. Hoopes, aged 31 years; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

MEADER.—At the residence of her son-in-law Elihu Dame, at Brandon, Fond du Lac Co., Wis., on the 22d of Fourth month, 1868, Nisea, widow of the late James Meader, aged 73 years; a member of Farnham Mo. Meeting, Province of Quebec. This dear Friend endured a painful illness of thirteen years with Christian patience, meekness and resignation to the Divine will, trusting through redeeming love and mercy she should be granted an admission into the mansions of eternal rest. She removed in 1842 with her husband and family into Wisconsin, then a new Territory, with certificates from Farnham Monthly Meeting, showing their right of membership, yet so remote from Friends that she seldom after attended a Friends' meeting. Yet she valued her membership, and retained to the end a firm attachment to the Society and its principles.

MILLER.—At Brooklyn, N. Y., on the 29th of Eighth month, 1868, in the 87th year of his age, Charles Miller, a much esteemed member of Purchase Monthly Meeting. Symptoms of paralysis having been increasing upon him for the last six years, he was for three years confined to his apartment by blindness, and during the last two years the mental depression consequent upon softening of the brain was the means of much suffering; but about four days before his death, through Divine mercy, reason again dawned upon his mind, and the candle of the Lord shined upon him, so that he was enabled to feel that his feet were established upon the Rock of Ages, and to give evidence of well-grounded hope in Him who was the object of his faith. His end was peace.

POPE.—In Windham, Me., on the 30th of Eleventh month, 1868, Jane Pope, in the 57th year of her age; an exemplary member and elder of Windham Monthly Meeting of Friends. She was attached through life to the principles of the Christian religion as professed by Friends, and died strong of faith in God and in our Lord and Saviour Jesus Christ. Her end appeared quiet, peaceful and blessed.

HULL.—In Dartmouth, Mass., on the 5th of Tenth month, 1868, Eliza Hull, aged nearly 49 years; a member and minister of Dartmouth Monthly Meeting. This dear Friend may well have been deemed faithful in her daily walk, being diligent in business, fervent in spirit, serving the Lord. She was a zealous advocate for First-day schools and Bible classes, and by her circumspect demeanor and earnest efforts to promote the cause of Truth and Righteousness in the earth, endeared herself to a large circle of acquaintance, and was much beloved, even beyond the limits of her immediate neighborhood. She bore the last trying ordeal with Christian patience and fortitude; and when, at times, permitted a little respite from severe suffering, she administered much Christian counsel to those around her, and abundantly evinced a confiding trust in that meritorious atonement made on Calvary for the sin of the world. Her beloved relatives and friends feel a consoling trust that their great loss is her eternal gain.

PALMER.—Suddenly, with heart disease, at Saratoga, N. Y., on the 17th of Ninth month, 1868, John Palmer, aged nearly 64 years; a member of LeRay Monthly Meeting, N. Y. He was very much beloved for his Christian kindness to his friends and neighbors, especially the widows and fatherless, whom he often visited and assisted.

CHILD.—On the 4th of Twelfth month, 1868, at LeRay, Jefferson Co., N. Y., in the 84th year of her age, Lois, widow of Joseph Child, a member and minister of LeRay Monthly Meeting. Through obedience to her Lord, she came forth in the ministry of the gospel when quite young, and the great concern of her life was the redemption of souls and the prosperity of the Church. Humility, watchfulness, diligence in waiting upon the Lord, prayerfulness and obedience, with patient endurance through long years of bodily afflictions, conspicuously characterized her Christian course, which she was favored to finish in a trustful love towards her dear Redeemer, and in peace with God and man, expressing her assurance that her earthly service was accomplished.

FRIENDS' SCHOOL, PROVIDENCE, R. I.

The next term will open on the 3d of Second mo. A few pupils can be received on the Metcalf fund. Applications for the fund, or for admission to the school, should be addressed *early* to the Principal,

ALBERT K. SMILEY.

Correspondence.

[*Letter from Eli Jones.*]

CORK, IRELAND, 11th mo. 25, 1868.

My dear friend William J. Allinson,—In my last I expressed our intention of attending Munster Quarterly Meeting, to be held at Waterford on the 18th ult. We were present, as anticipated; the meeting was said to have been larger than on former occasions for the last twenty years, and in it many hearts were made glad in the Lord. Several of the Yearly Meeting's Committee were in attendance. Additional to the usual course of business, a meeting of a missionary character was held, at which the various fields of usefulness, both at home and abroad, were considered. An earnest and loving spirit seemed to pervade many hearts; and, as one of the practical results, I may add that at a tea table after the meeting, a few Friends made

up a purse of near £15 sterling, which was placed in my hands to aid the good work in the East. From Waterford we returned to Cork, attending the meetings of Friends in that city as they came in course and opportunity, and others to which the public were invited. In all, we were enabled, as we trust, to preach Christ and him crucified as "the way, the truth and the life," and many heard us gladly,—to God our Saviour be all the praise.

It will interest thee to know that Friends of Cork have made the liberal subscription of £84 13*s* sterling, (near $600 currency,) in aid of Educational and Agricultural work among Friends in North Carolina.

In our visits to the families, our progress has been slow; we have taken a meal with many, and so have practically "broken bread from house to house." At tea, on several occasions, we have met mixed companies, varying in number from ten to sixty persons, composed of Friends, the surrounding gentry, and members and ministers of several religious denominations, in one or more instances including Roman Catholics. The number of visits will reach near one hundred, embracing the few families resident in Youghall who are members of Cork Monthly Meeting.

Tenth mo. 26th.—In company with eight others, I visited the Reformatory for boys at Upton, which is under the direction of Roman Catholics. The staff of officers 14—number of boys about 175. The Rector invited me to address the company upon temperance, or upon any other subject that I thought would do them good. I availed myself of the opportunity; what was expressed by me, and also by our young friend Arthur Pease, of Darlington, England, appeared to be well received.

29th of the month.—My son R. M. Jones and self attended the marriage of Francis Jacob and Octavia Peet, at Waterford. The meeting was interesting and solemn, becoming the occasion. At the house of William Peet, the father of the bride, we were shown several ancient marriage certificates, some of them dating back to the century that gave birth to our Society, and bearing the autographs of not a few who were valiants in their day. Here I had the pleasure of meeting Anna D. Peet, one of the four sisters of the bride: she is a clear thinker, and the talented authoress of several well written articles in "Friends' Examiner" and other periodicals.

While in Waterford we visited Newtown School, under the care of Friends. The Institution is for boys, of whom near 55 were present, to whom I addressed a few remarks. The Superintendents are Robert Green and wife. The latter is the daughter of the late Thomas Pumphrey, who was an able minister of Christ, and, if I rightly remember, for more than a quarter of a century the honorable head of the well known Ackworth School, England. At Newtown, we had the company of dear old Richard Allen. He entered the school as a pupil in 1798, the first year of its existence; was afterwards one of its teachers, and for many years its worthy Superintendent. Richard Allen and Samuel Bewley, in the summer of 1854, went on a gospel errand to Friends in Canada West. At the ripe age of four score this veteran of the cross seems only waiting to be peacefully gathered to his fathers.

Eleventh mo. 4th.—Dear S. Jones and self went to Limerick—that evening attended meeting there by appointment. 5th, were at the Monthly Meeting, and met the public again in the evening. At these meetings the attendance was good. We look back with pleasure to the time spent in that ancient town. 16th, went to Youghall, visiting such families as lay in our way. In the evening, held a meeting in Friends' place of worship—a quiet, orderly and excellent meeting; S. Jones largely and well engaged in the ministry. We lodged at the house of Joseph Pim, it being the identical one occupied by Sir Walter Raleigh long years since, and where he brought and planted in the grounds near, tubers from America, from whence originated the widely known and justly valued Irish potatoe.

The antiquarian would find much to repay a visit to this place. The next day we went to Shangarry, (Old Garden) the residence of Joshua Strangman, upon what is known in history as "William Penn's Irish Estate." It is also the home of T. Wilson Strangman, son of the former, and who last year was the companion in travel of our friends M. J. Lecky and Mary Gough, on their tour in America. Here I had an order for Friends' Review, and thought it a pleasant incident that a periodical published in the city of Penn, in America, and designed to illustrate views of Christian doctrine and practice, for which he suffered so nobly and labored so unweariedly to promulgate, should now find readers, holding similar views with his own, upon the estate in Ireland so historically linked with his own name and that of the family of Penn.

At Shangarry we passed an interesting evening with the family and several invited guests of considerable note, which was closed after reading a portion of Sacred Scripture, with earnest words of exhortation and supplication. The latter remark will apply to all the larger gatherings to which I have made allusion in this letter.

A dear lady in Greece, who is a reader of Friends' Review, speaks of it as "a most interesting and highly prized journal." From other quarters I hear words of approval. In the best of bonds, I am thy sincere friend,

ELI JONES.

New York, 12th month 7th, 1868.—We are informed that there are in *Constantinople* and the neighborhood of that city about forty Armenians who entertain views somewhat similar to Friends, especially as regards a free gospel ministry. Two of them who stand in the station of ministers are now in New York, and have attended our meetings. Parsagh H. Vartwg-ian expressed his unity with Friends, and his conviction that the command of our Saviour, "Freely ye have received, freely give," is as binding on His disciples at the present day as when it was uttered. This Christian minister is engaged in making inquiries with a prospect of his people obtaining a home in this country. We believe his attention has been turned towards Iowa. The other Armenian, Marker Dudurrian, is studying medicine in this city, with a view to support himself while preaching the gospel, to which he feels called.

For Friends' Review.

DULL AND TARDY BUSINESS MEETINGS.

In attending business meetings in different parts of the country, I could not avoid regret at the needless tardiness with which they appeared to be conducted in some places. Those who took an active part did not appear to be aware of the dullness and fatigue felt by the younger people and by those not much accustomed to speaking, who were mere listeners. It seems very desirable that young people should become interested, so that ultimately they likewise may assist in these meetings. They will be less likely to do so, if the meetings drag slowly, and apparent dullness and a want of life are felt at these times; and some will be discouraged from attending.

An epistle which George Fox addressed to Friends in the year 1690, (the year of his death,) contains excellent advice on this subject. He said, "Let all be careful to speak *shortly* and pertinently to matters, in a Christian spirit, and *dispatch business quickly*, and keep out of long debates and heats; and with the Spirit of God keep that down which is doating about questions and strifes of words."

It is true that some Friends are slower in their perceptions than others and all due allowance should be made for these; but, on the other hand, *habit* goes a great way, and it may be much improved by keeping up a lively interest in meeting matters, at other times as well as when in attendance. Much may be done also by the clerk, in prompt preparation of minutes, and in not waiting for voices on unimportant matters, or on such as are in regular course. T.

THE LORD HEAR THEE.

"The Lord fulfil all thy petitions."

"Whene'er thou bendest silently in fervent thought of wordless prayer,
And dare not even breathe aloud the impassioned wish which none may share—
The want which burns as secret fire—God grant to thee thy heart's desire.

Whene'er from thy blanched lips shall come the startled cry of human pain,
Of grief that cannot be controlled, of tears and labor spent in vain,
The Lord come very near to thee, and hear and bless and answer thee.

When thou art weary and alone amid the dark and silent night,
And no loved voice shall bid thee hope, no kind hands lead thee in the light,
God listen to thy whispered prayer, and make thee happy in His care.

When a dear name is on thy lips, and thy great love has made thee bold
To ask God's richest, rarest gifts, His hidden wealth of gems and gold,
Oh, not in vain thy prayer shall be, for God, THY FRIEND, will answer thee.

When, knowing best the highest joys, thou dost not ask for wealth or fame,
But, with strong heart and earnest eyes, pray, "Father, glorify Thy name,"
God hear thee when thou thus shalt call, and grant thee this best boon of all.

And, though the answer come by fire, in storm, and darkness, and unrest,
In strife of life, and pain of soul, O child of God! thou shalt be blest,
No matter what may else betide, if God by thee is glorified.

So in His mightiness of love, God thy petitions all fulfil,
And (we would not dictate to Him) in ways according to His will,
Give thee always thy heart's request, until in Him thy soul shall rest.

—*Marianne Farningham.*

Youth's Department.

From the Band of Hope Review.

ON TALKATIVENESS.

There is scarcely any subject on which young people need more frequent advice, than on the suitable and proper use of speech. They are apt to be loquacious, and not only talk too much, but sometimes on subjects on which, till they are more mature in years and experience, it would be far better they should be silent. I do not wish to discourage them from making any inquiries they may think proper on any subject; but let them avoid giving their opinion, which is unlovely and not likely to be well-received by their elders and superiors.

There is something exceedingly amiable in a silent, attentive youth. To be silent in

youth, and connect it with laying in a store of knowledge, is the way to future advancement and usefulness.

In order that you may cultivate this excellence, treasure up in your memory, my dear young friends, the following sentences from the Book of Proverbs:—

"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."—Chap. x. 19.

"A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness." xii. 23.

"He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction."—xiii. 3.

"He that hath knowledge spareth his words. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."—xvii. 27, 28.

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards."—xxix. 11.

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."—xxix. 20. R. H. S.

Westminster.

SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 14th inst.

Great Britain.—The names of some of the members of the new Ministry have been officially announced; but the cable dispatches have not yet given any clear and authoritative statement of the assignment of the principal offices, except that Lord Clarendon is Foreign Secretary. Among the appointments announced are the following: G. J. Goschen, President of the Poor Law Board; Marquis of Hartington, Postmaster General; A. H. Layard, (the famous explorer of the ruins of Nineveh,) President of the Board of Trade; H. A. Bruce, Home Secretary; W. E. Forster, Vice President of the Board of Education; Earl Spencer, Lord Lieutenant of Ireland; J. D. Coleridge, Solicitor General. It does not appear whether John Bright and Earl Russell are in the Cabinet or not. The new Ministry had an audience with the Queen on the 9th, and formally accepted their appointments.

The new Parliament was opened on the 10th, by royal commission. The speech from the throne was omitted. As according to custom, those members of the House of Commons who have accepted office under Gladstone must go back to their constituents for re-election, Parliament must adjourn, after ordering the issue of writs of elections in all such cases, until all the Ministers can take their seats, probably until next month. The House of Commons have re-elected as speaker, J. E. Denisons, who has held that position for the last nine years.

It is asserted that the Gladstone Cabinet is now ready to consider any counter proposals made by the United States relative to the Alabama claims.

Telegraphic arrangements in accordance with the agreement made at an International Telegraphic Convention recently held at Vienna, for the modification and equalization of tolls, and for other purposes relative to the telegraphic system, are to go into effect throughout Europe on the first of the year. The contracting parties were the directors of the telegraphs in most of the countries where the lines are controlled by the governments. The French franc was adopted as the monetary unit in all payments, the minimum message was fixed at twenty words, and the Morse and Hughes instruments were selected for use on the various lines. The tariff schedule for all points was carefully revised. The rate on messages from London to India was reduced about one-half, being fixed at 61½ francs, (about $12,) whatever the route taken. The rates are to be uniform to all points in each of the several countries. Provision was made for similar conventions every three years, the next to be at Florence, Italy.

Another boat of the steamer Hibernia had arrived at Donegal, Ireland, with only three persons on board, twenty-five having been drowned by the upsetting of the boat.

France.—The editor and publisher of the *Revue Politique* have been fined 1000 francs each, for publishing and encouraging subscriptions to the Baudin monument, and each printer of that paper was fined 500 francs.

Prussia.—Count von Bismarck, soon after his return to Berlin, had an interview with the ambassadors of France, England and Russia, and assured them of his confidence in the maintenance of good feeling among the European Powers; and in the course of a debate in the Russian Diet, a few days since, he said that the fears of war which were prevalent during the summer have now passed away.

Hungary.—The session of the Hungarian Parliament was closed on the 10th inst. with a speech from the Emperor of Austria, speaking as King of Hungary. He eulogized the labors of the Parliament as tending to establish harmony in all parts of the monarchy. He concluded with the hope that the most cordial feeling would be maintained with Prussia.

Spain.—Serious troubles have broken out at Cadiz. On the 6th, it is stated, the Republicans paraded the streets, armed, and made other demonstrations threatening the public peace. The first reports were that the government troops had succeeded in suppressing the demonstration, but later accounts show this not to be the fact, as up to the 12th inst. the insurgents continued in arms. On the 10th, an armistice of two days was agreed upon, for the purpose of burying the dead and allowing the women and children to leave the city. The insurgents made proposals for capitulation, but their terms were rejected, and at the expiration of the armistice, hostilities were recommenced. A desperate contest took place, in which artillery was used on both sides, and the loss of both was heavy, but the result was not decisive. The insurgents, who occupied the Hotel de Ville and its neighborhood, were said to have detained there all the foreign consuls whom they could seize, hoping thereby to prevent the threatened bombardment of that quarter by the vessels in the harbor. Admiral Topete had been dispatched to Cadiz to negotiate with the insurgents. An interview, at which he was present, took place between the leading insurgents and the representatives of the provisional government. The insurgents demanded a share in the government, which Topete refused, telling them that having so long submitted to a worse government, they must for the time obey the present one. The commander of the troops, Gen. Roda, had declared the port blockaded, and the foreign representatives had been notified accordingly. The political agitation throughout Spain is said to be very great. As far as can be gathered from the dispatches, the exclusion of the eading republicans

from the provisional Ministry, and the declaration of the government that the Spanish people were in favor of a monarchy, have destroyed the confidence of the republicans in the leaders; and the discontent was probably increased by the circulation of rumors that the provisional government intended to postpone the general elections to the 15th prox., and the meeting of the Constituent Cortes until the 15th of 2d month. Dispatches of the 14th announced that the insurgents had surrendered on the terms offered by Gen. Roda, had given up their arms to the government, and that quiet was restored, the only indications of recent disturbances being the patrols of soldies in the streets, and the military guards around the public buildings. Most of the foreigners had left the city some days before, fearing a general civil conflict.

Austria.—In a recent manifesto addressed to the army, the Emperor declared, "The country desires peace, which we must maintain. I am satisfied with the laws recently adopted for the reorganization of the army throughout the empire."

Turkey and Greece.—On account of the course of the Greek government in not preventing its subjects from assisting the Cretans, the Sultan is reported to have sent, on the 10th, his *ultimatum* to Athens, requiring an answer in five days. The governments of France and England, it is said, sustained the demand, and have been using their influence to induce Greece to yield. Meanwhile Turkey was making preparations for hostilities, but the latest dispatches stated that the great Powers continued their efforts to settle the dispute, and did not despair of success.

South America.—In Chili, the Judges of the Supreme Court have been impeached by the Senate, which is acting in concert with the clergy, while great popular demonstrations have taken place in favor of the Court. Another revolution is threatened in Lima, headed by the Vice-President, but the government is aware of the plot and prepared for it. The President of Colombia, Gutierrez, refuses to release the President of the State of Cundimarca from prison, notwithstanding the decision of the Supreme Court, and he has, it is said, 4000 men under arms ready to support him.

Congress.—The President's message was sent to both Houses on the 9th. In the Senate, when it had been partially read, Conness of Cal. moved to dispense with the further reading, on the ground that its tone was disrespectful and offensive to Congress. After considerable debate, the Senate adjourned without acting on the motion, but next day the reading was completed, and the document was then laid on the table; as it had been also in the House on the previous day, after having been read. A number of bills and resolutions were introduced in the Senate during the week, among which were the following: joint resolution prolonging for a limited time the operations of the Freedmen's Bureau in certain States; several bills relative to naturalization; one by Sumner of Mass. to carry out the reconstruction acts in Georgia, setting forth that the late Legislature failed to comply with these acts, in not exacting of its members the prescribed oath, declaring the present government of that State provisional only, until a Legislature shall have complied with the reconstruction laws, and ratified the 14th article of the U. S. Constitution, and directing the Governor to reconvene the Legislature, only those members acting who can take the oath or have been relieved of disabilities by Congress: a joint resolution proposing a Constitutional amendment providing for equal civil and political rights without regard to race; a bill for re-organizing the Supreme Court; one by Morton of Ind., providing for the redemption in coin, after 7th mo. 1, 1871, of all U. S. notes, and requiring the National Banks to resume specie payments in 1872; one to create a Department of Indian Affairs; and three several resolutions condemning that part of the President's message which relates to the payment of the national debt. The House passed a bill regulating the duties on copper and copper ores; one restoring the Bureau of Indian Affairs to the War Department, from 1st mo. 1st, 1869; and one reported from the Reconstruction Committee, providing for an election to be held in Virginia in the 5th mo. next, on the question of adopting the Constitution framed by the Richmond Convention last winter. A resolution, referring to the part of the President's message relative to the national debt, and declaring that all forms and degrees of repudiation are odious to the American people, and that under no circumstances will their representatives consent to offer the public creditors, as full compensation, a less amount than the government contracted to pay, was adopted on the 14th, the first part with 6 negative votes, the last without a division. A number of bills and resolutions were introduced. Resolutions of the Legislature of Oregon, censuring their Senators for having voted for the Reconstruction acts, the Tenure of Office bill, and the impeachment of the President, and instructing them to resign, were, by resolution, directed to be returned, as scandalous, impertinent and indecorous.

The President's message commences with a repetition of his views, as expressed on several previous occasions, on the reconstruction acts, which he declares to have substantially failed, and proved pernicious in their results, and to be unconstitutional, and he recommends their repeal. He also urges the revocation of the tenure of office act and of certain provisions in the army appropriation bill of 1867 relative to the President's power over the army, and to State militia. On finance, he complains of extravagant expenditures, and advises retrenchment, and the adoption of measures for the gradual reduction of the public debt. Respecting the latter, he makes the extraordinary assertion that the conclusion is becoming prevalent that the amount which the government actually obtained for its bonds was in real money 300 or 400 per cent. less than the obligations which it issued in return; and adds: "Our national credit should be sacredly observed; but in making provision for our creditors we should not forget what is due to the masses of the people. It may be assumed that the holders of our securities have already received upon their bonds a larger amount than their original investment, measured by a gold standard. Upon this statement of facts it would seem but just and equitable that the six per cent. interest now paid by the government should be applied to the reduction of the principal in semi-annual instalments, which in sixteen years and eight months would liquidate the entire national debt. Six per cent. in gold would at present rates be equal to nine per cent. in currency, and equivalent to the payment of the debt one and a half time in a fraction less than seventeen years. This, in connection with all the other advantages derived from their investment, would afford to the public creditors a fair and liberal compensation for the use of their capital, and with this they should be satisfied. The lessons of the past admonish the lender that it is not well to be over anxious in exacting from the borrower rigid compliance with the letter of the bond." This is the proposition so emphatically condemned in the resolution adopted by the House on the 14th.

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From McClintock and Strong's Cyclopædia.

THE DESCENT OF ALL MEN FROM ONE.

The question of the *unity of the human race*, or the descent of the race from a single pair, has given rise to much discussion of late, after it had been thought to be finally settled. It may be stated thus: "Did the Almighty Creator produce only one man and one woman, from whom all other human beings have descended? or did he create several parental pairs, from whom distinct stocks of men have been derived? The question is usually regarded as equivalent to this: whether or not there is more than one species of men? But we cannot, in strict fairness, admit that the questions are identical. It is hypothetically *conceivable* that the adorable God might give existence to any number of creatures, which should all possess the properties that characterize identity of species, even without such differences as constitute varieties, or with any degree of those differences. But the admission of the possibility is not a concession of the reality. So great is the evidence in favor of the derivation of the entire mass of human beings from one pair of ancestors, that it has obtained the suffrage of the men most competent to judge upon a question of comparative anatomy and physiology.

"(1) The animals which render eminent service to man, and peculiarly depend upon his protection, are widely diffused—the horse, the dog, the hog, the domestic fowl. Now of these, the varieties in each species are numerous and different, to a degree so great that an observer ignorant of physiological history would scarcely believe them to be of the same species. But man is the most widely diffused of any animal. In the progress of ages and generations, he has naturalized himself to every climate, and to modes of life which would prove fatal to an individual man suddenly transferred from a remote point of the field. The alterations produced affect every part of the body, internal and external, without extinguishing the marks of the specific identity.

"(2) A further and striking evidence is, that when persons of different varieties are conjugally united, the offspring, especially in two or three generations, becomes more prolific, and acquires a higher perfection in physical and mental qualities than was found in either of the parental races. From the deepest African black to the finest Caucasian white, the change runs through imperceptible gradations; and, if a middle hue be assumed, suppose some tint of brown, all the varieties of complexion may be explained upon the principle of divergence influenced by outward circumstances. Mr. Poinsett saw in South America a fine healthy regiment of spotted men, quite peculiar enough to be held by Professor Agassiz a separate race. And why were they not? Simply because they were a known cross-breed between Spaniards and Indians. Changes as great are exhibited by the Magyars of Europe, and by the Ulster Irish, as quoted by Miller. Sir Charles Lyell was of opinion that a climatic change was already perceptible in the negro of our Southern states. Professor Cabell (*Testimony*

of Modern Science, etc.) ably and clearly sustains the doctrine that propagability is conclusive proof of sameness of species. He denies, on good authority, that the mulatto is feebler or less prolific than either unmixed stock. He furnishes abundant proof of the barrenness of hybrids. The fact that the connection of different varieties of the human species produces a prolific progeny, is proof of oneness of species and family. This argument, sustained by facts, can hardly be considered less than demonstration.

"(3.) The objection drawn from the improbability that the one race springing from a single locality, would migrate from a pleasanter to a worse region, is very completely dispatched. Ample causes, proofs, facts, and authorities are furnished to show that, were mankind now reduced to a single family, only time would be wanting, even without civilization, to overspread the earth. European man and European-American man, as all history agrees, came from Asia. Whence came our aboriginal men? As Professor Cabell shows, they came by an antipodal route from the same Asia. Pursue the investigation, and the clue of history will lead our tremulous feet to about the Mosaic cradle of man.

"(4.) Ethnology, or rather Glottology, the gradually perfecting comparison of languages, is bringing us to the same point. The unscientific attempt to trace the striking analogies of languages to the mere similarity of human organs, and the still more unscientific attempt of Professor Agassiz to attribute them to a transcendental mental unity in races sprung from different original localities, look like desperation. Meanwhile, comparison is educing wonderful yet rarely demonstrative laws, and laws are guiding threads converging to unity.

"(5.) Another argument is derived from the real mental unity of the universal human soul. Races differ, indeed, in mental power, as do individuals, widely, even in the same family. But there is the same programme of mental philosophy for all. The same intellect, affections, instincts, conscience, sense of superior divine power, and susceptibility of religion. For the European, the Esquimaux, the Hottentot, there is the same power in the cross of Christ.

"(6.) Finally, Geology, with her wonderful demonstration of the recent origin of man, proves the same thing. The latest attempts to adduce specimens of fossil man have been failures. Not far back of the period that our best but somewhat hypothetical calculations from Mosaic chronology would assign, Geology fixes the birth of man.

"The conclusion may be fairly drawn, in the words of the able translators and illustrators of Baron Cuvier's great work: 'We are fully warranted in concluding, both from the comparison of man with inferior animals, so far as the inferiority will allow of such comparison, and, beyond that, by comparing him with himself, that the great family of mankind loudly proclaim a descent, at some period or other, from one common origin.'

"Thus, by an investigation totally independent of historical authority, we are brought to the conclusion of the inspired writings, that the Creator 'hath made of one blood all nations of men, for to dwell on all the face of the earth.'" Acts xvii. 26.

THE NEW YEAR.

A DREAM.

"Look again through the glass," said my guide. I looked and saw an old man sitting with a large folio on his knee, over which he was intently poring, and he appeared to be engaged in casting up a sum of considerable length. The page opened before him was numbered three hundred and sixty-five: and beneath was a date, December thirty-first,——. He had nearly accomplished his task, and only turned from it to look occasionally at the clock on the opposite wall, the hands of which were fast approaching the hour of twelve. They reached it at last. The clock struck with a sound that seemed to penetrate the depths of the earth beneath me, and the old man with a sigh closed the mysterious volume, and was about to rise and place it on the shelf, among many others of a similar size and shape, when I observed with astonishment my own name on the cover. "Stop," I cried with much emotion; "Stop and let me see." The old man looked up, and, through a countenance of mingled surprise and sorrow, I observed the features of my own attendant genius. "Stay," I exclaimed, "what means that book you have just closed, and what is the nature of its contents?"

He turned the title full to my view, and I saw inscribed, "Records of the life of ———, for the year eighteen hundred and ———. "O! suffer me," I cried with increasing earnestness, "to look within!" "It is too late," he replied, "the sight can only harass now. The whole goes on to the registry above, to be opened and read at judgment."

At judgment! the word thrilled to my inmost soul. "But one glance?" I eagerly and earnestly rejoined, "one passing glance?" "Well then," he calmly murmured, "have your will—come hither!" and he replaced the volume on his knee, and suffered me to turn over its pages. I found them to contain a journal of all my aims and wishes, thoughts and feelings, words and deeds, through the past year. I ran my eye hastily over the whole. It was like the book the Prophet be-

held in his vision: therein was written lamentation, and mourning, and woe. There was scarcely an entry that was not more or less dark and ominous. Those acts and intentions of which I had hoped the best, were all of them infected; either in the motives that led to them, or the feeling that accompanied them; or in some little matter that was otherwise connected with them, the plague spot was still discoverable, tainting and poisoning the whole. The wonderful minuteness also of the details utterly overwhelmed me. Things that I had altogether overlooked or forgotten; vain thoughts, passing feelings, words, looks, hopes, fears, matters that I had deemed totally indifferent and unimportant, were there carefully recorded and commented on. "What," I exclaimed, "is it possible that the eye of God can take cognizance of trifles like these?" "Trifles!" he replied, "there are no trifles among the concerns of man. Nothing can be trifling that affects the glory of God, or the eternal condition of souls; and this is the case with every act and moment of man's life. There is not that difference between the great and little events of life, between the rise of an empire and the fall of a sparrow, in the eye of the high and lofty inhabitant of eternity, that there is in that of the worm, man. Men are always living well or ill—they are doing either right or wrong through every moment of their being." "What, then," I replied, "shall gross actual transgressions bring no more guilt on us than a mere passing emotion of the heart?" "Not quite so," he rejoined, "but your views, I perceive, on this subject are very imperfect. God is a Spirit. He sees and hates sin wherever found. Above all He abhors it in the heart. It is there that He desires to establish His own dwelling-place, and thither that He looks for His service and praise. But can the most High dwell with sin, or can He relish a tainted tribute? Words and acts are only the out-gushings of the spirit within; and till the fountain-head is made pure, in vain shall we expect purity in the streams that flow from it."

"I see then," said I, "that on this supposition my case is an alarming one. I may indeed cry aloud, 'My leanness, my leanness!' Woe is to me! My very tears need to be washed, my very prayers to be prayed for; my best feelings and doings are not merely imperfect, but often offensive." "Even so," he mournfully replied: "all that is not done to the glory of God, to the good of mankind, or to the advancement of our own spiritual interests, is a waste of hours and talents, which God has bestowed on us."

"Waste of hours!—Alas!" I exclaimed, "how large an item must this make in the account against me!"

"It does," he answered, "it does! look here,' and he turned to the general summary of the past year. "Look," he continued, "at the squandering of precious hours: of hours, the purchase of a Saviour's blood: of hours, wrung by infinite mercy from the hand of eternal justice for thee: of hours, for one of which the spirits now in prison would leap in their chains: of hours, which can now never be recalled, and each of which has brought thee nearer to death, to judgment, and to eternity."

I looked on the list; what a desecration of privileges and opportunity! A strong resolution to live a life of devotion appeared here and there, but like a wreck on the mighty tide, defaced and marred with insincerity and indifference, polluted with debased and earthly motives. The world, the flesh, and the devil, and sin and vanity claimed all the rest; and awed me into despair as I beheld them. "And what," said the sage, "if I were to add to these the convictions you have stifled, the awakenings you have hushed, the warnings you have slighted, the persuasions you have rejected, the resolves you have broken, the dangers you have escaped, the respites which have been begged for you again and again, the anxious looks that have been sent forth for your repentance, and the joy that would even now animate every bosom there, could it be said: 'Behold he prayeth!' O! God is love! God is love! He waiteth to be gracious—the Saviour of sinners opens His everlasting arms and says: 'Come unto me and find rest for your souls.' His blood cleanseth from all sins; and happy for you, for ALL, if you might begin the entries of the coming year with a record of contrition and of faith on your part, and of grace, of pardoning and of sustaining grace on His."

"Be it so," I exclaimed, when deep emotion left me the power of utterance: "Be it so, Lord Jesus! Over the records of the past, when brought into judgment, let thy name be found inscribed, and for the temptations of the future, let thy grace be imparted, and it will, I know, be sufficient. Here I would begin the year by giving myself to thee. Dwell in my heart by thy Holy Spirit, and mould me to thy will." As I uttered these words in the fulness of my heart, strains of joy seemed to break forth around and above me. It was like the joy of angels over a repenting sinner, and it swelled and rose till my nature was no longer able to bear it. In the violence of my excitement I awoke—the morning ushered in the coming year.—*London Annual Monitor.*

"He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face."

EARTHQUAKES.

BY W. T. BRIGHAM.

EARTHQUAKES and volcanoes are at last claiming, by their very intrusive activity, the attention of observers, who are able to look through the smoke of an eruption, and the dust of an earthquake, at the real geological importance of the terrible demonstration. Within the past two years the earth has been strangely unquiet. First, Vesuvius sputtered forth feebly in its old age; then Santorini smoked and steamed, and extended its little territory; then Central Europe shook a little, and the tremor extended through Asia, and into the Pacific, where a new island came to the surface near the Samoan Group. All these were but premonitions, and last spring, while the vibrations were being repeated on the eastern continent, the huge volcanoes of the Hawaiian Islands broke forth with a violence unknown there for centuries. The earth heaved and opened, the craters of Kilauea and Mauna Loa poured forth their lava streams, and finally the sea rushed upon the shore, destroying animals and men. To this day the island shakes, but the movement is so slight that little notice is taken of it. Not so remarkable as this Hawaiian earthquake, nor so admirably adapted for scientific research, but far more destructive to life and property, was the terrible earthquake of the South American coast this summer. The commotion was so violent, that the impulse given to the sea extended through the whole Pacific, reaching even to the coast of Kamtschatka.

While the scratches of the pebbles, frozen into a block of ice, claim and gain the attention of geologists, strangely enough, the far mightier forces which build up those mountain ranges, and which have modified much of the earth's crust, are comparatively neglected. It is true that M. Alexis Perrey, in France, has collected, since 1842, all evidence attainable relating to earthquakes, which he has published in annual catalogues; and Robert Mallet, in England, has collected similar evidence in his "Catalogue of Recorded Earthquakes, from 1606 B. C., to A. D. 1842," and has done a very important work in his investigation of the great Calabrian Earthquake of 1857. With these exceptions, very little of importance has been done to investigate the causes and seasons and effects of earthquakes; and geologists do not as yet know whether the shock is caused by the falling of huge masses of rock into subterranean caverns, by the explosion of gases pent up in the bowels of the earth, by the evolution of steam when water reaches the heated interior of the globe, by the surges and tides of an inner molten sea, acted upon by the moon's attraction or terrestrial revolution, by the gradual contraction of the earth's cooling crust, by the waxing and waning of the internal heat locally, by some unknown law, or by any of the other causes so ingeniously suggested, most of which are as probable as the subterranean convulsions of an imprisoned titan.

Catalogue makers have to trust to evidence which has become more or less distorted in passing through many hands; they do not see for themselves. When an earthquake takes place, everybody is caught unprepared, and if not killed, yet so terribly frightened, as to be wholly unfit to describe events exactly as they took place. The evidence of one good observer, who examines the ground after it has all passed, is of more value than a score of newspaper reports at the time. But our geologists all live far away from earthquake countries, and only a return to the shakes, which took place in New England a century ago, will wake them up to the importance of seismic* studies. Let us not feel too secure among our granite hills.

New England has been visited by a number of earthquakes since the Pilgrims landed in 1620. The first was in 1638, and twenty years later occurred what is called a "great earthquake," but no descriptions have been preserved. In 1663 (February 5), a severe shock was felt in Canada, New England, and New York, severe enough to open and shut doors, ring bells, split walls, and let floors fall through; and while the first shock continued nearly half an hour, a most uncommon thing, the secondary shocks continued at intervals until July. In 1727, an earthquake occurred in the territory between the Delaware and Kennebec rivers, centering, apparently, near the Merrimack river. Springs changed their place, and some dried up; the water in wells was rendered turbid and unfit to drink, so that people pumped the wells dry, thinking some carrion had fallen in. November 18th, 1755, a shock threw down about a hundred chimneys, and about fifteen hundred were shattered more or less in Boston. The ends of twelve or fifteen brick buildings were thrown down from the top to the eaves of the house. The duration of the shock was nearly four and a half minutes. On the same day the sea withdrew from the harbor of St. Martin's, in the West Indies, leaving vessels high and dry, and on its return the waves rose more than six feet above high-water mark. This was nine hours after the shock was felt in Boston. Since then no severe shocks have been felt in New England, although a band of extinct volcanoes extends through its midst, curving from Montreal to New Jersey.

*_Seismic_ means relating to earthquakes; from _seismos_, an earthquake.

These gentle breathings of Mother Earth become terrible gasps and spasms in other regions, and as examples of her terrible power, the earthquake of Lisbon, and the repeated shocks of the Andean region, may be here recalled.

November 1st, 1755, about half-past nine in the morning, a sudden subterranean noise was heard, and in a few seconds the principal buildings of Lisbon were in ruins. It was a *fete* day, and the churches were crowded; the high steeples and the solid walls fell together, and thousands of people were crushed beneath the ruins. People in the upper stories of the houses were generally more fortunate than those below, or in the streets, but it was believed that sixty thousand perished on this terrible day in Lisbon. To add to the horrors of the scene, fire broke out among the ruins, a violent wind arose, and in about three hours the city was reduced to ashes. Immediately after the shock, a huge wave entered the Tagus, forty feet higher than the water had ever been known to rise before, but the bay received most of its violence, and it at once subsided. The quay was thronged with people, and it suddenly sank, and no body ever floated to the surface. Where the solid wall had stood the water was many fathoms deep. At Cadiz the sea wave was nearly sixty feet high, and did great damage. According to Humboldt's computation, a portion of the earth's surface, four times greater than all Europe, was simultaneously shaken; even our great lakes felt the commotion, and tides of considerable height were observed on their shores.

During the years 1811-12, earthquakes were felt in South Carolina, and more violently in the valley of the Mississippi, where, at New Madrid, a whole grave-yard was pitched into the river; and the violence finally culminated in the destruction of Caraccas, burying ten thousand of its inhabitants beneath its ruins. In 1835, an earthquake was felt between Copiapo and Chiloe on the north and south, and the island of Juan Fernandez, and the city of Mendoza, on the west and east. Conception, Talcahuano, Chillan, and other towns were thrown down, and immediately after the shock the sea retired in the Bay of Conception, and the vessels grounded where had been seven fathoms of water. A wave soon rushed in and retreated, and was succeeded by two others probably not more than sixteen or twenty feet in vertical height. In November, 1837, Valdivia, in Chili, was destroyed, and in January of the same year a shock devastated Syria, destroying more than six thousand people, and making itself felt over a territory five hundred miles long by ninety wide.

The earthquakes, then, of the present year e[illegible] no novelties, however dreadful they may seem, but they offer many interesting features, and although no scientific man has yet published any account of the earthquake at St. Thomas, that of the Hawaiian Islands, or of Peru, it may be well to briefly recount the facts.

At St. Thomas no less than five hundred shocks of earthquake were felt, from the middle of November to the second of December, 1867. The inhabitants had abandoned their houses, and dwelt in tents on the hill-sides. November 18th was a clear, beautiful day, the ocean was almost calm, and the sun was bright and warm. Not a sign foretold the approaching catastrophe, when at a quarter before three in the afternoon, the usual underground rumbling was heard as of distant thunder, and immediately the earth rose and fell in small waves for about a minute, while the subterranean noise was dreadful. No one could stand. The sun seemed to have lost his power. After the first shock, the ground kept quivering for about ten minutes, when another strong shock was felt. Before the first shock, the ocean had receded several hundred feet from the land, and it now returned as a huge, straight, white wall, smooth and even as a wall of masonry, and eighteen to twenty-five high. It moved with considerable velocity, upsetting all small craft, and raising large vessels to its top. The lower part of the shore was submerged to a depth of two or three feet, and to a distance of two or three hundred feet inland. An even larger wave succeeded this, at an interval of about ten minutes, and as this passed away, the ocean remained calm as before the first shock.

At St. Croix, the U. S. steamer Monongahela was thrown high and dry upon the shore. The waves receded rapidly, and at once rose in a wall nearly thirty feet high, white as snow, and hissing with spray. This huge wave carried everything before it, and it was repeated several times with nearly equal violence, when, as at St. Thomas, the sea became quite still.

(To be concluded.)

Mercy and Truth shall be to them that devise good.—PROV. xiv. 22.

Benjamin Kassel, the son of a manager in the little village of Elguth on the frontier of Bohemia, attended school very regularly, and was very reluctant to stay at home when bad weather or roads prevented his attendance. The school was kept at Handorf, half an hour's walk distant from Elguth. The other children daily gathered around Benjamin in his yard, and then marched with him to Handorf. One morning while on their tramp, they encountered a poor old man, sitting under a tree, whom fatigue had compelled to spend the night there. When Benjamin in-

quired what ailed him, tears almost choked his utterance. Benjamin at once gave him his breakfast, which he had intended to eat on his way, hastened to a neighboring brook, and carried some water in his hat to the old man. Being refreshed thereby, he thanked God and the boy for the relief he had obtained. While the school-boys were prosecuting their journey, the proprietor of Elguth, Mr. Von Platen, came along that road, gave alms to the old man who was still resting himself under the tree, and inquired into the object of his journey. The traveller replied that having intended to go to Bunstadt to visit his daughter, he was taken ill and had to spend a wretched night under the tree; and that finally a school-boy, who was passing by, had acted like the good Samaritan towards him. Mr. Von Platen at once had the old man led to his house, to be carefully nursed till he regained his health. He then repaired to the school at Handorf, to find out the boy who had been so kind to the old man. On learning that it was Benjamin, he said, "Because you have done this, you shall be educated with my son, and I will provide for you!" At the age of fifteen, his benefactor, according to his wish, apprenticed Benjamin to a druggist at Prague. By his diligence and good behaviour he soon also secured the affection of this man. At the close of his apprenticeship he spent six years for his improvement in foreign countries, and then returned to his former master, who died soon after and left him his shop, together with some landed property. This enabled Benjamin in turn to become the benefactor of his two sisters, and of his aged mother, who had been a widow for ten years. He took them all to his home and the grace of God continued to rest upon him.—*Moravian.*

ROOTED AND GROUNDED IN LOVE.

How does a plant grow in earth? Is there any affinity between the delicate petals that embody the sunshine and breathe out the fragrance of heaven, and the clay, sand, and gravel, from which they spring? The plant, like the Christian, is in the earth, but not of it. Its roots wind through the most unpromising sterility, and find there the hidden source of life, the same elements that glow in stars and sunsets and falling dew. So a Christian requires no specially favored spot to find out the secret of the life "hid with Christ in God." A living soul is no exotic, needs no hot-house shelter and tending. It grows healthily in the midst of evil things, as a white lily springs up from the muddy bed of the lake; while the spirit into which decay has crept, absorbs from the same elements only foulness and ever hastening corruption.

Did not the Messiah himself seem to men like a root out of dry ground? Yet was and is he the Tree of Life, transplanted from the forsaken Eden, and making this outside desert more desirable than paradise itself. All true believers are offshoots from the divine root: they live the same life; they absorb the same spiritual essence; they spring up to scatter joy and gladness over the wastes of humanity, and to make the wilderness bud and blossom as the rose.

The mystery of growth, the beauty and the glory hourly evolved from the same unseen source within, is the wonder we can never fathom. It is what constitutes the charm of the opening bud, and of the magnificent forest growth of centuries. Leaf and blossom only illustrate the root. And love divine is at the root of all holiness and virtue, their indispensable and unfailing nourishment. It is by bringing forth fruit, by filling the world with his freshness and fragrance, that God is glorified; for all that is grand and lovely in human character blossoms and ripens from him.

The Christian character is no parasitic growth. Each for himself reaches into the Divine heart, and refreshes his own life with immortal vigor. Some there are who choose to borrow their piety from the opinions and sentiments of their neighbors, rather than to feed upon the simple, eternal truth. These are blown to and fro by every wind of doctrine, unstable and sickly. Holy impulses throb faintly within them, and the little strength they have is won from the weakness of other lives. They add no true beauty to the garden of the Lord.

So too, there are holiday Christians,—cut flowers, that make a brief show, and then fade forever; and others, broken, faded boughs, that only tell of a tree that once flourished. But the life of the true believer is grounded in love. Trials cannot shake the spirit thus firmly fixed. It finds health in the stern blasts of misfortune. To it, indeed, no real misfortune can come. The tender vine may be torn from its earthly support, but still it lives and grows, and adorns the earth with its sweet humility. In darkness and preplexity the fibres feel after God, and find their struggling way to him, who is not far from any of us. But the strong roots run deepest. The great soul that is to be truth's waymark in the world of ages, often passes through years of silence and doubt, unknowing that thus alone is a firm foothold to be won. Yet the largest intellect finds at last, just what the humblest heart has always known, the secret of heavenly love. For love is the only life; that which vitalizes thought, motive, and will, at their inmost source, and that which expands into all the charities and graces of a redeemed humanity.

Knowledge is the one discovery made by every true seeker in the length and breadth and depth, and at last in the height of his being.

Soul, how unfaltering should be thy faith! Every moment the roots are fed from that invisible, infinite ocean of love, which is God himself.

"Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb;
Keep clean, bear fruit, earn life, and watch,
Till the white-winged reapers come."

—*Zion's Herald.*

From the Evening Post.

THE SALISBURY CAVE.

A remarkable cavern has been recently discovered in Salisbury, a township in the northwestern corner of Connecticut, which promises, when fully explored, to take rank among the natural wonders of our country. It lies in a region of uncommonly beautiful scenery, and in the neighborhood of the twin lakes with the name of which tourist and hunters of the picturesque are already familiar. A Connecticut newspaper, the Winsted *Herald*, contains the following account of it by a Mr. Dexter, of Salisbury:

"The cave is situated on the southerly edge of the farm of F. Miles, Esq., some twenty-five or thirty rods from the road running between the lakes, and nearly half a mile from the lake. The entrance is at the bottom of a singular sink hole, of which there are several in this vicinity. This sink is shaped like an inverted cone, is perhaps fifty feet across and twenty feet deep. At the bottom of the sink on the north side is a rough hole in the rocks, not by any means inviting in appearance—large enough for a person to crawl into—four feet from the entrance it takes a turn to the right, descends at an angle of forty-five degrees some ten or twelve feet farther. This aperture is quite small; must be descended head first, and is a tight squeeze at that.

"Here occurred our first difficulty, as some of the party were too large for the hole. Fortunately we were joined soon after our entrance by W. A. Miles, son of the proprietor and the discoverer of the cave.

"The first cave is very irregular in shape, twelve or fifteen feet high, and contains several beautiful stalactites. These are not pendant from the roof, but from shelves of rock on the sides. From this room there are several galleries, or lateral fissures leading into the rock, enlarged in two or three places to spacious chambers: one of these takes a winding course through the rock, and you descend by it to the brook at the bottom of the cave, which at the time of our visit, although nearly dry, still contained water enough to make our progress uncomfortable. The route to the chambers below lies along the bed of this brook. The passage is from ten to twenty feet wide, though in the centre rarely more than two feet in height, the rocks coming together at the sides. It is simply a space between two strata of rocks washed out by the water. I cannot give any guess as to the length of this passage, I only know it took twenty minutes of hard travelling to get through it. The water had collected in the hollows of the rock, and these pools usually came in places where it was impossible to get around them, so we all got pretty thoroughly dampened. At the end of this passage we came to the most beautiful chamber yet discovered. It is nearly regular in shape, perhaps eight by twelve feet, the roof of which is a perfect dome—in the centre of which is an opening, a perfect ellipse in form, about three feet long by two feet wide. Above this is a small chamber, the roof of which is a white limestone rock; from the elliptical opening hangs a fringe of stalactites connected together and fluted like the folds of a curtain, forming, indeed, a curtain of stone of the most exquisite pattern. They do not hang perpendicularly, but recede toward the sides of the chamber, forming the border of the dome. And the sides of the chamber are large portions of the same formation as the stalactites, in wavy masses of a greenish cast and looking very much like ice—probably a carbonate of lime; while from the shelving sides hang myriads of small stalactites no bigger than a pipe stem, transparent at the tip, from which the water is continually dropping. Illuminated with a dozen candles it certainly was a most magnificent spectacle, and is entirely beyond my powers of description.

"Near this apartment of Palace Beautiful are several other larger chambers connected by galleries. One of these is about four feet square and fifty feet or more in length, and leads to the largest room yet discovered; the entrance to which is a steep incline up a stairway of stalagmites. It contains many beautiful specimens of the same deposit of carbonate of lime. This chamber was thought by many of our party to surpass the dome in beauty.

"From near the dome the brook takes a turn to the left, descending rapidly for some distance. The passage contracts so as to bar farther progress except by crawling. We had reached the limit of previous explorations, and most of us declined going farther.

"W. A. Miles, our guide, T. F. Dexter, and J. H. Pierce descended this passage some two hundred feet further, where they found a chamber so large that their candles did not give light enough to show either the top, bottom or opposite side of the chamber. The entrance was too narrow for them to get in.

When they shouted into it they could hear the sound reverberate for some time, and apparently from a great distance. There is no doubt but there is a cavern there of great extent.

"In the vicinity of the dome chamber there are numerous galleries and passages, but few of which have been explored. In one of these there is a thin, broad, shelving rock, which when beaten emits a sound like a heavy drum, and heard at the end of one of the long corridors sounds like distant thunder.

"I have neither space nor ability to describe the endless variety of the limestone formations. They are all very beautiful and must be seen to be appreciated. But we were wet and tired, and chilly sensations warned us to be moving. Getting out was more difficult than getting in. Mr. Harris had a tight squeeze near the entrance. He has the satisfaction of knowing that he is the largest man who can get in and out again. We reached the surface safely, having been nearly three hours under ground.

"The cave is certainly the greatest natural curiosity in this part of the country, and well worthy investigation by scientific men. The air is good throughout, and the water pure and cold.

"The entrance could be enlarged at small cost, and some of the long low passages much improved.

"Our visit was a hurried one, and we doubtless missed much that was worth seeing. Some of us propose to take courses, measurements, &c. If we do, more anon. J. N. D."

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 26, 1868.

YESTERDAY.—In No. 18 of last volume, it was shown conclusively that the nativity of our Lord could not have occurred in this month, and consequently not on the 25th day of it. Sufficient comment was then made upon St. Paul's accusation against the Galatians: "Ye observe days and months and times and years." The superstitious observance of days and times, is of hurtful tendency. The mirthful celebration of a sacred event, cannot be ranked among things whereby one may edify another. Constant watchfulness is the Christian's duty, and every day should be regarded "unto the Lord." There is no day in the revolving year, which may not be our last; hence we should live each day holily, as those who wait for the coming of Him, whose birth was the central fact of time, and whose death purchased for us our only hope of salvation. But as it was his own practice to deduce lessons from the objects around him, so it becomes us to be solemnized by the knowledge that, at this particular time, his birth is an object of especial consideration throughout Christendom. Whatever suggests to the mind this glorious theme, ought to banish levity, as a quality of mind which is "not convenient," and to induce a reverent thankful sense of the mercy of God in Christ Jesus. We do not, on the day appointed by a Roman Pontiff for Christ-*mass*, interrupt the course of our lawful and necessary avocations, or regard it as more holy than other portions of time. But while others around us are commemorating our Lord's nativity, let us not through unwatchfulness fail of the good gift consequent upon his meritorious death: "If I go not away the Comforter cannot come unto you."

CYCLOPÆDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE. Prepared by JOHN MCCLINTOCK, D. D., and JAMES STRONG, S.T.D. New York: Harper & Brothers. 8vo. Vol. I., A—B, pp. 933. Vol. II., C—D, pp. 947.

The two rich volumes lying upon our table, and from frequent reference to which we hope to derive much profitable instruction, form the commencement of a great and important work that will afford complacency to the literary patriot of America. Time is short—our planet is a comparatively small one, and catholicity is becoming to the children of a common Father, who in a sense are all, through all ages, contemporaries and fellow citizens. Yet we so far indulge in a sectional feeling, as to hail with pleasure an American book which seems to be, in its comprehensive completeness, in advance even of Smith & Kitto, whilst we hold ourselves ready to welcome with equal cordiality, a theological dictionary that shall deserve to supersede it, no matter where written or by whom. "A good dictionary," says Dr. Nadal, "is not merely a book, it is rather a library—nay, it is many libraries compressed into the compass of a few volumes." To quote again the same writer:

"Books and manuscripts are scattered through all countries; in libraries, museums and private studies, and in all languages.

They are so numerous that the student is bewildered at the very thought of their number. He knows that on the question he may have in hand, by his unaided knowledge he can find only a hundredth part of the related literature. To get even this he must wade through a number of heavy volumes; and this process, laborious at it is, must be repeated every time a new theme presents itself for investigation. . . . The work of the dictionary is to bring into his hand, under the glance of his eye, all libraries with their manuscripts, volumes, pamphlets, maps and pictorial illustrations. Not only need he not go from home, —he is not obliged even to take down any considerable number of books from his own shelves. The one book gives a general answer to his question—tells him the sum of what has been written, where, when and by whom; and if he wishes to give special attention to any one subject, it furnishes him with a list of all the literature of any importance relating to that question."

This description applies fully and truthfully to the work under notice. So far as it has progressed, it well fulfils the comprehensive promise of its title, in an admirable synopsis of religious bibliology, of knowledge respecting God and divine things, and pertaining directly or indirectly to the Church and to the churches. The whole range, in short, of *sacred technology* will be found classified, alphabetically, under general titles. Even things *bearing upon Religion through their irreligion*, are explained and made comprehensible, so that the student's wants (and students are we all, or should be) are fully met. He who would do battle for the right, is enabled to attack error with fairness and candor. For instance, at a time when temples for idol worship are raised and likely to be raised in parts of our land, it becomes interesting to find in this Cyclopædia full and almost exhaustive descriptions of Buddhism, Confucianism, Hinduism, Mahomedanism, &c.,—false systems which, alas, have far more numerous adherents upon earth than has "the Truth as it is in Jesus," and which the Christian philanthropist ought to understand, in order that he may, if occasion present, refute them. We would refer the reader to the exhaustive article, "BUDDHA," occupying eight closely-printed columns, equivalent to five and a half pages of the *Review*.

No disparagement is meant, by the compilers or by favorable reviewers, to the merits of Dr. Smith and other invaluable laborers in the same field. Full credit is accorded to them, and their works are used abundantly. Drs. McClintock and Strong do not claim originality, but, gathering knowledge wherever they could by patient and diligent research obtain it, they aim at completeness, well knowing that perfection is still far ahead, and that, even as they have entered into other men's labors, other men will enter into theirs.

The biographical department is conducted with remarkable thoroughness. Indeed the work is as unsectarian as we have a right to expect from any authors who have preferences of their own. Methodists themselves, the compilers give no greater prominence to their fellow professors than to other eminent Christians. On this point they are entitled to full credit for impartiality. Of its general theologic soundness we opened the volumes with a confidence which has not been disappointed. The various dogmas discussed are treated with a pleasing calmness, which excludes the suspicion that the writers are using their rostrum as a vantage ground for sophistry. A careful reviewer justly says:—"The tone throughout is so quiet and impartial, that one forgets all about denominations." The pictorial illustrations (of which we find 692 from A to D inclusive) are invaluable, conveying information which words could not impart. These are inserted, not for the purpose of embellishment, but for direct utility, and their omission would depreciate the work. The plan includes at least six volumes of about 1000 pages each, and we shall look for the next and the successive volumes with some eagerness of expectation. "We have in this volume," says Dr. Nadal in reviewing the first volume, "the beginning and the promise of the noblest work in its line ever attempted in our language."

On another page are presented some remarks upon *the unity of the human race*, extracted from a long and interesting article upon ADAM.

The price per volume is $5.00 in cloth, $6.00 in sheep, and $8.00 in half-morocco.

EMBARCATION.—Our dear friends Sarah F. Smiley and Grace Dickinson sailed from New York for Liverpool on the 16th inst., in the *Cuba*.

The Greeks!—We have handed to our compositor the letter from Athens, with a yearning of heart that among "the thousands of Israel" it may meet with readers whose chords of sympathy will vibrate with Christian concern for the mental and spiritual necessities of the Grecians. It is interesting to find the *Review* an acceptable visitor in the classic old city where Paul found an altar "to the unknown God;" where he disputed boldly in the Synagogue, and daily in the market, with vaunting philosophers, and, in the very Areopagus, or meeting place of the Magistrates' Court, standing "in the midst of Mars Hill," preached gloriously in the Spirit's demonstration of "God that made the world and all things therein," speaking lightly, as he glanced from that rocky eminence at the proud structures in sight, of "temples made with hands"—and still more so of "gold or silver or stone graven by art or man's device." "His spirit was stirred in him when he saw the city wholly given to idolatry." The Epicureans and the Stoics had thronged together, soliloquizing, "What will this babbler say?" How must his first sentence have arrested them, as the words rung boldly out, "Ye men of Athens, I perceive that in all things ye are too superstitious!" Having thus secured their attention, his sermon was in every sentence replete with a wisdom to which their theorizing could not reach, and which they were unable to refute. Prominent among the converts made in that hour was one of the Areopagite Chief Magistrates, the reputed first Bishop of *Athens*, in which city he at last suffered martyrdom. According to Suidas, the Greek lexicographer, this same Dionysius, when a student in Egypt, seeing an eclipse of the sun, exclaimed, "Either the Deity is suffering, or sympathizing with some sufferer!" This eclipse was at the time of the death of Christ.

It is gratifying to know how much, and exactly what portions of the contents of the *Review* are valued in so distant a land where it would possess no conventional interest merely as a Friends' periodical, and deemed worth reproducing in a foreign language. If, as it would seem, the Greeks are still eager "to hear and to tell some new thing,"—and if there is such readiness to hear what to them would be new truth, and if, moreover, there are those resident among them, anxious, in the love of Christ, to impart and disseminate it, are there not, in Christian America, hearts, hands and purses to respond to their craving?

The reader will be interested in knowing that this Edward Masson is a native of Scotland, and has been Attorney General for Greece, and one of the Judges of the Supreme Court of the Areopagus. Before the visit of E. and S. Jones to Athens, he had taken pains to present several Friends' books to the Superintendent of the Theological College for the education of young Greek priests. E. and S. J. became so much attached to him and his wife, and so convinced of their qualification for usefulness, that they took measures to have him supplied with the *Review*. In giving insertion to his wife's interesting letter, we spread the case before our readers, not doubting that there are many who would gladly contribute "according as the Lord hath prospered them." Voluntary contributions will be received by our Publisher, *Alice Lewis*, at this office, or by "*The Provident Life and Trust Co.*," (Saml. R. Shipley, President,) No. 111 S. Fourth St., Philada. Funds so received will be carefully forwarded. A better mode may occur to our ready-minded Friends of Cincinnati, Richmond, Baltimore, New England, New York, &c. We see at present no more eligible channel than a draft on England, sent to Alfred L. Fox, Falmouth, who was with E. and S. Jones at Athens. Will some of our warm-hearted women Friends volunteer as collectors? A few small sums have already been received. Any fund collected will be deposited, for temporary safe keeping, in the institution above named. Remittances by mail would be more secure in the form of Post-office orders.

Life Lyrics by Edward Brown.

"I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still sad music of humanity.

. . . . .

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy." *Wordsworth.*

New York: Wm. Wood & Co., 61 Walker St. Small 8vo., pp. 192. Price $2.00. Fine Eng. Cloth—beveled—gilt top—tinted paper.

Before the issue of this sheet, the Poems

ere announced (one of which is on another age) will grace the counter of the bookstore n this building. An advance specimen sheet containing a few of the seventy-one poems n the collection, and the attractive table of ontents,) affords anticipation of a quiet spir- tual treat, and we deem that it will be health- il to turn aside from life's stir and fever, to ee and hear with the Poet's organs, and to eel with the Poet's heart. Three and twenty ears ago, we welcomed a volume of lyrics by he same writer, entitled, "*Echoes of Nature,*" nd indicating on every page a pure spirit ranquilized by Nature. In the opening poem he bard exclaimed:

"Enchanting Nature!
Thou hast, in every voice and feature,
A power peculiar —every tone
f thy sweet Orphean lyre, hath music all its own!"

And it is cheering to perceive, that after he lapse of more than twenty years, during hich the world has seemed to have no leisure, nd the insane haste of "*history-making*" has ith so many drowned the *Echoes of Nature* nd the voices of humanity, our friend has re- ained the heart of youth, and the delicate ear hich can detect the music of the woods and ills, and the precions harmonies of our Fath- r's creation. His eye is still the opening hrough which whatever is pure and beautiful ends pleasure into his heart: to him,

"Soft falls the snow-flake on wing of the raven,
Calmly the crimson cloud sails in the west—
Light floats the pond-lily—ever at haven,
Anchored, like Hope, on the lake's glassy breast."

(*See page* 11.)

POCKET ALMANAC FOR 1869, published by the ract Association of Friends of New York, contain- ng times of holding all the Quarterly and Yearly Meetings in America. Orders supplied by mail at 0 cents per doz., by Wm. Wood & Co., 61 Walker t., New York. For sale also, singly or by the ozen, by H. Russell, 109 N. 10th St., Philada., here may also be obtained the Pocket Almanac ublished in this city.

DIED.

NEGUS.—On the 20th of Eleventh month, 1868, n the 81st year of his age, West Negus, a beloved ember of New Garden Monthly Meeting, Ohio, and or more than 30 years a weighty Elder, occupying hat responsible station to the honor of Truth. His ependence was on the mercy of God in Christ esus, and his end was peace.

ETHANY MISSION FOR COLORED CHILDREN, *Brandywine street above Fifteenth.*

The Anniversary Exercises will be held on Third- ay evening, the 29th inst., at 7¾ o'clock. Friends are invited to attend.

Correspondence.

Letter from Greece.

Pirœus, Port of Athens, Nov. 17th, 1868.—Elizabeth Masson has the pleasure of informing William J. Allinson that her husband, Edward Masson, has received six numbers of the Friends' Review. We conjecture that we are indebted to our dear and highly esteemed friend Eli Jones for the gratification we have had in perusing the valuable and interesting *Review* so kindly sent to us. It is just the kind of publication we are desirous of seeing circulated among the Greeks, in their own language. My husband had an opportunity of conversing with our dear friend Sibyl Jones on this subject when she was with us in Athens. He expressed his view of the most effectual way of spreading Gospel truth among the Greeks, who, like those of old, seek after wisdom which pertaineth to the things of this world, but, I rejoice to add, the Greeks of the present day are more accessible to that which we preach, Christ crucified, than when Paul preached to them. Much good might be done here through the press, by instruction in gospel principles as a guide for *daily life.* My husband attempted, about a year ago, something of the kind of your *Review* in Greek. He brought out four numbers, and it met with great acceptance of pleasure by the higher classes, who did all their means could allow, to support it; but my husband was disappointed in not having encouragement from any of the societies for promoting Christian knowledge, or Friends in England to whom he sent his paper; and it could not be sustained without aid,—the weight of the expense of printing falling on my husband, who translated all the articles himself. It is now discontinued for want of the means of printing.

It has occurred to me that a sum might be raised by contributions from the helpers of every good work in America, that would enable my husband to continue it, by devoting himself to the work of translating from the various Christian publications sent to him, what would benefit and interest the Greeks to read in their own language; a service for which he is eminently qualified from his knowledge of the language and of the character of the people, from his long continued residence among them, and the high positions he has held when he was connected with the Government. As he has no income but that which his private classes give him, our daughters are also engaged in giving les-

sons in English, in the families of the higher classes.

I enclose you what I am preparing to have put in Greek by them for the use of the schools, and my wish is to have it printed in numbers, in the form of tracts; to circulate every week a number containing four pages about the size of the paper on which I write. [Commercial note.] The cost for paper and the printing of 1000 of each number would not be over one pound, (28 drachmas.) We have selected and translated for this use *from No.* 1 of present volume of *Friends' Review,* The Address to Protestants, [*W. Penn.*] The Unity of the Church, and the Scripture lesson, [*By M. M. F.*] *From No.* 2, The appeal on the subject of Peace, [*By David Hunt.*] Membership in the Church of Christ, [*John Allen.*] The little drawer. *From No.* 4, Grass, [*Macmillan.*] Not ashamed of the King. *From No.* 5, On the nature of the Kingdom of Christ, [*John Allen.*] *From No.* 6, British-Syrian Female Schools, and the editorial on Conversation. Hoping that this epistle will receive your prayerful attention, I am, in the bonds of Christian fellowship, truly yours, ELIZABETH MASSON.

Iowa, 12th mo., 1868.—We long to hear of the spiritual interests among you. . . . . I have no doubt there is a felt need for Holiness, which is becoming increasingly the yearning of the Christian Church. The truths of the gospel of Christ have been preached *doctrinally,* and apprehended doctrinally more and more clearly, until with larger, broader views, Christians see their differences less, their ground of union greater. Henceforth I believe the burden of the pleading prayer that rises from the living heart of the living Church will be, that these blessed truths may be realized in practical life, wrought into a human experience, and illustrated by the evident inscription, "Holiness unto the Lord."

The Baptism of the Holy Ghost, that crowning doctrine of the Christian faith and privilege of the believer, is becoming more fully recognized and acknowledged. When the promise of the Father is fully believed, and the enduing with power from on high is tarried for as at Jerusalem, the Church of God will receive a fresh baptism for holier experience, greater triumphs, and mightier conquests for her risen Lord. And as on the great day of Pentecost, in the outpouring of the Spirit, all nationalities were merged, as it were, into one citizenship of the saints, sharing together the common blessing, so in the new baptism, Christians from all ranks and all sects will be united, understanding one another, and hearing in *their own* language the "wonderful works of God." Christ's disciples will be "baptized by one spirit into one body," and realize more fully "one Lord one faith, one baptism." Is not this the longing prayer of the living members of Christ's Church in all its branches?

The Church, aroused and quickened into activity as it is, has need to learn a deeper waiting for the Master's direction and His holy anointing; her energies consecrated must be also sanctified. *She* may consecrate, *God* will sanctify. And the world, the great harvest field, opening out as it is in all continents and all lands, has need of a re-baptized church, commissioned and endued with power from on high to teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; bearing the glad tidings of a Saviour's love *convincingly* to a benighted race. For her great mission she has need to pray for the descending of the Spirit *not alone* in the semblance of cloven tongues of flame, inspiring for the preaching of the word, but *also as a Dove,* symbol of that purity of life and character which was the Master's, and which is to be wrought out in His followers through sanctification of the Spirit.

A beloved brother in Christ writes from *Iowa:* (not for publication.)

"I rather question whether I have much calling to labor in great meetings for the public, and in special efforts; my place seems more to employ the means already provided to work in our regular channels for the building up and growth in grace *within* the church. There are sturdy arms to wield the plough, to break the fallow ground; there are seed-sowers, and reapers, and gleaners, and vine-dressers. I desire that I may not shirk any labor the Master designs for *me* to do; and I desire also not to pattern after others, or to undertake their work, but to keep in the line of service required at my hands:

"More careful than to *serve* Him much,
To *please* Him perfectly."

I hope I am learning not to circumscribe the great work to my own little pattern. I often find that others seem helped by ministry which does not edify or refresh me; as I find at outward tables that food which I cannot enjoy nor digest is keenly relished by others.

HAVERFORD COLLEGE, 12th mo. 14, 1868.

My dear friend,—Reading the last number of the Review has induced in me a desire to say a word in the freedom of friendship upon two things among its interesting contents. One is the editorial upon "Education of the Ministry," which appears to me to be very timely indeed, true, and forcible in expression. The duty of the church to cherish means for the education of *all the youth,* regarding each one as a possible preacher, and every one as certainly called, when converted, to *ministry*

the wider sense, was well stated by the aptist minister, Samuel Aaron, as quoted.

The other matter I wish to refer to is the ry brief note of a correspondent from New rsey, upon "solitary confinement" and the astern penitentiary of this State. The iter of that note may probably be, but some aders of the Review may not be, aware that e "Pennsylvania system" of imprisonment, it is sometimes called, is *not solitary*. Therere, without supposing for a moment an intion to convey a wrong impression, it is to regretted that such a character should seem be attached to it in the remarks alluded . The characteristic of the Pennsylvania stem, whether it be or be not the *best*, is the paration of the prisoners from each other. ut each of them sees daily so many persons, viz., the officials of the prison, public inectors and private philanthropists, some of om devote much time to the direct instrucn and improvement of prisoners, that, with cess to books and regular employment and ercise, the life of the inmates of the peniitiary cannot be said to be solitary. If it re really so, I think the general prepossesn against absolute solitude, as an almost human punishment, might be sustained. s things are, the question would seem to be tween reformatory discipline and treatment criminal prisoners in mass, and the applition of the same means to them as indiduals, excluding, as far as possible, all unvorable influences.

Very sincerely thy friend,
H. HARTSHORNE.

[The New Jersey correspondent alluded to ote in haste, and not for the public eye. e well knew that confinement in the Eastern nitentiary is not strictly *solitary*, and he uld, if writing for publication, have used e word *separate*.—ED.]

[From LIFE LYRICS, a new volume, by EDWARD own, just published, and for sale at this office.]

ATLANTIC VOICES.

"Break, break, break.
On thy cold gray stones, O Sea!"—*Tennyson.*

"Break, break, break!"
By the wild Atlantic's brine,
Shouted the waves that lashed the land,
The while I wandered on the strand
And listened to their prophet band—
The fearless surges nine!

"Woe, woe, woe!"
Was the wail of the first dark three,—
"I am the gloomy surge of Pain"—
"Mine is the scourge"—"Mine is the chain,—
"When shall it cease to clank again
On the shore of the boasted free!"

"Wrong, wrong, wrong!"
Was the voice of the next three red—
"We pass away like the Autumn leaves,—
The faithless Pale-Face thus deceives,
For the lingering tribe a web he weaves,—
Mourn for the Mighty Dead!"

"Joy, joy, joy!"
Was the chime of the last three white,—
"The Slave is free—and the Red-man's wrong
Must to the buried Past belong,
For ours is now the triumph song
Of Love, and Truth, and Light!"
1853.

AFTER ELECTION.
BY JOHN G. WHITTIER.

The day's sharp strife is ended now,
Our work is done, God knoweth how!
As on the thronged, unrestful town
The patience of the moon looks down,
I wait to hear, beside the wire,
The voices of its tongues of fire.

Slow, doubtful, faint, they seem at first;
Be strong, my heart, to know the worst!
Hark! there the Alleghanies spoke;
That sound from lake and prairie broke!
The sunset gun of triumph rent
The silence of a continent!

That signal from Nebraska sprung,
This from Nevada's mountain tongue!
Is that thy answer, strong and free,
O! loyal heart of Tennessee?
What strange, glad voice is that which calls
From Wagner's grave and Sumpter's walls?

From Mississippi's fountain head
A sound as of the bison's tread!
There rustled freedom's Charter Oak!
In that wild burst the Ozarks spoke!
Cheer answers cheer from rise to set
Of sun. We have a country yet!

The praise, O God, be Thine alone!
Thou givest not for bread a stone;
Thou hast not led us through the night
To blind us with returning light;
Not through the furnace have we passed
To perish at its mouth at last.

Oh night of peace, thy flight restrain!
November's moon, be slow to wane!
Shine on the freedman's cabin floor,
On brows of prayer a blessing pour;
And give, with full assurance blest,
The weary heart of Freedom rest!

—*Atlantic Monthly.*

Youth's Department.

The Terrible Bashikouay. March of an Ant Army.—They Build Bridges.—They Enter Houses.—Their Habits. By PAUL DU CHAILLU.

One day I was plodding along in the vast forest in search of game, and was suddenly startled by a strange noise falling upon my ears. I heard the footsteps of wild beasts running away. I thought even that I saw the glimpse of a gorilla; I certainly heard distinctly the footsteps of an elephant soon after. At last I heard at a great distance a mighty crash as if elephants were running at great speed through the forest, breaking every thing before them.

What can all this mean? I asked myself; and I knew not why, but a vague feeling of awe began to creep over me. I knew that something strange must have happened or

was coming. Were we going to have an earthquake? It could not be a tornado, for we were in the beginning of the dry season.

Finally the insects which had begun to fly at the beginning of this tumult now grew thicker and thicker, when suddenly I was annoyed by fearful bites, and in less time than I have taken to write I was covered by a kind of ants called by the Bakalais *Bashikouay*. I leaped and fled with the utmost haste in the same direction the insects and beasts had taken. An army of bashikouay ants was advancing, and devouring every living thing in its way. I was almost crazy, for they were in my clothes and on my body, and often when they gave a bite a little piece of flesh would come out.

When I thought I was out of reach I immediately took off my clothes. They had, in their fury, literally buried themselves in these, and their pincers were deep into them; and like the fierce bull-dog of our own country, when once they bite they never let go their hold; and many a time their bodies were severed from their heads as I pulled them out; their pincers clung still to my flesh.

I defy any living man to stand quiet before an army of bashikouay; he would certainly be killed and devoured. This was incontestably the largest army of bashikouay I have ever seen, and how it swept over the forest, driving every thing before it!

These little ants are more powerful when combined in such an army than any living thing in the forest. All other animate things are put to flight before their march. It is only in the interior that one can have an idea of their number.

I dressed myself again, and began to breathe freely, when lo! these bashikouay were again coming in my direction. So I fled, striking for a path that led to a stream, and at last reached the wet and swampy grounds, which I knew they would not care to approach if they continued to spread and advance in the direction I had taken.

How many times I have been disturbed by these ants in the forests of Africa!

Of all the ants which inhabit the regions I have explored, the most dreaded of all is the bashikouay; it is very abundant, and is the most voracious creature I have ever met. It is the dread of all living animals, from the elephant and the leopard down to the smallest insect.

No wonder that the animal and insect world fly before them! And now I am going to say a good deal of what I know about them; if I should tell you all, the account would appear so incredible that perhaps you would say it must be untrue; but I write this book to instruct you, and to show you that the ways of Nature are wonderful.

These bashikouay, so far as I have been able to observe, do not build a nest or a house of any kind; they wander throughout the year, and seem never to have any rest. They are on the march day and night. I never saw them carry anything away; they devour every thing on the spot.

It is their habit to march through the forests in a long regular line, just as soldiers would do, and with quite as much order and regularity. The line is about two inches broad, and must be often several miles in length. All along this line are larger ants, who act as officers, standing outside the ranks, and keeping this singular army in order. These officers stand generally with their heads facing their subordinates. They remain thus until their squads have passed, and then join them, while others take their place.

The number of a large army is so great that I should not even dare to enter into a calculation. I have seen one continual line passing at good speed a particular place for twelve hours. It was sunrise when I saw them, and it was only a little before sunset that their numbers began to diminish. An hour before the end of the column came, it was not so compact, and I could see that these were the stragglers; and many of these stragglers also seemed to be of a smaller size: they were evidently tired. When I saw them in the morning I did not know how long since this vast army of bashikouay had begun their march. This was the largest column I ever saw. You may imagine how many millions on millions there must have been included in this column. I have seen much smaller columns on the march, but it generally required several hours for them to pass.

Strange as it may seem, these ants cannot bear the heat of the sun, hence they could not be found in a country where the forests are scarce. If they come to a place where there are no trees to shelter them from the sun, they immediately build underground tunnels, through which the whole army passes in column to the forest beyond. These tunnels are four or five feet underground, and are only used during the heat of the day. I have noticed that these open spaces are often passed by them during the night to the forest beyond.

I suppose that these underground tunnels must be numerous; I do not see how otherwise the ants could protect themselves against the heavy rains. I have never seen them lying drowned on the ground after a storm. Hence they must know, when a storm is coming, how to disappear; and generally after a heavy rain these armies are more numerous in the forest, for they probably come in quest of food, of which they have been deprived during their subterranean marches. They always attack with a fury which passes de-

scription. Where the soil is sandy, no bashikouay can be found.

When they get hungry the long file spreads and scatters itself through the forest in a front line: how the order reaches from one extremity of the line to the other almost at the same time I cannot tell. Then they attack and devour all that comes within their reach with a fury and voracity which is quite astonishing. As I have said, the elephant and gorilla fly before this attack; the leopard disappears from his den; the black men run for their lives: for who would dare to stand still before such an army? In a very short time any adversary would be overpowered, and I am sure that in about two or three hours nothing would be left of the opposition. Antelopes which I have killed have been stripped of every bit of flesh in that time. At times, when they have spread themselves, they do not advance with rapidity, but seem to go in a rambling sort of a way.

(To be concluded.)

THE BEGINNING OF EVIL.

It was such a *little* thing,—
One slight twist of crimson string;
But 'twas stealing all the same;
And the child who took it knew
That she told what was not true,
Just to screen herself from blame.
First a theft and then a lie,—
Both recorded up on high.

It was but a *little* sip,
Just a taste upon the lip;
But it left a longing there;
Then the measure larger grew,
And the habit strengthened too,
Till it would no curbing bear;
So the Demon *Drink* decoys;
Soul and body both destroys.

It was but one *little* word,
Softly spoken, scarcely heard,
Uttered by a single breath,
But it dared to take in vain
God's most high and holy name.
So provoking wrath and dea h,
Soon the lips, once fresh and fair,
Opened but to curse and swear.

It was but one *little* blow—
Passion's sudden overflow—
Scarcely heeded in its fall:
But once loosed, the fiery soul
Would no longer brook control;
Laws it spurned, defied them all,
Till the hands, love clasped in vain,
Wore the murderer's crimson stain.

Ah! it is the foxes small,
Slyly climbing o'er the wall,
That destroy the tender vines;
And it is the spark of fire,
Brightening, growing, curling higher,
That across a forest shines;
Just so, step by step, does sin,
If unchecked, a triumph win.

Temperance Watchman.

He that lives to live forever, never fears dying.—*Wm Penn.*

CATTLE CARS.

Measures are now in progress to put on to our railroads specimen cars for the transportation of cattle, in which they can be regularly and properly fed, watered and rested. Every man who eats the flesh of animals has a vital interest iu this subject. He may have no regard for the tortures inflicted on these poor creatures on almost every cattle train between here and Texas, but if he has regard for his own life and health, and for the lives and healths of others dear to him, who are daily feeding upon diseased meats, he ought to feel thankful to his Maker for every onward step towards the abolition of these horrible cruelties.—*Our dumb animals.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 21st inst.

Great Britain.—The House of Commons, on the 15th, adjourned to the 29th inst., to give opportunity for elections in the case of those members who have accepted office, for which writs were issued. All have been re-elected without contest. The House of Lords adjourned to Second month 11th. John Bright has accepted the position of President of the Board of Trade, A. H. Layard, whom the telegraph first announced as appointed to that office, being Commissioner of Public Works. John Bright explained, in a speech to his constituents, that he had declined the appointment first offered him, of Secretary for India, because the labor of that office was too severe for his present state of health, and also because he thought the views of the country in regard to Indian policy were not sufficiently advanced.

J. S. Mill, in a published letter on the result of the recent elections, ascribes the defeat of the workingmen's candidates to the heavy expense of an election canvass, and, as a remedy, urges that the government should pay the necessary expenses, and make all other outlay illegal and penal.

The American Minister has publicly declared that Lord Clarendon is of the same mind as Lord Stanley in regard to the settlement of the questions pending between England and the United States, and that peace between the two countries is certain. It must be remembered that any arrangement in the nature of a treaty will require ratification by the Senate before it can be effective.

France.—Some changes have taken place in the Cabinet. Lavallette has been appointed Minister of Foreign Affairs, vice Moustier; Forcade Laroquette Minister of the Interior, vice Pinard; Gressier, Minister of Public Works. Lavallette is regarded as the chief supporter of a pacific foreign policy, among the Emperor's counsellors; while Pinard is popularly supposed to be responsible for the recent extreme measures against the press, and his successor is considered to be a little more liberally inclined. This change is therefore thought to indicate some liberalization of the government policy.

Spain.—It was officially declared on the 16th that the country was entirely tranquil, and that in consequence, the addresses prepared by the government to be forwarded to the heads of the various departments in the provinces, enforcing the necessity for the restoration and preservation of order, had been withheld.

The leaders of all political parties have united in making a solemn pledge to use all their influence

to preserve peace and order, until the Constituent Cortes has met and settled the questions at issue. The election for the members of the Cortes was proceeding in the incorporated cities on the 19th. There had been no disorder. Those in the provinces were to be held subsequently. General Dulce, the new Captain General of Cuba, sailed on the 15th for that island, and the elections there, it was officially announced, will be held immediately after his arrival. Subscriptions to the new loan have closed. They amount to 500,000,000 reals, about $62,500,000.

The government has commenced prosecutions against several journals of Madrid, for publishing articles approving the Cadiz insurrection.

At a large meeting of the Progressist party at Carthagena, Espartero was named as their choice for the throne.

There is much distress among the poor in Madrid, and all kinds of trade are nearly suspended.

A shock of earthquake was felt at Gibraltar on the 18th, but no damage was caused to life or property.

Turkey and Greece.—The ultimatum addressed by the Porte to the Greek government, demanded the disbanding of the volunteer forces of Greece within five days; the prohibition of further volunteering; the immediate dismantling of vessels used for carrying supplies to the Cretans; the restoration of Cretan refugees to the island; the punishment of the persons who assaulted and wounded a Turkish officer at Syra, and a strict conformity with the terms of all treaties. The accounts thus far received of the action of the two governments are contradictory. It was announced on the 16th that Greece had rejected the ultimatum; that the Greek and Turkish envoys had been withdrawn from the respective capitals, and that all Greeks, women ex cepted, remaining in Turkey after a fortnight, would be regarded as subjects of the Porte. The time was subsequently extended to three weeks. The withdrawal of the envoys was afterwards denied. Both governments were preparing for warlike operations, although the Great Powers were said to be still urging conciliation. An encounter had taken place between the Greek steamer Erosis and a Turkish vessel under the Admiral, Hobart Pasha, in which the former was said to have fired the first shot, afterward taking refuge in the harbor of Syra, where it was blockaded by Turkish vessels. Hobart Pasha was reported to have declared his willingness to abandon the blockade, on condition that the Erosis should be sent to Athens to await judicial proceedings. The Greek ambassador at Constantinople had asked of the guaranteeing Powers the protection of Greek subjects in Constantinople, but the French envoy, on behalf of his government, declined to move in the matter. The Greeks in that city afterward asked to be allowed to remain, promising neutrality. The people of Athens are said to be in favor of war, but deputations from Corfu, Corinth, Nauplia and Panos, have protested against the policy of the government as ruinous to Greece. The latest news was more pacific; the Greek government showed more disposition to listen to the pro tests of the other Powers, and if the Porte would grant more time for negotiations, it was hoped war might yet be averted. It was understood that the Western Powers sustained the Sultan's ultimatum, while Russia, in the interest of Greece, sought to modify its terms.

Cuba.—The accounts indicate that the insurrection continues formidable, but no decisive results are announced.

Sandwich Islands.—A severe earthquake occurred on Hawaii on the 16th ult., and shocks were frequent during the latter part of last month. The volcano of Mauna Loa is again active. The meteoric display of the 13th ult. was very brilliant there. The King's father died on the 24th ult.

Domestic.—On the 14th inst., the Superintendent of the Union Pacific Railroad informed the Postmaster General that the company was ready to carry the overland mails to Evanston, 957 miles west of Omaha. A heavy snow-storm, a week before, interrupted communication a few miles east of Cheyenne for one day, and west of Cheyenne not quite two days. The same storm delayed trains on the roads east and south of Omaha from twelve to twenty hours longer.

The Supreme Court of Florida has decided against the claim of the Lieutenant Governor, Gleason, to his office, and he has appealed to the United States Supreme Court.

Judge Underwood, in the United States Court at Richmond, Virginia, recently decided that having held office under the rebel government disqualifies a man from holding any office under the State government, and that all proceedings in courts in which one of the officers was disqualified, are null and void. Under this decision, a woman who had been convicted and sentenced in one of the courts, for arson, was discharged from custody, but she has since been re-arrested, for a new trial.

The official report from the officers of the Freedmen's Bureau in the State of Georgia, for the year ending on the first of this month, shows that seventy-one colored citizens were murdered during that time by the whites, for which fifteen were arrested, three acquitted outright, and none punished. The report also shows that fifteen whites were murdered by negroes, for which fourteen arrests were made; seven have been punished, two acquitted, and the rest are still on trial. A comparison between the manner in which white and black murderers are treated in Georgia is suggested by these statistics. The report adds that four blacks died of injuries inflicted by whites, three were permanently injured, and seventy-four seriously injured.

Congress.—The Senate passed a bill to repeal the law prohibiting the organization and arming of militia in the States lately in rebellion, Virginia, Texas and Mississippi being excepted from its action; and one previously passed by the House, removing political disabilities from certain citizens of South Carolina elected to State offices; and adopted a resolution expressing sympathy with the people of Spain in their effort to establish a more liberal form of government, and appealing to them to secure the total abolition of slavery throughout the Spanish dominion; one condemning the proposition in the President's message in reference to liquidating the national debt; and oneinstructing the Judiciary Committee to inquire into the practicability and expediency of some immediate legislation to prevent the discharge, under the decisions of the U. S. District Court in Virginia, of persons convicted of crime. Edmunds of Vermont introduced a bill to repeal the act admitting Georgia to representation in Congress, and to establish a provisional government therein, whi h was referred to the Judiciary Committee.

The House passed a bill to repeal the prohibition of militia organizations in the reconstructed States, omitting Georgia; one to extend the provisions of the homestead act to the orphan children of deceased soldiers, under 21 years of age; a resolution that women in the employ of the government be allowed equal pay with men for like services; and some others. Both Houses adjourned from the 21st inst. to the 5th proximo.

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SANCTIFICATION IS A PREVIOUS QUALIFICATION FOR THE RECEPTION OF A DIVINE INSPIRATION TO MINISTER.

As the design of the following pages is to set in a true light the nature and necessity of an *Inspired Ministry*, and the advantages that we receive thereby, I shall, as introductory thereunto, briefly take notice of a qualification suitable to the receiving of that inspiration, without which it is not reasonable to suppose any one to have it.

First. There must be a state of sanctification (in degree) known, by the spirit of judgment, and burning, before any can be proper objects to be receivers of this inspiring gift, that can only assist a minister, and make him instrumental of doing good to others. The tree must be good, ere the fruit can be so, and right and true ministers are to be known by their fruits. This being granted, which I think can't be denied, then it follows, that none, without being thus qualified, can be called to the work of the ministry by a divine inspiration of the holy Spirit, and therefore all vile and ungodly persons, while they continue in that natural and unregenerate state, are excluded from any part in this gift, and although some such may pretend, that either with their learning, or by their money, or both, they may have acquired or made a purchase of orders for liberty to preach, and may on this foundation undertake to expose what they have to sale; but what they sell is no other than what they have bought, while in this unregenerate state, empty and vain, and can't be of profit to the hearers, for as saith the Psalmist, "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee." (Psalm l. 16, 17.) And let me say, that whosoever undertakes the work of the ministry, not being first reformed themselves, cannot justly expect to be inspired by divine wisdom, for the reforming others by the word of truth; for she dwells in holy souls and makes them friends of God and Prophets. Then it is reasonable to conclude, that all who live in hatred, variance, emulations, wrath, strife, seditions, &c., &c., (See Galatians v. 19–21,) and such like works of the flesh, are excluded from any inheritance in the kingdom of God, and consequently from having any part in that excellent inspiring gift of the ministry, so necessary to our assistance and direction in our way thither.

Secondly. I shall therefore say something of the qualification necessary to receiving of this excellent inspiring gift of the ministry; and in order to it, we ought first to examine our own hearts with care, praying in secret that God, by his Spirit, will vouchsafe to direct us in a right search after truth; and hereby we shall find a law in our hearts that we have broken, and a Spirit in our inward parts that we have rebelled against, and in our ignorance, being hurried in the pursuit of the pleasures of the flesh, and vanities of this life, have overlooked, though we have been followed by it, and it has strove with us. For the Spirit worketh in us secretly, and we know not at the first what it is; but finding

ourselves very uneasy, and in great trouble of mind, being under sorrow and heaviness, not rightly and cooly examining the reason, it is often mistaken to proceed from a natural cause, and so outward means are sought for to relieve from this uneasiness; some by taking their bottle with their companions, others diverting themselves with their sports and gaming, others again take medicines to help them against what they call melancholy; some one way, and some another, thus mistake, and make merry over the witness in them, and stiffen their necks against the reproof of instruction, which is the way to life; not minding the text which says, "He that being often reproved hardens his neck, shall suddenly be destroyed, and that without remedy." (Prov. xxix. 1.)

Thirdly. But though some are thus rebellious and careless, others take a better course, by strictly examining their words and actions, company and conversation, and finding it to be their great sorrow and burden, instead of endeavoring to get from under the load of trouble by any indecent method of sporting, gaming, drinking, physic, or company, such rather as the Prophet said, "Sit alone and keep silence, putting their mouth in the dust," (Lam. iii. 28,) praying in secret, that God will assist them by his grace and good Spirit, that the cause of this sorrow may be removed by an humble and sincere repentance of all their follies and sins, wherewith they have offended God, and that for time to come, they may, by the help of the Spirit, and direction of that law in their hearts, which they had hitherto overlooked and neglected, now lead a new life; first, by denying all ungodliness, and abstaining from every appearance of evil; which must first be done, ere they can perfectly practice that which is right in the sight of God; for no man can be righteous and wicked at one time; and we must first expect a being brought from under the bondage of corruption to spiritual Pharaoh and Egypt, into the wilderness, ere we can offer acceptably unto God. This state is figuratively called a wilderness, a way we have not trod in, showing thereby the necessity of depending on our guide, our spiritual Moses, that must go before and take care of our support. For in this wilderness state we have no food, no water, viz.: no right refreshment, but what this our leader provides and administers to us. In this state we can neither pray, nor do any religious act, without the direction of our leader. So that we find the case is much altered with us to what it was in time past; for then we could pray, sing, preach, and perform other religious duties in our own time, feeding and satisfying ourselves therewith; but now we are brought into the wilderness, where there is neither plowing nor sowing; we can't now help ourselves by our own contrivance and workings in our own wills, but here we must live a life of faith, wholly depending on him that will (if we faint not in our minds) bring us through to the heavenly Canaan. Thus we shall come in the Lord's time to experience the substance of those types and figures, under that legal dispensation, to be substantially and spiritually fulfilled in our own minds, by the operation of the Spirit of our Lord Jesus Christ, the substance and foundation of all true religion and ministry that is really profitable to the hearers.

Fourthly. Now this work of preparation by the Spirit being thus begun, and carried on, is a shorter or longer time in accomplishing, so as the parties thereby may be qualified to receive a divine inspiration to minister from to others, according to the will of him that calleth; and when it happeneth to be but a short time, between persons beginning to be serious and religious, and the time that such persons commence ministers (laboring according as they apprehend themselves to be called to that work for the good of others) it may happen that some of their hearers, forming their judgment respecting the worthiness or unworthiness of the parties so concerned, from their past conduct, while in so vile a state, may conclude, "How can such be fit to teach others, who themselves but the other day were guilty of such follies as are inconsistent with a true minister to touch with?" Thus in some respect it was with that great Apostle of the Gentiles, viz.: Saul, afterwards Paul.

Fifthly. For we find, while he was in the very heat of persecuting the church, and breathing out threatenings against the brethren, so that they were afraid of him; as appears when Ananias was commanded of the Lord, during that peculiar visitation which at that time he was under, to go to his assistance; Ananias's answer was, "I have heard by many of this man, (Saul) how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the Chief Priests to bind all that call on thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me." Then Ananias went his way, having this special call to visit Saul. But it plainly appears that this good man could not easily believe Saul's so sudden and short change, from an open opposer and persecutor of the faith, and faithful professors and followers of the Son of God, to be an open professor and preacher of the same faith and doctrine with them he so persecuted. And as this was the case of Saul, it has been the case, in some degree, of others of later date; that is, their sudden change from a vain conversation to be preachers against it, hath so narrowed up their way in the minds of some of their hearers, that at the same time

some of them that have wished well to the cause of religion) supposing such preachers would be a means of stumbling to many, have therefore in a zeal that has been without true consideration and right judgment, not giving time for trial, whether what they have heard was of God or the creature, (as not minding Gamaliel's counsel) would pull them down before they could see whether they were right or wrong.

To prevent this rash judging, it is needful. that the hearers be careful to judge nothing before its time, but let every such person have the opportunity to make a full proof of their ministry, that it may appear, whether what they do in the way of ministering, be of God or of themselves. If it be right, it will be self-evident, and carry with it that which in time will give satisfaction to such who have doubted of the ministry of such persons, whether they were right or no; and their hearts will be filled with charity towards them.

Sixthly. Now if we consider the thing right, this rash judging is very dangerous and hurtful, greatly tending to the discouraging of young ministers; for this censorious and critical temper is a great block in the way, and may hinder some from coming forth in that gift, though they may be rightly concerned therein; and some that may make a little appearance that way, may be put to silence ere they have had time sufficient to make or to give full proof of their ministry. This temper therefore ought carefully to be watched against, and have a timely curb and discouragement in every mind, viz.: every hearer ought in fear to request of God to be directed aright in judgment, that under a pretended care to promote the cause of religion, they may not in a blind zeal be instrumental to discourage so useful a gift.

Seventhly. Now we find this critical temper, that was so apt to judge without judgment, and to find fault without cause, our Lord did frequently reprove when it appeared, as may be seen in the instance of the woman, whose penitence and humiliation induced her to wash her master's feet with her tears, and wipe them with her hair. Whose demonstration of love to our blessed Lord, (when Simon was ready to censure him for admitting) he by a very lively comparison commended, and in the application thereof smartly reproved the want of judgment, as well as charity of that Pharisee, who did so little for himself, and yet was so ready to find fault with her; and by that means rather brought him to justify what he had before condemned. Which is often the case of self righteous professors, who are so apt (without just and mature consideration) to judge those, who from vile and ungodly sinners may suddenly become purified by the work of the Spirit, and by the same may be fitted and required (though some may be apt to think it too soon) to come up in public service for God; whilst themselves, who have not loved so much, nor been so zealous to follow divine conviction, are lingering behind in the work; and yet these are most apt and ready to judge and censure those who are more faithful, and thus suddenly brought into obedience, as too hasty and forward.

And also in his answer to those who censured him for eating and drinking with publicans and sinners, he plainly declared the end of his coming, which was the reason of his conduct in that, as well as other respects.

Eighthly. From all which it appears, that it has happened sometimes, the more vile and wicked any one hath been before conviction, the more thorough and quick hath their conversion been. They to whom much is given, love much; and the more they love, the more hearty and zealous they are to go on with the work unto which they are called; and having known the terrors of the Almighty for sin, are the more earnest to persuade men; and I dare not say, but that such may in their zeal and warmth of spirit, a little stretch (at times) beyond their authority; but when they do, they no sooner retire to their gifts, but they find sufficient smart for it in their own minds. But this begets them enemies, and because they appear wrong in part, they must by some be concluded wrong in the whole, which is an unwarrantable conclusion to make on any person.

Ninthly. Now if we do but rightly consider of the matter, there may be a just cause for this zeal, if we will but give them this allowance, that as they have been like brands plucked out of the burning, and known the terrors of the Almighty for sin, they are more earnest to persuade men to repentance and amendment, both by reproof, warning of sinners, and threatening them with judgment, as having themselves so narrowly escaped. And this being the cause of that fervor and zeal such have appeared in, it will no doubt on strict examination be found, that the root of all this is love, and a design of good to the souls of men. Such therefore ought to be treated with great charity and meekness, and the good design in them encouraged, and that over-forwardness in them rather shown to them than reproved, and when they see it, they will not need to be told of it, for shame will come fast enough upon them, (if they are true ministers) and may lie heavy, which may hinder some tender spirits from improving in their gifts, and render them less serviceable than otherwise they might, if they did moderately keep on their way, minding to keep pace with their gifts, neither going

before, nor staying behind their leader; but wanting both judgment and experience, being children in the work, they can't do it all at once, and therefore in patience must be borne with for a time.

Lastly. Now this preparation by the Spirit for the ministry, so qualifies the receiver of this excellent inspiring gift, when called to the work, that he can experimentally say, "What I have tasted, felt and heard of the good word of life, and the powers of the world to come, I declare unto you." But what can such (as the Apostle speaks of, concerning whom he avers they shall not inherit God's kingdom) say of their experience of the work of God's power in them, while they continue in their gain-saying in the works of the flesh, such as adultery, idolatry, pride, covetousness, envy and drunkenness, minding the pleasures of this world above anything else; surely (as above) they have no experience to speak of to the people, nothing to say that will bring them to a fellowship with the Father and His Son Jesus Christ.

Having said thus much concerning a true qualification for the receiving of this gift of inspiration, so absolutely necessary to every right minister, that without it he can't be a true minister, I shall now speak of inspiration itself, which is to be the subject next in course to be treated of, concluding this chapter with part of that excellent prayer of David's (so apt to this purpose) in the 51st Psalm, from the 9th to the 14th verse. "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach (but not till then) transgressors thy ways, and sinners shall be converted unto thee." A short but full description of the right qualification of a Gospel Minister.—*Samuel Bownas.*

For Friends' Review.

THE INFLUENCE OF PARENTS AT HOME.

The amount of influence parents wield in their own families can scarcely be estimated; and in a great measure it is given to them to shape the eternal condition of those for whose existence they are responsible. What child can resist the powerful influence of a parent's prayer, sanctioned by a devoted life? If the effect be not immediate, it will find resting-place in the deep waters of the soul, which the storms of after-life will bring to the surface, and thus furnish nourishment to sustain the tempest-tossed soul until it learns to trust God for the heavenly manna.

But, O! how sadly different may be the parent's influence when the "cares of this world and the deceitfulness of riches have choked the good seed so that it has become unfruitful." The hopes of many a child are blasted, and its aspirations for holiness thoroughly chilled by the evident coldness of the parent's heart. H.

EARTHQUAKES.

BY W. T. BRIGHAM.

(Concluded from page 277.)

Between 4 and 5 o'clock, P. M., on Thursday April 2d, 1868, an earthquake occurred on Hawaii, centering on the southern slope of Mauna Loa, far severer than before recorded on the group. Houses were destroyed, cliffs hurled down, fissures opened in the ground, the whole earth seemed in motion, and an earthquake wave drove the sea over the southern coast in places to a height of twenty feet, sweeping away all the shore villages. Five days later lava broke out on the higher slopes of Mauna Loa, and flowed into the sea. Kilauea, at the moment of the great earthquake of April 2d, began to empty itself by some subterranean channel, and is now five hundred feet deeper than in 1865. This whole eruption and earthquake, more remarkable than any of the others of the past year, deserves a fuller description than can be given here. The newspaper reports are filled with errors and misstatements.

Finally, in this series of disturbances, we have the terrible earthquake which, on the 13th of August last, caused so great destruction of life and property on the coasts of Chili, Peru and Ecuador. At Arica, lat. 18° 30′ S., long. 70° 25′ W., the rumbling sound as of distant thunder, so usual a forerunner, preceded this earthquake, and almost immediately the rocking motion of the earth commenced. Houses trembled with increasing force, until they fell in crashing ruin. The earth opened in several places in almost regular clefts from one to three inches wide, and as these closed they sent a cloud of dust to mingle with that from the falling buildings. Gas of a most suffocating nature came from these fissures, and had it remained long, all animal life must have perished, but after three undulations, each severer than the preceding one, the cloud of dust and gas which overhung all, dispersed, and the light again appeared. The gas remained in all about a minute and a half. Quakes at short intervals succeeded, and subterranean explosions, and now all the survivors fled to the hills, taking their most precious property, for the sea was fast receding, and they well knew the terrible consequences of that unnatural tide. Soon the current changed, the ocean came back in a huge wall of water, dragging with it all the vessels, among them the large U. S. steamer Wateree, which was landed almost

uninjured about four hundred and fifty yards inland. The other vessels did not fare so well: dashed ashore, keel upmost, they remain a sad spectacle, the prey of the wreckers. On shore less than a hundred people lost their life, while on shipboard nearly three hundred perished. At Iquique the shock lasted over four minutes, and was followed by the wave which destroyed at least three-quarters of the town and many lives. At Arequipa the earthquake commenced a few minutes past five in the afternoon, and in a few moments nearly every house in the town was in ruins. The cities of Yca and Pisco suffered severely, and at the Chincha Islands both the earthquake and the tidal wave did great damage. At Callao the wave went over the houses on the shore at 10 o'clock, P. M. These were much damaged, but no lives were lost. At Talcahuano and Torne, near Conception, three shocks occurred, a day later, according to the reports, and the second caused, or was followed by a tidal wave, which nearly destroyed the towns. From Cape San Francisco, in Ecuador, to the Straits of Magellan, nearly every seaport town has suffered, and at the northern end of this coast line, among the mighty volcanoes on the equator, the records report several towns in ruins, among them Ibarra, San Pablo, and Atuntaque, and where Catacachi stood is now a lake of water. No less than thirty thousand inhabitants of these towns perished with their homes.

Let us close this sad catalogue of disasters, where man seems so utterly powerless to cope with the vast forces with which God's plan of creation is carried on, with a brief review of some of the former earthquakes, which have rendered this region so noted.

According to Ulloa, in 1570, along the coast of Chili, an earthquake and tidal wave was felt which extended three hundred leagues along the coast. In 1575, Valdivia was destroyed. January 22d, at noon, Arequipa was destroyed, and four years later, at Callao, a tidal wave fourteen fathoms high followed a severe quake, and extended two leagues inland. In 1600, Arequipa was covered with ashes from a neighboring volcano. In 1605, November 26th, Arequipa was destroyed, and the sea overwhelmed Arica, leaving a few streets only. In 1678, at Santa, some 5° N. of Callao, the sea retired a long distance, returning with great force, and destroyed the town. Four years later Pisco was destroyed by a tidal wave. Six years rest, and Pisco was again inundated, and in 1690, after a very violent shock, the sea retired six miles, and after three hours returned with such rapidity that the fleetest horses could not save their riders; the earth sank, and where the town stood is the present harbor. In 1705, Arica was destroyed by a tidal wave, and ten years later was nearly overturned with Arequipa and other towns by earthquakes. The next year, 1716, the town of Pisco, which had been rebuilt farther inland, was again destroyed, and now not by a tidal wave, for although the sea was so agitated that masts and yards of vessels were shattered, it did not pass its bounds. July 8th, 1730, Conception was destroyed by an earthquake and tidal wave. At Callao, in 1746, a severe earthquake was felt, and the tidal waves were of great size; of twenty-three vesssels then in port, seventeen were sunk, and four carried inland above the town, which was leveled by the waves. Of four or five thousand inhabitants, only two hundred survived, and on the second advance of this vast wave, only a portion of the wall of the fort, which preserved twenty-two persons, remained. In 1773, at Copiapo and along the coast, the earthquake claimed 45,000 victims. May 15th, 1784, Arequipa was overturned, and several districts, hitherto arid, produced springs of water, so abundant as to form navigable streams. In 1828, at Callao, an English vessel, the Volage, found the water boiling about her, and exhaling a great quantity of sulphuretted hydrogen. Many dead fish floated; on weighing anchor, portions of the cable twenty-five fathoms from the ship, lying on a bottom of soft mud, were found partly melted. Arica this time wholly escaped, although the shocks were felt all over Peru. In 1831, after nearly a century's rest from any fatal shocks, Arica was destroyed for the fifth or sixth time since the landing of the Spaniards, some three hundred years since. These are only the most severe shocks which have disturbed this region. Others, that anywhere else would attract attention, here pass almost unnoticed. Indeed it has been said that the Andes are continually quaking in some part, although severe shocks have seldom visited the eastern slope.

The volcanoes nearest the cities of Arica and Arequipa are of great height; *Sahama*, near the former, being 23,914 feet, while *Miste*, near the latter, is 18,877 feet high, and frequently in gentle eruption.

With such an array of terrible results, it would be hard here to insist, with any chance of being believed, that earthquakes are, by no means, nuisances, and, that on the contrary, they are portions of God's operations in Nature most beneficial and useful. The tides of the ocean are useful, that every one knows, although they leave bare and pestilent marshes and flats; and these irregular tides of the land have none the less their uses in breaking up and altering the surface of the earth, changing watercourses, altering the shoreline, and in other ways, whose description can hardly be condensed into the limits of this article.—*American Naturalist.*

JOHN BRIGHT.

John Bright, in a speech at the Birmingham Chamber of Commerce on the 2d ult., thus alluded to the United States.

We are not two nations, and we are not two peoples. They are of our own flesh and blood. They have what we have gained in this country. They have our own freedom, which, perhaps, they have put into a different shape, and which in some respects they may have extended. I hold that they are not aliens at all, but that they are American people. I am not sure that they are not now, but they are about to be what I may call the greater branch of this great race. I recollect once, in your Town Hall, giving some statistics with regard to America which nearly astonished me. I found that in the fifteen years following 1846 two millions and a half of men, women, and children had removed from the United Kingdom to the United States; and if at that time you added together the populations of most of our great towns, they would not amount to more people than emigrated from the United Kingdom to the United States in those fifteen years. And, then, is anybody to tell me that we are two nations in the sense of hostile or jealous feeling towards each other? And as one of their poets said, speaking of them—

"Her latch-string never was drawn in
Against the poorest child of Adam's kin,'

and he knows, and no one knows better than I do, of these two and a half millions of persons, that their condition in the United States is much better than it was in this country, and that there they were raised from a position of penury and suffering which in this country drove them to leave our shores. (Hear, hear.) Now, with regard to the United States, not as Mr. Lloyd speaks of them, for I am sure he did not mean it in the sense I should. He speaks of them as foreigners. The United States are still free colonies of this country—(hear, hear)—and we should be proud of their freedom, their wealth and their influence. The Americans partake a great deal of the renown of this country, because their ancestors were our ancestors; and why should not we take credit of some of the great things that they are doing. They have some men that have written histories that we read with great pleasure—Prescott, Bancroft, and Motley. Our historians in England are not superior. They have poets, too—Bryant, one of the oldest, Longfellow—(cheers)—Whittier, and Lowell. They have artists, too—Powers and Story; and painters—Church and Bierstadt. (Cheers.) If you happen to see the landscapes of these men, you will find there is very little in England to equal, and nothing to surpass them. (Cheers.) And they have that, too, to which Mr. Field has made reference: wonderful inventors. (Hear, hear.) Every American I meet has a patent—(laughter)—and some of their patents and inventions are of the greatest value. I might ask a friend of mine I see beside me, who knows a great deal of the most influential newspapers in this country, and he will tell you they are all printed by a machine of American invention; and, need I point out, that most admirable invention which saves the lives of thousands of women in all parts of the globe—the sewing machine. (Applause.) And, then, they have done another thing; they have established schools—(cheers)—the doors of which are thrown open to boys and girls in the whole country; and in these schools they have not only taught their own population, but they have taught all Europeans, all the world, the value and necessity of instruction to the people of every free country—(cheers)—and I say, if the world owes all this to America, let us have a share of it, and resist altogether the notion that we are two nations; and the notion that shall make it impossible that we shall be rivals—as we have been heretofore, shall make war to cease between us. (Cheers.) They share in the glories of our past history, and I am greedy enough to wish to share in the glories of the present, and the much greater glories of their future history. (Cheers.) We have no jealousy of them. We are delighted with their success; we hear of their changes of Ministry and their Parliamentary difficulties, and we are glad to see they are getting on in the rough road of political freedom as we are here. (Cheers.) Canada lies alongside of the United States—the same ocean rolls between us—but we never think of Canada as being a different nation at all, or as having different interests from ourselves. (Cheers.) And I should like to know why it is, because George III. was very stupid, his Ministers were very criminal: (Laughter.) I should like to know why it is that, because, instead of having, as at that time, a Government appointed by the English Crown, they now appoint their own President by a grand system of election over 36,000,000 of people, that should make such a great difference between them and us, seeing that we are still one race, and that in all which bears upon the amity of the two peoples they are really the same people as ourselves. (Cheers.) Now what we have to do is this, to get rid of a certain foolish jealousy, which we islanders have been taught to entertain, of almost every other people. (Cheers.) We may have continual rivalry in government, but I would like to have something like a community of kinship. (Cheers.) Now, we are here in the very heart of England—the capital of the Midland

Counties—and in some respects more than the capital of the Midland Counties, because there can be no doubt that the opinion of Birmingham has great influence upon the opinion of a much wider area than is included here. And let us, then, endeavor from here, if we can, to help one—a new idea, which is that the American people and our people are the same people—(loud cheers)—and that every man, be he a Member of Parliament, a mere private citizen, a Minister of State, or public writer, who endeavors to create jealousy between these two nations, is an enemy not only to those two nations, but is an enemy to the human race. (Loud cheers.)

SCIENTIFIC DARING.

In our early days, when steam, as a motive power, was rejected with distrust, and the prospect of land travel by its agency was considered chimerical, the navigation of the air with balloons was contemplated as highly probable. The experience of the aeronaut, however, is still marked by successive disappointments. We clip the following from "*Once a Week.*"

"One dull day in August, just after noon, a balloon rose in the air at the foot of Cleed hills, on the western edge of the central plain of England. It was inflated with the lightest of gases which chemical skill could produce, and it rose with surprising velocity. A mile up and it entered a stratum of clouds more than a thousand feet thick. Emerging from this, the sun shone brightly on the air-ship; the sky overhead was of the clearest and deepest blue, and below lay an immeasurable expanse of clouds, whose surface looked as solid as that of the earth, now wholly lost to view. Lofty mountains, and then deep, dark ravines, appeared below: the peaks and sides of those cloud mountains next the sun glittered like snow, but casting shadows as black as if they were solid rock. Up rose the balloon with tremendous velocity. Four miles above earth a pigeon was let loose; it dropped down through the air as if it had been a stone. The air was too thin to enable it to fly. It was as if a ship laden to the deck were to pass from the heavy waters of the sea into an inland unsaline lake; the bark would sink at once in the thinner water. Up, up, still higher! What a silence profound! The heights of the sky were as still as the deepest depths of the ocean, where, as was found during the search for the lost Atlantic cable, the fine mud lies as unstirred, from year to year, as the dust which imperceptibly gathers on the furniture of a deserted house. No sound nor life—only the bright sunshine falling through a sky which it could not warm.

"Up—five miles above earth—higher than the inaccessible summit of Chimborazo or Dawagiri. Despite the sunshine, everything freezes. The air grows too thin to support life, even for a few minutes. Two men only are in that adventurous balloon—the one steering the air-ship, the other watching the scientific instruments, and recording them with a rapidity bred of long patience. Suddenly as the latter looks at his instruments, his sight grows dim; he takes a lens to help his sight, and only marks from the falling barometer that they are rising rapidly. A flask of brandy lies within a foot of him; he tries to reach it, but his arm refuses to obey his will. He tries to call on his comrade, who has gone up to the ring above; a whisper in that deep silence would suffice—but no sound comes from his lips—he is voiceless. The steersman comes down in the car; he finds his comrade in a swoon, and feels his own senses failing him.

"He saw at once that life and death hung upon a few moments. He seized, or tried to seize, the valve, in order to open it, and let out some of the gas. His hands were purple with intense cold—they are paralyzed, they will not respond to his will. He seized the valve with his teeth; it opened a little—once, twice, thrice. The balloon began to descend. Then the swooned marksman returned to consciousness, and saw the steersman standing before him. He looked at his instrument—they must have been nearly eight miles up; but now the barometer was rising rapidly—the balloon was descending. Brandy was used. They had been higher above earth than mortal man or any living thing had been before. One minute more of inaction—of compulsory inaction—on the part of the steersman, whose senses were failing him, and the air-ship, with its intensely rarified gas, would have been floating unattended, with two corpses, in the wide realms of space."

THE EUCALYPTUS.

We have on a previous occasion called the notice of our readers to this remarkable Australian tree, which, attaining a height of nearly five hundred feet, exceeds in this respect the far-famed "big trees" of California. Attention has recently been directed to the great economic value of the tree, its extreme rapidity of growth, the compactness of its fibre, and its adaptation to arid and waterless regions of the warmer portions of the globe; and the Italian Government is at present engaged in introducing it into that kingdom, hoping thereby to restore a forest vegetation to the denuded summits and ridges of the mountain chains. It has already been tried in Algiers, where a tree fifteen years old

shows the volume and all the qualities of an oak of one hundred, and a seed planted three years ago has now furnished a tree four feet in circumference at the base. The leaves exhale a delightful fragrance, and are said to exercise a decidedly anti-miasmatic effect. The bark of the tree is hard and very rich in tannin.—*Ledger.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 2, 1869.

THE ROLLING YEAR.—Another annual journey, in harmony with the law of the universe! Our planetary globe, although it is the scene of passions, emotions, actions and events so thrilling to its denizens, and the theatre of the sublimest, most stupendous fact ever known to man, or, as we conclude, to the angels who continually desire to look into it, is merely microscopic in magnitude to an eye that could contemplate space, or even when compared to the worlds which Astronomy reveals. Yet it rolls on through ether, revolving upon its axis daily, and continuing, though paralytic with earthquakes, annually to circle the sun. Moving in obedience to the attraction of that orb of day, it takes a grander march, as he and all his fellow suns and all their satellites, yielding to "the sweet influences of Pleiades," revolve around Alcyone in an orbit of vastness inconceivable. And thus the system of which our sun and its belongings are but a humble part, seems stationary in the heavens, though advancing [see Macmillan's Essay in last volume of *Review*, p. 268] at a rate of 422,000 miles each day, "in an orbit which it will take many thousands of years to complete."

"So vast is the orbit of our system," [says the same writer,] "that from the creation of man to the present day, we have described but an infinitesimal arc of it. Our annual progress, though expressed by a hundred and fifty millions of miles, would appear, if viewed from the nearest fixed star, as little more than one-third of a second of space. We know not how long our race may exist in this world; but if it be destined to outlive the completion of this vast course, strange and unimagined glories will be revealed to future generations; and ever as our system rolls on through space, it will pass into new collocations; new suns and systems will advance, open out their splendors, and fill the sky with their glory, and then recede; so that, as time advances, the human race, in the retrospect of this vast ærial journey, will have a higher conception than is now possible of the boundless domains and the inexhaustible riches of the Infinite God."

"These are Thy glorious works, Parent of good!
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!"

With David we say, "Such knowledge is too wonderful for me!" But when we contemplate, with our faint powers of thought, the infinity which God superintends in every part, how do we feel our own insignificance! With what adoring emphasis do we exclaim, "What is man that thou art mindful of him!" And how reverently do we add, as we experience the unspeakable gift which He went away to send us—"or what is the Son of man that thou *visitest* him!" How well has the Russian poet written:

"Heaven's unnumbered host
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom—in the balance weighed
Against thy greatness—is a cypher brought
Against infinity! O what am I then? Naught!
Naught! But the effluence of thy light divine
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy Spirit shine,
As shines the sunbeam in a drop of dew!"

How insignificant is a mere drop of dew. Yet what glory irradiates it when shined upon by the great luminary from which the vast planets receive their light. And though it becomes us in true humility to feel our littleness and unworthiness of the inshining of the Sun of Righteousness, yet when we know that his Spirit can be ours if we ask aright,—that if we but open our hearts he will come in,—how shall we not rejoice as drops of dew to be shined upon,

"and if the night
Has gathered aught of evil, or concealed,"

to have the light make manifest, to have our sins set in order before us, that we may go penitently to Him who can make us clean, "having no part dark," and who, in amazing condescension, suffered death that we, being redeemed through his blood, might come unto the Father by Him.

It is possible to err, not in too humble an estimate of our puny selves, but in undervaluing this world, the creation of infinite wisdom, and this race, the object of infinite compassion, mercy and love. Because we are finite, we fail to comprehend the infinite Father and Author of all. Why should we think that

our earth, although comparatively but a speck in space, is less interesting to the Infinite Mind than the most spacious world that ever sprang from His forming hand? Was not this planet made perfect? Did He not pronounce it good? Is it not ever under His superintendence? What part of it has He overlooked or slighted? A man who has multifarious concerns to superintend, necessarily is neglectful of something—but He who is infinite in all His attributes, "fainteth not, neither is weary." The amazing revelations of the microscope give us no clue to any limit even in minuteness; nor can we doubt that God is present in His perfect wisdom, in the smallest atom, controlling its interests with as much completeness as though it were the sole object of His care. We look, then, at the heavens and exclaim: "What is man!" We look at Calvary, and perceive the dignity and value of a human soul, in the unerring estimate of Him "who hath measured the waters in the hollow of his hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure, and weighed the moutains in scales and the hills in a balance."

Another year has rolled over our race, replete with bountiful providences, and with mercies new every morning: and now

"Again the shadow moveth o'er
The dial plate of time."

The merchant starts afresh with blotter, day book and ledger, and, in an actual or figurative sense, almost every one turns over a new leaf. It is an era to date from. Even to the careless and superficial, the present point of time is likely to be felt as an epoch,—a "pausing moment." We step from the old year into the new, and we know that we are gliding on a "stream that knows not rest,"

"Still wafting onward all to one dark silent port."

When 1868 opened upon us, we sighed to think how our planet was impoverished by the passing away of so many of those whom the Lord had conspicuously dignified, and who seemed so necessary to us and to the Church. Since then, how many who on last New Year's day shared in our pensive feelings, have been taken from our sight and added to the firmament. As the hand of disease was placed upon them successively, how we shrunk in dismay at the thought that these could die! How difficult it seemed to realize that we could spare them, and pursue life's journey and perform its duties, without their pleasing companionship and their valued counsels! We scarcely believed, when the year opened and our sense of former bereavements was so keen, that there still remained such men of mark as those whose dear familiar presence was a matter of course, but who have since been gathered to the just of all generations. How solemn and how touching our obituary record! What pillars have been removed to the upper temple! What men of public prominence, and what precious links in the chain of private affection have disappeared from mortal sight! And yet how conspicuous through all has been the goodness and the wondrous mercy of Him who, "having loved his own, loved them to the end!" And now we enter upon another history-making year, unconscious of the future, yet certain that those who at its close remain to take a retrospect, will have marked many changes and startling events. Who of us will continue until then in "the earthly house of tabernacle?" Who of us has realized that if this were dissolved, "we have a building of God," "eternal in the heavens?"

The Israelites, when they looked back into past years, missing from their midst the fathers and the prophets, felt that the past was linked to the present, for the object of their adoration was "the God of Abraham, of Isaac and of Jacob." We too have been bereaved of fathers and prophets,—of judges and counsellors, of brothers and sisters in Christ, in each of whom was some combination of excellencies which we do not expect to see in another. What consolation have we in our bereavement, that is not embodied in the phrase—"the God of our fathers?" Both theirs and ours! What had they been without the gifts with which his gracious hand is still full, and which he will give to successors. There is no waste in his economy. His gifts do not perish when the holders of them die. Shall we not learn, even from the bereavements and sorrows of the past year, to forbear more tenderly, to cherish more kindly, to love more purely those who still remain, who fully share with us in ownership of the past, in aspirations for the future, and in the responsibilities of the present? Why should we fail

to see, all around us, lively stones for whom there is a place assigned in the building? Why do we not recognize our fellow members of the body? How shall we say to any one—*we have no need of thee*—or wait until our brethren have fallen on sleep, before we admit that they are chosen vessels unto the Lord? "Strengthen the things that remain,"—is an injunction that can only be complied with, as we are enabled to keep the unity of the Spirit in the bond of peace. Let us then lay aside "all superfluity of naughtiness"—for such truly is the party-spirit which scatters and divides; let us "cherish the little good in all,"—forsaking strife and narrowness for "the more excellent way" which the apostle so eloquently exalted.

And let us one another hold
As beings of a day,
Passing away—
Soon, soon to be enrolled
With those *to be remembered*, who depart,
And leave no trace on earth, save in the mourner's heart.

Our Dumb Animals.—This is the name of a neat *Monthly*, most amiable in its intent, and well conducted. It utters an intelligent plea for creatures whom God created for happiness. To maltreat them, is to insult their benevolent Maker. To care for them, to protect them from wanton abuse, is an act that must surely be acceptable in the Divine sight. If Providence, in consummate wisdom, has formed them with capabilities of great physical enjoyment, and furnished abundant means for their pleasure, is it not a sin against Him to subject them to needless suffering?

The journal above mentioned, (which is published at 46 Washington Street, Boston, price $1.00 per annum in advance,) abounds in incidents and arguments illustrating the duty as well as the policy of kindness and mercy to all the creatures to whom our merciful Father has given the boon of life. We need the influence of such a periodical, to stimulate gentle-hearted citizens to interpose between brutes and brutal men.

The following instance, of recent occurrence, for which we have a credible voucher, will serve to show the impolicy of the wickedness too often practiced toward animals.

A hack-driver, familiarly known to many of our citizens, waited daily for custom at one of the principal depots of Philadelphia. He was of a hard, cruel disposition, the effects of which were painfully felt by the dumb but not senseless creatures upon whom he depended for his daily bread. When the throng of newly-arrived travellers had all passed from the trains without his securing "a job," his disappointment irritated his temper, and he would vent his rage by beating his horses in the public street, responding only by oaths to the remonstrances of humane spectators. Our informant, a respectable citizen, before whose place of business these revolting scenes occurred, having for a considerable time missed this driver from his usual stand, found, after inquiries, that he went at night into his stable, and one of the horses who had so often felt his unmerited cruelty, seized him with his mouth, by his long bare neck, and thus held him till he was choked to death. Thus did Justice adapt the punishment to the crime. As he had sown, he reaped. The name we suppress—the anecdote we tell, for the lesson it conveys. This horse was susceptible of gratitude and love. He was capable, also, of memory and revenge. By many deeds of gentle obedience, he had served his reasoning but unreasonable master, but receiving no good requital, he was at length actuated by despair and the instinct of self-preservation.

DIED.

RUSSELL.—On the 1st of Twelfth month, 1868, at Dublin, Henry Russell, for many years one of the Correspondents of Dublin Yearly Meeting, aged nearly 69 years. Interred on the 4th at Temple Hill, Blackrock.

BATEMAN.—On the 27th of Tenth month, 1868, of pneumonia, at the residence of her brother John T. Bateman, Hannah Bateman, in the 53d year of her age; a member of Cincinnati Mo. Meeting, Ohio.

MARMON.—On the 17th of Twelfth month, 1868, Zilpah, wife of Joshua Marmon, in the 63d year of her age; a member of Goshen Mo. Meeting, Ohio. In the departure of this very dear Friend, the Society of which she was a member, and for many years an honored elder, has sustained a loss that will be deeply felt. A humble assurance is felt that our dear Friend has been gathered to the fold of heavenly rest and peace, with those who stand at the right hand of God, singing praises to the Lamb.

BOGUE.—At his residence in Cass Co., Mich., on the 11th of Tenth month, 1868, Stephen Bogue, an esteemed member of Birch Lake Monthly Meeting, aged 78 years. He settled in Michigan when it was almost a wilderness, braving with much energy the privations of a new country, evincing his love for Truth by frequent journeys of 200 miles to attend Indiana Yearly Meeting. He was liberal to the poor,

and a true friend to the oppressed. A lover of the Bible, he bestowed little interest upon other books, and it is believed that its holy precepts were stored in his heart. Next to this, *Friends' Review*, to which he was for many years a subscriber, shared his interest. He expressed his willingness to depart whenever his time should come, and being through Divine grace made ready for the blessed change, he passed peacefully to his rest.

GRUWELL.—On the 23d of Fourth month, 1868, at the residence of her son in-law Joseph Hawley, Alice Gruwell, widow of Timothy Gruwell, in her 92d year; a member, and for upwards of forty years acceptably an Elder of Marlboro Monthly Meeting, Ohio. In her daily walk she exemplified simplicity and humility, and the character of a practical Christian and consistent Friend; both by precept and example enforcing the paramount importance of laying up treasures in heaven. Her mental faculties lost little of their meridian vigor, and her physical activity and health were remarkable, until her last brief illness. She imparted much wholesome counsel and many tender admonitions to her children and friends, often saying, "Do all things in the fear of the Lord." Remarkable to the last for brightness and fervor of spiritual life, it is believed that over her "the second death shall have no power." She was daughter of Wm. and Mary Pennock, and was born in Chester Co., Pa., in 1776.

MOORE.—At the residence of her son Wm. Butler, near Iowa Falls, Iowa, Louisa, wife of Shields Moore, aged 66 years; a valued member and Elder of Plainfield Monthly Meeting, Indiana. She was a mother in Israel, and a diligent attendant of religious meetings, in which duty she strove to encourage her friends. She was concerned to promote a religiously guarded literary education, and exerted influences for good, in the withdrawal of which the Church sustains a loss. The exposure incident to a journey to Iowa caused a pulmonary disease which precluded her return to her home. Her interment took place at Plainfield, a large and solemn meeting being held on the occasion, at the close of the Quarterly Meeting.

HAWXHURST.—At Poughkeepsie, on the 11th of Twelfth month, 1868, Phebe W. Hawxhurst, aged 83 years; an esteemed member and Elder of New York Monthly Meeting.

JONES.—At West Milton, Ohio, on the 13th of Sixth month, 1868, Mary Ann, wife of Eli Jones, and daughter of Smith and Rachel Gregg, (the latter deceased,) in the 20th year of her age; a member of West Branch Monthly Meeting, Ohio. She bore an ample testimony to the great truth, "My grace is sufficient for thee," and died in the triumph of living faith.

MENDENHALL.—In Richmond, Ind., on the 20th of Eleventh month last, Chas. W. Mendenhall, son of John and Hannah Mendenhall, (the former deceased,) in the 21st year of his age; a member of White Water Monthly Meeting. A few years since, while a student at Earlham College, he was awakened to a sense of his sinful condition, and, in answer to prayer, realized the forgiveness of his sins. Upon again mingling with the world, through want of watchfulness he became cold and unfruitful; but during his last illness, which was protracted, while enduring much bodily suffering, he was enabled earnestly to seek and find acceptance with his heavenly Father, and said, with much feeling, "Bless the Lord, I feel that my sins are forgiven." His close was peaceful and full of hope.

Quarrels do not last long, when the fault is but on one side.—*Rochefoucault.*

Correspondence.

Bush Hill, N. C., 12th mo. 21, 1868.

Dear friend William J. Allinson.—Doubtless thou wilt remember that at North Carolina Yearly Meeting there was a committee appointed called a "Central Bible and Tract Committee." That committee has met and organized by appointing Dr. J. M. Tomlinson, Secretary, and M. Hammond, Treasurer; the office to be at Bush Hill. They appear to be determined to do something worthy of the cause. Certainly there is a great field open for this kind of work within the limits of this Yearly Meeting. Their means are limited, and their operations must necessarily be so, unless they can receive donations of money, bibles and tracts from their friends more abundantly blessed with worldly goods. None but those who have traveled over the field can realize what a great need there is for bibles, and how much good might be done with suitable tracts.

Our schools are in a flourishing condition. There is an increasing interest manifested on the part of parents and children; And the moral and religious feeling in the different schools is an encouraging feature in the work. I thought this much might be interesting to thee. Thy attached friend,

Allen Jay.

P. S.—Packages could be sent as freight to High Point, N. C., care of Railroad Agent, Portsmouth, Va.

Freeport, Harrison County, Ohio.—I believe there are many Friends in moderate circumstances who would be glad to go where they can obtain cheap homes, if they could do so without being deprived of the advantages of meetings and schools. This purpose might be accomplished by colonizing. Such persons may be brought into communication by writing to the subscriber. Address as above.

J. S. Baily.

MISCHIEF BY THE BARREL.

A story is told of an Indian, who, looking very eagerly at a barrel with which a wagoner drove up to the door, asked a bystander if he knew what was in that barrel. "Whisky, I guess," said he. "No," said the Indian, "there are a thousand quarrels and fifty fights in that barrel."

Few men would have the hardihood to put in circulation a barrel of whisky, if they could follow each quantity to its place of mischief.—*Temperance Watchman.*

"A man may mend his faults with as little labor as it requires to cover them."

For Friends' Review.

EARLHAM COLLEGE.

As it is but recently that a change has been made in the time of opening and closing the sessions of this institution, it may be well to remind Friends that the next term will open on 17th of Second month, 1869. Our late President, Barnabas C. Hobbs, has retired from his position here in order to assume the duties of the first educational office in the State, and his wife, our present efficient matron, remains till the close of the present term, only at the urgent solicitation of the committee.

In view of this, the committee were favored to get the consent of Walter T. and Susan M. Carpenter, to serve the College as Superintendent and Matron for the ensuing year; and as our present Governess also resigns her charge with the close of this term, Charlotte Davis is expected to take her place.

We believe the institution, both in the preparatory and collegiate departments, deserves a more liberal patronage from the Society of Friends than it now receives.

The price of board and tuition may seem high, and doubtless, in these times when money matters are rather close, there are those who would be glad to avail themselves of the benefit of the institution who do not feel able to keep their children here for any considerable time. But, after all, the entire cost, including tuition, is little, if any, more than what the board, washing, fuel, lights, &c., *alone* would cost for the same length of time.

No care or labor will be withheld that can be extended with the means at hand for the health and comfort of the inmates, or for their progress in study, or their growth in piety. The health of the institution is very good. After considerable observation, it would seem quite safe to say that if we should now go to the several homes of our students and select from them one hundred and fifty of the healthiest, that we should find more time lost from ill health in the aggregate *there*, than we find among the same number *here*.

As in all institutions of learning, there will be some whose health will wane, not so much, as a rule, from too great application to study, as from ignorance or negligence in the management of the body with reference to proper exercise, &c.

But our lists for the past ten years would probably show a larger number whose health has been improved than impaired, by their stay here. It is as clear as observation can well make it, that those who remain here for years have a better average of health than those who remain for only a few months.

Considering the imprudence of many young people in exposing themselves at times to too great heat on the one hand, and too great cold on the other, in sitting or reclining on the damp earth when warm and weary with exercise, in going from warm rooms into the cold air with insufficient protection, in walking on the wet, thawing ground with thin shoes, &c., &c., the wonder is *not* that there is so *much* complaint, but rather that there is so *little*. A board of officers cannot watch against and in a few months break up the habits of years. Let it be a part of the early education of our children to guard them against all forms of imprudence that are opposed to physical, intellectual and moral culture.

One of the great demands of our religious Society at the present time is higher culture. True, it is a matter of religious principle with us to educate all our children, and perhaps in no religious denomination is a knowledge of the common branches more generally diffused than in ours, but we are sadly deficient in higher scholarship. It is not expected that all in any denomination can be highly learned, and we most fully admit that if all were, it would do nothing for the cause of Christ without the sanctifying and guiding power of His grace. But if we would hold the place to-day which we ought to hold among other branches of the Church and before the world, there is one important *instrumentality* which we must not neglect. The utility of our bodies depends on their strength and on our knowing how to put forth that strength to advantage. So of the mind; but in order for its strength and development, it, too, must have its food, long and properly administered, and its faculties trained to use by persevering and well-directed exertion.

This would give us more clear-headed men and women, who could think connectedly, and who, out of the fulness of large and liberal minds, could speak and write with force and clearness; and withal, beautified with that humility which accompanies true merit, and "strong in the grace which is in Christ Jesus."

In order to the accomplishing of such work as this for our children and for society, we must secure for them thorough and accurate training in the rudiments, and then liberally patronize higher institutions of learning. In reference to the former duty, no greater mistake can be made than to think and act as though it was a matter of indifference who has the training of children during their *first* school days.

Leaving out Iowa Yearly Meeting, which is founding a college within its own limits, and Earlham, in the centre of three large Yearly Meetings, is the only Friends' institution west of the Alleghenies which affords a course of collegiate instruction and grants to such as complete the course testimonials of

scholarship. This it has done successfully and creditably in more than thirty instances within the past six or seven years, as we are willing the works of those now engaged in various pursuits, but chiefly in teaching, should testify.

Friends, we are able to patronize Earham more liberally, and our Society and the West need the influence of its training; and the constantly growing number of good schools here and there, designated as Quarterly Meeting schools, high schools and academies, ought to furnish numbers of well-trained pupils prepared to enter at once upon the college course successfully and creditably.

We by no means wish those who are not in religious profession with us to be excluded from Earlham, for then we would lose *some* of our best students; but it is a fact needing no discussion here that it was built *by* Friends *for* Friends, and considering the crying need among us for more thorough scholarship, we ought to keep Earlham and Haverford constantly full.

Fathers, put the fortunes some of you are saving for your children to spend, on their *minds*, and both they and you will receive richer blessings in theend.

We wish such students, and only such, whether from within or without the Society, as love order and have a thirst for knowledge, and who count it a privilege to attend an institution of learning.

One thought more. Earlham affords facilities for a more thorough and complete course of instruction in Biblical and kindred studies than any institution we know of in the West, save in those colleges that have departments professedly theological. Our course of religious instruction is, however, to be yet more complete at an early day.

JOSEPH MOORE.

From the N Y. Pocket Almanac for 1869.

AN INCIDENT.

During the late rebellion the Confederate army burnt the town of Hampton, Va., as they left it, to prevent the Union troops, who were approaching, taking possession of the houses for winter quarters. Soon afterwards, a gentleman was riding through the deserted streets and heard the voices of children, but saw no one; all the white inhabitants of the town had fled with the Confederate army, and the blacks were employed around the camp beyond the town. He stopped his horse and listened, then advanced in the direction from which the voices seemed to come, and looked within the four blackened walls and half-burnt wood-work of what had been a lordly mansion. There he saw forty negro children sitting on heaps of stone and charred wood, rejoicing, and singing "The Christian's Home." They added the last stanza.

THE CHRISTIAN'S HOME.

I have a home above,
From sin and sorrow free;
A mansion which eternal love
Designed and formed for me.

My Father's gracious hand
Has built this sweet abode,
From everlasting it was planned,
My dwelling place with God.

My Saviour's precious blood
Has made my title sure;
He passed through death's dark raging flood
To make my rest secure.

The Comforter is come,
The Earnest has been given,
He leads me onward to the home
Reserved for me in heaven.

Bright angels guard my way;
His ministers of power,
Encamping round me night and day,
Preserve in danger's hour.

Loved ones are gone before,
Whose pilgrim days are done;
I soon shall greet them on that shore
Where partings are unknown.

But more than all I long
His glories to behold,
Whose smile fills all that radiant throng
With ecstasy untold.

That bright, yet tender smile,
(My sweetest welcome there)
Shall cheer me through the little while
I tarry for Him here.

Thy love, thou precious Lord,
My joy and strength shall be,
Till Thou shalt speak the glad'ning word
That bids me rise to Thee.

And then, through endless days,
Where all Thy glories shine,
In happier, holier strains I'll praise
The grace that made me Thine.

Before the great I AM,
Around His throne above,
The song of Moses and the Lamb
We'll sing with deathless love.

There is no sorrow there!
There is no sorrow there!
In heaven above where all is love,
There is no sorrow there!

STEPHEN GRELLET.

GRELLET, the glorious river of thy life
Has reached its goal in the immortal sea!
Thine was the power of conquest—not the strife;
For God, to do His pleasure, worked in thee—
Prepared and blessed thy labors; and thine eye
Was ever to thy Master; and thy soul
O'erflowed to all with His reclaiming love.
In thee were joined the Eagle and the Dove—
As a brave torrent, born in mountains high,
Leaps through romantic gorges, scorns control,—
Wast thou, till God's sweet voice overcame thy soul,
And led thee through the wide world's winding vales,
Where cot, and dungeon, and the kingly hall,
Heard, in thy Saviour's name, thy bold, love-pleading call!

1855. *Life Lyrics by Edward Brown.*

By ignorance is pride increased:
Those most assume who know the least.—*Gay.*

Youth's Department.

The Terrible Bashikouay. March of an Ant Army.—They Build Bridges.—They Enter Houses.—Their Habits. By PAUL DU CHAILLU.

(Concluded from page 287.)

It is said that now and then a man is put to death in the following manner. He is tied to a tree which is in the path of this bashikouay army. What a terrible death it must be!

Every animal that lives on the line of march where they have spread is pursued, and, though instinct seems to indicate the forthcoming danger, many are caught. In an incredibly short space of time the mouse, the insect, and many small animals are overwhelmed, killed, eaten, and their bare skeletons only remain. If they ever get into a fowl-house, it is all over with the fowls. The ants seem to understand and act upon the tactics of Napoleon, and concentrate with great speed their heaviest forces upon the point of attack. They must certainly understand each other; but how, we shall never be able to know. Surely there must be commanders for these vast hordes of soldier-ants, for when in a line on the march not one will leave the ranks, even though the insects, which they would devour in an instant when spread for a raid, are close by. It is but seldom that they are able to capture antelopes, for these animals run away too fast for them.

As I have said before, they travel night and day. Many a time some of you who have perused my books may have read that I have been roused from sleep and obliged to rush from the hut, sometimes into the water, or at other times have been obliged to protect myself with fires, or by spreading hot ashes or boiling water around me. Often I have suffered terribly from their advanced guard, who had got into my clothes, and who would not get out, and soon managed to get on my body.

When they enter a house they clear it of all living things. Roaches are devoured in an instant. Rats and mice spring round the room in vain. An overwhelming force of ants kills a strong rat in less than a minute or two, and in an incredibly short time, despite the most frantic struggles, its bones are stripped. Every living thing in the house is devoured. Centipedes, scorpions, small spiders cannot escape, and of this I was glad. They will not touch vegetable matter. Thus they are in reality very useful; for without them the insects would become so numerous that man would not be able to live. I always rejoiced when they got hold of a serpent, though these are pretty shy, and manage generally to get out of the way, except when they are in a state of torpor.

When on the march the insect world flees before them, and, as you have seen in the beginning of the chapter, I had the approach of a bashikouay army heralded to me by this means. Wherever they go they make a clean sweep, even ascending to the top of many small trees in search of bird's-nests, and to devour the young of caterpillars. They pursue their poor prey with an unrelenting fury, and seem to be animated with the genius of destruction. Their manner of attack is by an impetuous *leap*. Instantly the strong pincers are fastened, and they only let go when the piece seized upon gives way. If they were large they would certainly be the most fearful creature man could ever encounter, and they would destroy all the living creatures of the forest.

When on their line of march they often find little streams—which of course are not very wide; they throw themselves across and form a bridge, a living bridge, connected by two trees or high bushes on opposite sides of the stream. This is done with great care, and is effected by a great number of ants, each of which clings with his fore-claws to his next neighbor's body or hind-claws. Thus they form a high, safe bridge, over which the whole vast regiment marches in regular order. If disturbed, or if the bridge is broken by the violence of some animal, they instantly attack the offender with the greatest animosity.

To find the place for these bridges must require a good deal of sagacity. By one way or another they find a spot where on each side there is a branch of a tree, almost always a dead one, that has fallen on the ground, and which overlaps the stream. Often in falling this tree has broken in two pieces, and the piece on the other side almost joins it. The branch on the farther side must be lower on the ground, so that, as they form the bridge, they begin it from the higher side.

These bashikouay do smell things a long way off, and they are guided by their sense of smell. They are quite large, often the ordinary-sized ones being half an inch long, and are armed with very powerful fore-legs and large strong jaws, or nippers, with which they bite. The head is almost if not quite as large as the body; the large ones are almost one inch in length. The kind of which I have spoken is dark brown in color, but I have found in the mountains of the interior a somewhat larger species, almost black, and intensely voracious. Besides these two there is still another species of bashikouay, which I have only met two or three times in the mountains south of the equator. It is of a

great size, at least double the size of the one I have just spoken to you about. The body is grayish-white in color, the head of reddish-black; its fangs are very powerful, and it is able to make a clean bite out of one's legs. It is thus a very formidable animal, but fortunately its motions are not as quick as those of its fierce brother; for if they were, I do not know what would become of a man in the midst of such an army. It does not march in such vast armies, nor does it precipitate itself upon its prey with such an irresistible fury. In its motions it is almost sluggish. They do not invade villages, or climb trees in pursuit of prey, and they are not so voracious as their fellows before mentioned. If they were, they would doubtless clear the country of every living thing, for they are much more powerful. They are, in fact, to the other ants what whales are to fish. If as ferocious, they would depopulate the country, and would themselves have to starve and then disappear.

Now I have told you about the bashikouay, and feel that I could tell you more; and you may rely implicitly on what I have said, for what I have written is from very close observation. I wish this record of the bashikouay to stand.

Some day civilization may reach Equatorial and Central Africa; then the forest will give place to open fields, and the bashikouay ant will disappear, for it cannot bear an open country. Such is the order of nature which God has created, that when a race of men or beasts has gone it will never come back. The mastodon, and those gigantic animals and reptiles which once were, have never reappeared.

THRILLING INCIDENT.

At a Temperance meeting in Philadelphia, some years ago, a learned clergyman spoke in favor of wine as a drink, demonstrating it quite to his own satisfaction to be spiritual, gentlemanly and healthy. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. Permission being granted, he spoke as follows:—

"A young friend of mine," said he, "who had long been intemperate, was at length prevailed on, to the joy of his friends, to take the pledge of entire abstinence from all that could intoxicate. He kept his pledge faithfully for some time, though the struggle with his habit was fearful, till one evening, in a social party, glasses of wine were handed round. They came to a clergyman present who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine and justify it so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid and downward course, he died of *delirium tremens*—a raving madman!" The old man paused for utterance, and was just able to add: "That young man was *my only son*, and the clergyman was the *Reverend Doctor who has just addressed this assembly.*"—*Temperance Watchman.*

THE CONTRAST.

When Joseph Sutcliff was near his last hour, he said: "I have been thinking of the difference between the death of Paul and of Byron. Paul said, 'The time of my departure is at hand; but there is laid up for me a crown.' Byron said:

'My days are in the yellow leaf,
The flower, the fruit of life, is gone;
The worm, the canker and the grief
Are mine alone.'"

—*Christian Neighbor.*

CHRIST'S SYMPATHY.

If Jesus came on earth again,
And walked and talked in field and street,
Who would not lay his human pain
Low at those heavenly feet?

And leave the loom, and leave the lute,
And leave the volume on the shelf,
To follow Him, unquestioning, mute,
If 'twere the Lord himself?

How many a brow with care o'erworn,
How many a heart with grief o'erladen,
How many a man with woe forlorn,
How many a mourning maiden,

Would leave the baffling earthly prize,
Which fails the earthly weak endeavor,
To gaze into those holy eyes,
And drink content forever!

His sheep along the cool, the shade,
By the still watercourse He leads;
His lambs upon His breast are laid:
His hungry ones He feeds.

And I, where'er He went would go,
Nor question where the path might lead,
Enough to know that here below
I walked with God, indeed!

If it be thus, O Lord of mine,
In absence is Thy love forgot,
And must I when I walk repine,
Because I see Thee not?

If this be thus, if this be thus,
Since our poor prayers yet reach Thee, Lord;
Since we are weak, once more to us
Reveal the living Word!

O nearer to me, in the dark
Of life's low hours, one moment stand,
And give me keener eyes to mark
The moving of Thy hand.

Selected.

FORMATION OF CHARACTER.

Have you ever noticed an icicle as it is formed? You noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clean, and sparkled brightly in the sun; but if the water was slightly muddy. the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little

thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be a final deformity and wretchedness.—*Christian Neighbor.*

SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 24th ult.

Great Britain.—The London press unanimously condemned President Johnson's annual message, especially that part relating to U. S. bonds.

The London *Times* of the 26th, in a long editorial on the Alabama claims, remarks that the people of both England and America are uneasy respecting the relations which are to exist in future between the two countries, but this feeling arises from ignorance of the true state of the negotiations now pending. It expresses the belief that Secretary Seward himself obstructs the settlement, but that the question will be finally and amicably settled by the incoming administration of General Grant.

The U. S. Minister received on the 25th a deputation of London artisans, who wish to found a colony in Nebraska. He encouraged the project. Two members of Parliament have presented to him a memorial, requesting him to urge the American government to adopt a system of penny postage between the United States and Great Britain.

Spain.—The elections for the Cortes in Madrid passed off with little disorder, and resulted in the choice of all the monarchical candidates. In Seville and Barcelona, the Republicans were successful. Carlist disturbances have occurred in Navarre, and fourteen persons have been arrested for participation in them. The country at large is represented as now tranquil. The Duke of Montpensier has published a manifesto announcing his Liberal views. One of the papers suggests the nomination of the son of the Duke of Montpensier as King under a regency. Semi-official journals say that Spain will not even consider the subject of selling Cuba to the United States.

Sicily.—The recent eruption of Mount Etna has rapidly subsided, and the volcano had shown but little activity for the two weeks preceding the 22d ult. During the violence of the eruption, sand thrown from the crater fell in clouds in the streets of Messina, distant 50 miles in a direct line from the volcano.

Turkey and Greece.—A Conference of the great Powers of Europe, to endeavor to settle the difficulties between these two countries, has been proposed, and it has even been reported to have been arranged to meet in Paris early in the present month, but the latest dispatches indicate that its meeting is uncertain, and its result, if held, equally so. Hopes are still expressed that war may be prevented. The Greek government has asked of the Chamber a credit of 100,000,000 drachms. The Chamber has voted the amount asked for, and also granted the government full power to raise more if needed, and to make extraordinary levies for the army and navy. The Turkish government has extended the time for the departure of the Greeks from the Turkish dominions to five weeks. It is asserted that the Greek and Turkish Ministers have withdrawn from Constantinople and Athens respectively. The American Minister, it is said, has consented to extend the protection of his legation to Greek subjects in Constantinople.

Asia Minor.—A fearful disaster recently occurred near Smyrna, a collision between two Egyptian mail steamers, by which, it was reported, over 200 lives were lost.

South America.—Advices from Rio Janeiro received via France, state that the Allies had attacked the Paraguayan position at Villeta, in force, but they were driven back with a loss of 1500 killed and wounded. The Brazilian iron-clads afterward made an attack, but with no greater success. It is said that President Sarmiento of the Argentine Republic has requested the kind offices of the new American Minister to Paraguay, in an attempt to mediate with Lopez, and that the Emperor of Brazil has, in consequence, threatened to withdraw the Brazilian envoy from the Argentine Republic.

Japan.—Advices to the latter part of Eleventh month have been received. The Mikado left Kioto on the 4th of that month, passed Yokohama on the 22d, and entered Yeddo the next day. This was said by the Japanese to be the first instance, for twenty centuries, in which the Mikado had visited so distant a part of his dominions. Yeddo, before nearly deserted, was becoming repeopled, and the palaces were repaired in honor of his visit. The civil strife was not wholly settled, but nothing warlike was likely to be done before spring, and it was hoped that by that time a reconciliation would be effected. Trade was languishing. The paper money issued by the government was at 45 per cent. discount at Osaka. Several Japanese had been punished for refusing to receive it.

Domestic.—The President issued, on the 24th ult., a proclamation of unconditional pardon and amnesty to all persons who directly or indirectly participated in the rebellion, with restoratioa of all rights, privileges and immunities under the Constitution and the laws made in pursuance thereof. This proclamation is designed to cover the cases of all those excepted under former issues, and is understood to include Jefferson Davis, as well as John C. Breckenridge and others who are now in foreign countries.

The celebrated Hoosac tunnel, in Massachusetts, which has been in course of excavation for many years, has now been taken in charge by new contractors, who undertake to complete it and lay down 4¾ miles of railway through it, for $4,592,000. They engage to begin work at once, to advance from the two ends 250 feet per month, to carry down the central shaft to the base of the tunnel by 5th mo. 1, 1870, and thereafter to advance from four faces the full sized tunnel at the rate of 4,900 feet per year. At this rate they would finish the work in less than four years, but to provide for contingencies they are allowed another year. They hope, however, to complete it considerably sooner.

The President, on the report of the commissioners, has accepted additional sections of the Union Pacific railroad, extending to 940 miles west of Omaha.

A bridge across the Mississippi river, connecting Dunleith, Ill., and Dubuque, Iowa, has been recently completed. It is 1,760 feet long, composed of iron and masonry, and consisting of four spans of 225 feet each, two of 250 feet each, and a draw of 360 feet. The cost was $900,000, including the approaches.

The proprietor of a paper published at Hagerstown, Md., has obtained a verdict against the corporation of that town, of $7,500 damages, for permitting his office, types, &c., to be destroyed by a mob in 1862.

In a suit before a court at Cleveland, Ohio, to recover the value of a promissory note which had been given for money lost in gambling, the Judge decided that a note for money thus lost could not be collected in that State, and was absolutely void.

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THE NECESSITY OF DIVINE INSPIRATION TO THE BEING OF A GOSPEL MINISTER, AND TO CONDUCT HIM IN HIS MINISTRY.

Having said so much of the *needful Qualifications*, in order to be inspired by the holy Spirit, and enabled thereby to minister good to others, it is necessary also to say something of *Inspiration* itself, which is by many too much exploded, and slighted as a thing at an end, and long since ceased. . . .

It is true, men may by study, and frequent reading, acquire to themselves a form of words, and frame a set and studied speech in a regular way, methodically dividing and sub-dividing their matter, raising uses and applications from the present subject before them; and all this may be done by the man, the creature, and natural part, having nothing of inspiration or power of the Spirit in it. And pray, what will this ministry do for the hearers? It comes from the head, and the contrivance of the man's part, therefore it can reach no further; for no stream can arise higher than its fountain. And that ministry which is of man, though it may be very pleasing to the creature, and acceptable to the itching ears, (who with the Greeks of old, seek after wisdom, but not that which is from above,) is not profitable to the hearers; for the Jews sought after a sign, and the Greeks after wisdom, but neglected the preaching of Christ crucified, and risen from the dead, as foolish doctrine, and not worth their regard; but unto as many as believed in the word preached by the inspiration of the Spirit, they found it to be (both Jews and Greeks) the mighty power of God to salvation. Now what made this spiritual ministry so profitable to them that received this doctrine is the very same that makes the scriptures profitable to those who rightly read them, namely, faith in Christ, who is the living word and light of men; which word is preached by every true minister, inspired thereunto by the spirit of truth.

Now I say, this inspiration ought to be rightly understood and believed in. From my own experience, I understand it to be an inbreathing of the divine word into our minds, giving a true understanding of divine things, that we may make choice of, and walk in the paths of wisdom, which is the just man's path. I say, the inbreathing of this word, which is truth, life, and the light of men; that Spirit which searcheth all things, yea, the deep things of God, which by Jesus Christ is made manifest unto all men. I say, this inspiration ought to be waited for in all our religious assemblies especially, and believed in, as being the foundation and spring of all right ministry, devotion, and worship of the true God. Yea, I always find this, from my own experience, to be most edifying, thus to wait for this divine inspiration in all our religious assemblies; and when I find my understanding inspired, and influenced by this blessed gift to minister to others, I give up thereto, speaking to the assembly according to the present ability I receive thereby; and I know this to be the true beginning of a right gospel ministry, which I shall speak to more at large in its proper place.

Now, I understand by the inbreathing of

the Spirit of Christ into our minds, thus much, namely, as the apostle asserts, we know (says he) that the Son of God is come; and for proof adds, for he has given us an understanding. Now this was to themselves undeniable. But what means he by saying, he has given us an understanding? He can mean no other than a spiritual one; for they doubtless had understandings as natural men before; but by that natural understanding they could not perceive the things of the Spirit of God, nor comprehend the light which shined in darkness; which is still the same, even unto now. But the true knowledge of the coming of the Son of God in spirit and power, is by inspiration from heaven, or the revelation of the Father by the Son; and this is the foundation of the true church and ministry, against which no opposition can ever prevail. Now by this understanding, they knew him that is true, and were in him; and so must all true believers experience the same, if true members of Christ's church, and ministers of his word. I say, this spiritual understanding, which they received by revelation, was an undeniable evidence to them, and so it is to us. But how shall I prove this to a demonstration, to such as are in a natural and unenlightened state, that I have this revelation, and am thus inspired?

Answer. It is not possible to do it, until they who are in the unbelief, come to believe in the same power, and receive inspiration by the same Spirit, to give them a right knowledge of the things of God; for the natural man receiveth them not, because they are foolishness unto him; neither can he in this state know them. This makes it highly necessary for all that profess faith in Christ, to apply themselves to God, for the gift of his holy Spirit. For, says our blessed Lord, "Which of you having a son, if he ask bread, will give him a stone." And thus applies it, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the holy Spirit to them that ask him? Ask and it shall be given you." (Luke xi. xiii.) What greater encouragement can be given to us than this? It is therefore greatly to be desired and hoped, that all people, especially such as profess faith in Christ, would in humility and godly sincerity ask of God a portion of this Spirit, whereby we may know the things of God; for it is this Spirit, which is the Comforter that our blessed Lord promised to pray the Father to send in his name, which when we receive, will lead us into all truth. This is that Spirit that will reprove the world of sin, because they believe not in the only begotten Son of God. This is that Spirit which gives life, and will make thee a living member of the true church; and if thou art devoted in thy mind to follow it, thou wilt become fruitful in religion, and thy faith will be both living and powerful in thee, to give victory over the world, that natural part in thee that would not submit to the testimony of Jesus, nor believe in the only begotten Son of God.

I say, then, inspiration or revelation from God by his Spirit, is of absolute necessity to guide a minister in his ministry; and a minister so conducted by a gospel power and light, inspiring his mind with the *how*, and the *what* he shall say, will speak with the Spirit, and understanding also, that is, he will understand by his own experience the work of the Spirit, and word of faith in his own mind, and that what he says is true. And although he hath this experience, as above, yet it is not meet for any one, in his own time and will, to speak thereof in an assembly; but we are to wait for both authority and power, that in the Lord's time we may speak (of what our eyes have seen, our hands handled, and what we have felt of the good word of life, and powers of the world to come) to the people, with the same view as they, the Primitives did, *i. e.* to bring their hearers into a right fellowship with the Father, and his Son our dear Lord and Saviour Jesus Christ; and so shall they be one with all that truly believe in him.

But then some may object, that we may be deceived, by supposing ourselves inspired, when we are not, and that we have a revelation, when it is nothing but an imagination and delusion. In such a state a man may be deceived himself, and all who think of him as he does of himself, will in like manner be deceived, and how shall this be avoided?

Answer. It is granted, some have been deceived themselves, and have also deceived others, but the cause of this deception is in themselves, for want of an humble waiting to know what they are about; for a true inspiration from God is as plainly to be distinguished from the pretended false one, as light is from darkness; for divine inspiration quiets the mind under all opposition and contradiction and gives power over the world, and the lusts of the flesh, and worketh the redemption o such as are endued therewith, and are subjec to it; these are very humble and low of heart and the more their minds are enlightened by divine inspiration, the more they see a neces sity to watch over themselves, so that the in nocency, meekness and humility suiting a tru and right minister, will appear in all thei conduct; such are slow to speak, and read to hear and receive instruction, and are know by them that are spiritual to be such.

But they who conceive themselves to be in spired when they are not, supposing they hav a revelation when it is nothing but an imag nation of their own brain, are exalted in the

, being very heady and stubborn, fight-
struction; more apt to teach than learn,
swift to speak, but slow to hear, judg-
erybody that will not receive them as
ministers, by foretelling the ruin and
fall of all their opposers; working them-
up to a strange degree of imagination,
voring to drive all before them; and
as will neither hear nor heed what they
hey will be apt to call for vengeance
heaven upon such who offer to oppose
This, and much more that might be
oned, is the conduct of these deceived
eluded souls.

w this error, by the party thus deluded,
be easily discerned by themselves, if
would but give themselves time to think
consider aright in coolness, and desire
he Lord would shew them the right way.
is therefore great need to be cautious,
ry the spirit; viz.: I mean not to re-
anything for inspiration or revelation,
ut being first well satisfied in thyself
t is such; and this cautious fear will not
y way displeasing to God, but thou wilt
hy doubts will be removed, and thou wilt
nfirmed, that what thou hast is of God, and
tand. Now this agrees with the prac-
f Moses and Gideon, and with what the
le advised, "Believe not every spirit,
ry the spirits, whether they are of God.
use many false prophets are gone out into
orld. They are of the world; there-
hey speak of the world, and the world
th them. We are of God; he that
eth God, heareth us; he that is not of
heareth not us. Hereby know we the
of truth, and the spirit of error." (1
, iv. 1, 5, 6.)

t supposing I or any others may be in-
l, as is aforesaid, from a right spirit.
shall proof be made thereof to another,
he may receive our word that we have by
ation, not as our word only, but as given
God?

swer. In this thou wilt find no hard task
thy brethren, if thou wilt but endeavor
e according to that doctrine given thee
each to others, in the first place. And
mind, that thou, without being inspired,
rtake not this work of preaching, neither
y own time nor will, nor by thy own con-
nce, collecting and casting what thou
say; for by so doing thou wilt be at a
nd confounded in thyself, and give great
ion of offence to them that hear thee; not
to them that are unacquainted with the
and unbelievers therein (for they will see
thou art wrong) but thy own brethren
be greatly loaded and uneasy with thy
ppearing; for they will soon find that
art out of thy place in thy speaking; it
being from inspiration, but imagination
of thy own brain; for the ear trieth words as the mouth tasteth meat; and them that are spiritual will see where thou art, better than thou thyself.

But then I say, it will be a hard task to make proof of thy ministry, though thou speakest as the oracle of God, and ministerest of that ability which God giveth, to such as are in unbelief, and in a state of nature. "For the natural man" (says Paul) "receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) I say, therefore it will be impossible that such unbelievers, or those in a state of nature (whilst they are in that state and unbelief) should receive thy word, not as thy word only, but as given to thee of God; because they believe no such thing concerning any man. If therefore thou seemest to them as a babbler, be not thereat discouraged; because Paul was so accounted before thee. Yet however, though some may so look upon thee, others may perhaps be reached by thy word; and as thou dost minister from a right spirit, and keepest in thy gift, thou mayst be instrumental to beget faith in them that believe not, and greatly to edify and confirm them that believe, and thy brethren who are spiritual will give thee encouragement to go on, having fellowship with thee in thy gift as a right minister, approved by them, as appointed of God for that work unto which thou art called. For no man ought to take this honor unto himself, by any human or external call, until first he is called of God.—*Samuel Bownas.*

SILENT MEETINGS.

To the Editor of *The* [London] *Friend.*

Dear Friend,—In the last number of *The Friends' Examiner* there is a statement on the subject of silent meetings in the earliest days of the Society, which I believe to be a mistake. The statement is contained in a review of the Yearly Meeting's Report on Ministry and Eldership, and calls in question an "assertion in the report, that in the earliest days of the Society of Friends some of its religious meetings were habitually held in silence." The reviewer proceeds, "So far as we know, there is no warrant for such statement to be found in our history."

In reply, I would call the attention of the readers of *The Friend* to the following extracts from the journals of Early Friends:—

George Whitehead writes, "After some time that I was conversant among our Friends, and frequented the meetings to which I belonged, both in Westmoreland and Yorkshire before mentioned, chiefly between the years 1652 and 1654, being much inwardly exercised in waiting upon the Lord among them where we had little preaching, but our

meetings kept much and often in silence, or but few words declared."

He adds, "It was out of these and such our frequently silent meetings the Lord was pleased to raise up and bring forth living witnesses, faithful ministers, and true prophets, in early days, in Westmoreland, and other northern parts in the years 1654 and 1655."

In William Edmundson's journal we find, "My brother being convinced of the truth, as before, my wife, he and I met together twice a week at my house; in a while after four more were convinced, and then we were seven that met together to wait upon God, and to worship Him in spirit and truth."

It is evident that these meetings were held in silence, because W. E. records, some time after, a visit from a Friend, John Tiffin, who sat with them in their meeting, "sometimes speaking a few words which were edifying." In the year 1655, William Edmundson mentioned his own call to speak some few words in meetings.

John Fothergill, born in 1676, alluding to his mother, writes, "Her spiritual travail of soul in meeting, often in silence, for the sacrifice of a broken heart to be prepared in her by the Lord, had very early a deeply affecting impression on my consideration." In the notice of John Burnyeat, in "Piety Promoted," it is stated, after alluding to his meeting with many others to wait upon the Lord, "After four years' waiting, mostly in silence, he appeared in a public testimony, which was in the year 1657."

The meeting settled at the house of Christopher Story, in the year 1672, is stated to have been held in unbroken silence for five years, unless when visited by a Friend travelling in the ministry, and at the end of that time C. S. himself came forward as a minister of the Gospel.

I believe there is abundant evidence in the journals of our early Friends, that, although there were many and largely gifted ministers amongst them who labored earnestly to proclaim the truth among their fellow men, yet that, when a small company of "Friends" sat down together to wait upon the Lord, their meetings were often, for long periods together, held in silence, in the enjoyment of something that was better than words, until their Lord was pleased to open the mouth of one or more of their number. The little silent meeting which Thomas Ellwood attended at the house of Isaac Penington (on the fourth day of the week) was evidently one of this character.

We should indeed rejoice to see more evidence in some of the small silent meetings in this land that there is a prospect of laborers being raised up among them to speak a few words in season, either to the Friends who meet together, or to their neighbors ar them; but yet we must bear in mind tha some of these meetings habitually hel silence there is a gathering in of serious sons from other religious bodies, who been surfeited with words, and who estee no small privilege to be permitted to sit d and wait upon the Lord in silence.

Thy friend very truly, Jos. Crosfi

Reigate, Eleventh month 10th, 1868.

OLD AUNT CHARLOTTE.

The following is from a narrative give the *American Freedman*, by E. Eliza Le of labors in Portsmouth, Va.

"As we had time and strength, we vis among the poor and sick, and, so far as could, relieved their necessities. Many tales were told us by these poor people. S of them had spent years of toil on the pla tions, while their children had been sold a South, and had prayed year after year t delivered from their bondage. At last war came, and then the proclamation of f dom. With broken shackles and with g joy they left their owners, and under the tection of the army, they came into the tow but the younger, stronger ones took all work, and the old and feeble had none to them; but they still said with exultat 'I'se *free*, bress de Lord for dat.' I s never forget old Aunt Charlotte, to wh permit me to give you an introduction. came to our house on a cold winter day, asked for help. I, being at liberty, atten to her. She at once interested me. Her li shrivelled face bore an expression of earn ness and suffering. About her delicate son she wore two or three wrappings, wh hung in such grotesque style that I wished artist could place her on canvass. I s 'Well, Aunt Charlotte, what do you ne Where do you live, and how do you take of yourself?' She told me her story with s an air of truthfulness that it forbade all q tioning, and won my fullest confidence. lived alone in a kitchen; the room was v open and cold; she thought the people did value it much, for they had never called u her for rent. She had been sick a long t from broken-bone fever, and had suffe greatly from cold and hunger. From a of clothing sent me by Philadelphia frie I gave her what she needed, then wrote order for rations which were duly suppl This was more than the old lady expec and she could hardly express sufficient gr tude. She would often call at the house, always repeat the same thing, "You h done me so much good; I am warm now, always have something in the house to eat used to be so hungry." I learned that

eeen the house servant of an aristo-
family; that her original owners were
and her only boy sold many years ago.
husband had managed to support her
tably, but had died two years before,
her old, feeble, and homeless.
woman is the representative of a class
we have tried to help and comfort.
have borne this yoke of slavery; their
have been subdued into a kind of mute
nce, and their faces wear an expression
gnation and hope long deferred. I
ell you of other scenes of suffering—
hildren with sick mothers, and none to
em—of scattered families, and broken
ut I have not time to dwell on these
Quite a different class of persons
se who have come upon the scene of
during and since the war. They are
re difficult to approach and interest,
felt but slightly the discipline of sla-
They are crowded into tenement-
and have no idea of 'home;' hence
e crude and undeveloped, industrious
provident, and ready to fall into reck-
pits. Yet these are the very persons
e to shape the social, civil, and relig-
e of this race. To get an influence
ese younger people, and thus exercise
ful restraint upon them, we held tem-
meetings, where we exposed, with all
thing invective possible, the terrible
intoxication and other immoralities
h they have been gradually yielding.
ew our strongest lessons from Holy
aking them as emphatic as possible
e life around us. Many of our pupils
ven up tobacco and liquors, also the
rofane language, pledging themselves
in from these things for the future.
of encouragement, we permitted them
in the meetings, so that they would
committed to the advocacy of right

ORSE'S PETITION TO HIS DRIVER.

e hill, whip me not; down the hill,
e not; in the stable, forget me not;
nd corn, rob me not; of clean water,
not; with sponge and brush, neglect
; of soft dry bed, deprive me not; if
old, chill me not; with bit and reins,
me not; and when you are angry,
e not.—*Our Dumb Animals.*

WHAT IS FAITH?

tle girl, five years of age, on being
hat is faith, artlessly replied, "It is
st what God wants us to do, and ask-
questions about it." This covers the
eld; perfect trust combined with im-
edience.—*Am. Messenger.*

For Friends' Review.

FRIENDS' LITERATURE AND OUR JUNIOR MEMBERS.

What shall be done to induce the junior members of the Society of Friends to read the literature of the Society? We would not disparage the writings of others; but every intelligent member amongst us should be familiar with the history of the rise of the Society, the character of its originators, and the nature of the doctrines they taught. These are all embraced in the writings of our early Friends. Why will not our young people read them? For two reasons; they are too voluminous, and are being superseded to a sorrowful extent by floods of light literature. The style of writing in the 17th century was very diffuse. Friends partook of this prolixity; and while their writings of that day contain apples of gold, instead of being set in pictures of silver, they are lost in foliage, and our young people will not search for the fruit.

What shall be done to remedy the difficulty? Were these works re-written, in an interesting and finished style, all that is really valuable and instructive being retained, and the redundant matter discarded, would they not gradually find their way into the libraries of Friends, and our young members, to a certain extent, make themselves acquainted with their contents?

But who will engage in such a work? And what is the reason there are so few writers among us? Is it not because such works are not remunerative? How can this difficulty be obviated? Some thought on the subject has resulted with me in the following plan:

When such a work is published, well written and calculated to answer the purpose, if those who have the means would purchase at once ten, fifteen, twenty, twenty-five dollars' worth, and after distributing a portion of them in their respective neighborhoods, among those who cannot purchase for themselves, would send the remainder to localities where books are scarce, either to Preparative meeting libraries, or to circulate in some other way by judicious Friends, it would materially aid the work. Some who cannot do this might give a few copies as presents to their friends. In addition to this, some associated effort or previous agreement to assist in this or some other way, perhaps through the columns of the *Review*, would act as a stimulus and lessen the risk of publication.

There is talent in our Society among those who are attached to its principles and testimonies; and how well it would be to employ such talent in this way for the good of the Society, and to uphold the truth in its simplicity.

For want of going back to the early litera-

ture of Friends, many of us are in danger of losing sight of the self-sacrificing labors, the earnestness, devotion and untiring zeal of our forefathers in the truth; and stopping at a low period in the history of the Society, we look there for our models,—after the Saviour. But it is high time to arouse ourselves, and look back to the palmy days of our Society, when "one faithful Quaker would shake the country for ten miles around."

Circumstances change; and while we aim at upholding the gospel in its purity, and bless the early Friends, let us take the New Testament for our standard, both of doctrine and practice, and Jesus for our holy example, and embracing all the helps, and laying aside every weight and the sin which doth so easily beset, let us look unto Jesus the author and finisher of our faith, and counting nothing too near or too dear to part with for His sake, let body, soul and spirit be devoted to the one great work of laboring in the Master's vineyard, thus glorifying Him; for behold He hath told us, "The fields are already white unto harvest." The command is to the followers of our blessed Lord, "Go ye into all the world, and preach (or teach) the gospel to every creature." Not, "Go only to the large congregations," but, in substance, "Go to the hedges and highways. Carry the gospel to those who will not come to hear it; go to every hole and corner upon the earth; go to every den of iniquity; leave no place unvisited, and tell of my love to a dying world." There is no room for lukewarmness. May we all strive to avoid the application of the language to ourselves, "I would thou wert either cold or hot. So then, because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Let none of us hold back the hands of another because he is not just in our track. "There are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." One cannot point out to another his duty; but the command, "Whatsoever thy hand findeth to do, do it with *thy might*," is applicable to us all. He who says, "Go work to-day in my vineyard," will assuredly point out and open the way, as there is a willing obedience; and though it be only giving "a cup of cold water" to a disciple, it shall not lose its reward; and "Blessed is he that shall not be offended in me."

Poughkeepsie, 12 *mo.* 30*th*, 1868. F.

Hasty words often rankle the wound which injury gives, but soft words assuage it, forgiving cures it, and forgetting takes away the scar.—*G. Dilwyn.*

THE CHANGED CREW.

The W——, a vessel of 400 tons bu
was freighted from Liverpool, for a tr
voyage up the Mediterranean. I was
timately acquainted with the cap
nephew, an accomplished young ma
handsome person, but alas! a willing v
at the shrine of pleasure. He had sh
himself for the voyage as steward.
leaving Liverpool I put into his hands a
bundle of tracts; and in proof of his estee
me, he promised to read them at his le
and likewise to distribute some amon
ship's company. Not an individual, fro
captain to the cabin boy, appeared to
the least sense of religion: nor do I b
they had a Bible or New Testament on
On the return of the vessel, about t
months afterward, as soon as my
friend could step ashore, he paid me a
On my saluting him with "Well, what
my lad?" he answered (at the same tim
tears trembling in his eyes), "Throug
mercy of God I am well, and the whole
crew." Surprised at hearing a strain of
gratitude flow from those lips which for
were seldom opened except to pollute
with profane conversation, I said, "W
what has produced this change in your
your address, your language? How
that you acknowledge that it is of the
mercies that you are not consumed?"
said he, "I will relate particulars.

"You recollect, on my taking leave
you placed in my hand a small pa
tracts, and I promised to read them:
have done. On leaving the port we
favorable wind through the Channel.
wind then chopped round direct in our
and we had to contend with light co
winds till we entered the Gut of Gib
During this part of the voyage, I had
no opportunity to read the tracts. I
the first Sabbath turn them over, and
few in my pocket, and occasionally tak
one, gave it a sneering glance, and then
ed it to one of the boys or men with a s
ridicule. On passing the Gut, we ha
dious though pleasant voyage to S
Having much time upon my hands, I n
then looked at a tract to pass away th
One evening—(I well remember the e
—it was about an hour before sunset
was scarce a breath of air; we had spr
the canvas we could, which lay flappi
against the mast; the men on boar
some sitting on the forehatch, others
over the windlass, now and then whi
a curse, instead of a prayer, for a bre
wide and beautiful expanse of water,
as glass, was bounded by a clear and
sky; and the smoke of Mount Vesuv
just visible in the horizon; every

seemed hushed; not a sound was heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel—I was looking over the ship's side, viewing the calm and peaceful close of another day. This brought to my recollection the evening when I took my last farewell of my friends at home. Musing thus, my mind had acquired a tint of melancholy. I just then put my hand into my jacket pocket, and feeling some paper, took out what proved to be the tract entitled '*The Swearer's Prayer.*' I read it aloud in the hearing of the whole crew: and I suppose the state of my feelings was manifested by my tone of voice. When I read it, silence ensued: not one of us felt inclined to raise his eyes from what they were upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way; and one man said, 'Mr. William, I never heard or thought of this before; this kind of reading has made me feel very strange; I'm all over trembling; I don't think I should like to swear again; shall you, Jack?' turning short to a seaman along side of him, who looked him full in the face and burst into tears. The shedding of tears ran like a contagion through the whole company. After weeping in silence, with our faces hid with our hands, one man said, 'Jack, suppose we hand up a prayer to God for forgiveness. Mr. William, you have had more learning than we—you can make a prayer.' Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence. With his arms across his breast, and tears of penitential sorrow rolling down his cheeks, he cried out, 'O God, who made our souls, have mercy, and pardon the miserable crew on this deck!' There was not a heart that did not respond, Lord, hear this prayer, and forgive!"

But not to enter into detail, *the Lord was pleased to work a change in the whole of the ship's company.* One circumstance I must not forget to mention. The captain, a drunken, swearing character, thought his men were bewitched. On the following morning he came on deck, and, as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them—they should obey his orders with more comfort to themselves without it. Indeed, on his return from the voyage, the captain remarked to a person, he was obliged to refrain from swearing, it began to appear so singular on board.—*Rich'd. Tract.*

"Tobacco should not be chewed, but eschewed."

For Friends' Review.

TRIUMPH OF FAITH.

It was near sunset of a pleasant afternoon in mid-summer when a friend proposed to me that we should call upon a young man, who had but lately returned from the war, and was then wasting by consumption. We turned our steps in the direction of his home, which was about a mile from the village. As we crossed the green fields, the birds were singing sweetly, the insects were chirping in melodious concert, and all nature seemed engaged in offering a tribute of praise to the great Author of all. The sun was shedding his last lingering rays as we entered the shadow of a great hill, beneath which was the young man's home. Entering the little cottage, we found him sitting in an easy chair, and were cordially welcomed. After a few commonplace remarks, I asked concerning his spiritual condition, for I had heard of his lately having professed a hope in Jesus. A shade passed over his countenance as he said, "My way seems very dark." Upon further inquiry, we learned that he was unable to read, and, as the family were irreligious, he very seldom heard the Scriptures read, and the way seeming rough, he had left his Guide and was now groping in darkness. We read to him some of the promises set forth in the New Testament, among them that in the 21st chapter of Revelations: "He that overcometh shall inherit all things; and I will be his God and he shall be my son." We soon left him, promising to call again.

I visited him soon afterward, but on this occasion I noticed a difference of expression in his countenance. It was not that he appeared stronger or better, for the flushed cheek and sparkling eye told the nature and progress of his disease; but it spoke of peace within, of simple trust and a joyous hope that buoyed up the soul by pointing beyond the vale of flesh and sense. I very soon asked concerning the change in his feelings. He told me that he had been thinking of his condition, and had made the resolve that while he lived he would strive to serve God. Since that resolve, he said, he had been very happy, and he felt that he could "trust in Jesus." I rejoiced with him, and earnestly prayed that he might continue trusting to the end.

A short time after this, as I was about leaving town, I called upon him, feeling that I should never again see him on this side of the river. I took his hand at parting, and, as the tears slowly coursed down his wasted cheeks, said he: "Good-bye; if we never meet again here, I hope we may meet above." A few weeks after this he died; but I learned that almost his last words were, "I can trust in Jesus. I would wish to live were it His will, but He doeth all things well."

What a lesson of faith is conveyed to us in the experience of this poor unlettered young man. Surely the wisdom of this world is foolishness in the sight of God, and, while these things are hid from the wise and prudent, He is pleased to reveal them unto babes.

W. A. S.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 9, 1869.

Silent Meetings in the Good Old Times.—It were a mistake, and a failure to appreciate in its fulness the idea of spiritual worship, should any one conclude that meetings held in silence are necessarily a mere result of spiritual deadness or of mental inanition. Where such is the case, the form of silence, sitting as the Lord's people sit, when He is not in all their thoughts, is indeed a miserable abuse and waste of the Christian's privilege to wait upon Him in spirit and in truth, having the assurance that "the Father seeketh such to worship Him." Surely this is the highest style of adoration, when a congregation, unitedly gathered into the Name which is a strong tower, and finding all their springs in Him, satisfied with His fulness, receive, directly, and not through any medium, the consolations of the Comforter, and the teaching conveyed by the Divine Anointing. "How precious are thy thoughts unto me, O God! how great is the sum of them!" This was well understood by our first Friends in days of fierce and brutal persecution. Although preachers of the word abounded, who were conspicuously endowed with power from on high,—although not a few possessed the gift of eloquence and the tongue of the learned, so that they "convinced the people mightily"—yet they understood the absolute necessity of the Spirit's *direct* work, not in themselves only, but in the general heart. At any moment men, women and children were liable to be dragged from their meetings and subjected to violence, often to the extent of fractured limbs, bruises resulting in death, spoiling of goods and wholesale imprisonments. In these solemn times, when the testimony for Truth was so costly, the consolations of the Holy Ghost through wondrous mercy abounded. The rich blessing of a living ministry was plentifully vouchsafed, and the Gospel trumpet gave no uncertain sound. The knee was often bent as the humble meeting-place resounded with the voice of prayer. But those who had such occasion for "power from on high," could not, by participating in vocal congregate prayer, afford to dispense with secret communion with God. Nor could listening to the word of exhortation furnish them with that panoply which should enable them to stand in the evil day, or with the words they should speak when brought, for Christ's sake, before princes, magistrates and rulers. Hence the ministers, in common with the congregation at large, felt the restraining injunction: "Keep silence before me . . . and let the people renew their strength." And this, not unfrequently, was the preparation for extraordinary trials of faith. For instance:—A meeting being held at the house of Elizabeth Phillips, at West Alvington in Devonshire, in 1665, the house was forcibly entered under authority of a warrant, by two constables, two informers and six other persons. They took away, and shared among themselves, E. P.'s goods, (not even leaving bedding or bed-clothes for her four small children,) and distraints were made upon eight Friends in attendance. It was charged in the warrant "that there was teaching among them, which teacher is unknown or fled." It was testified on oath by one of the informers that "upon the higher end of the table lay a Bible." But these charges were fully disproved on the trial, and one of the constables certified: "I never saw, nor heard sound of words, nor preaching, nor teaching among the people there assembled together, nor did I see a Bible or book on the table;—this I shall testify on oath." One of the neighbors, a blacksmith, knowing that meetings were often held without utterance of words, volunteered the assertion: "They have their Fifth-day meeting, which is their silent meeting day, and their First-day meeting, which is their preaching day." But one of the Justices, being better informed, spoke up—"They are no observers of days, nor do they choose one day to be silent and another to preach." One witness said: "Formerly I have been among them, and where they had no preacher or teacher." Notwithstanding the

evidence of silence convinced the Justices, a fine of £21 10s. was levied for the preaching, in addition to other heavy distraints, and an appeal brought no redress. A meeting in the house of Edward Erberry in Leicestershire, in 1679, and several others in the same shire in 1680, though proven to have been held in silence, were made the occasions for oppressive distraints, heavy fines being laid upon the owners of the houses for supposed preachers, though no words had been uttered. In *Besse's Sufferings*, as in other histories and in autobiographies of early Friends, frequent traces of silent meetings will be found. That they should be so held *as a rule* is no more desirable than it is that vocal ministry should be heard *as a rule*. A due consideration of the principle professed, and, as we rejoice to believe, often gloriously realized in the experiences of this religious Society, would lead to the conclusion that seasons of silent refreshing of spirit and renewing of strength would be administered. And in such living silence the absence of words would cause no sense of famine. "Search me, O God," said David, "and know my heart, and try me, and know my thoughts." And an inspired Psalmist says: "In the multitude of my thoughts within me, thy comforts delight my soul." Paul declares that God is a discerner of the thoughts and intents of the heart. Matthew says, (ix. 4,) "Jesus, *knowing their thoughts*"—and the Holy Spirit, through Isaiah, referring to "the seed of the blessed of the Lord," says: "*Before they call I will answer.*"

These reflections are suggested by perusing the paper of Joseph Crossfield, transferred to our pages from the *London Friend*. He takes an historical point, and he sustains it. Our predecessors of two centuries ago were no strangers to the feeling which is beautifully expressed by Joseph John Gurney:

"Let deepest silence all around
Its peaceful shelter spread,
So shall that living word abound,
The word that wakes the dead.

How sweet to wait upon the Lord
In stillness and in prayer;
What though no preacher speak the word,
A minister is there.

A minister of wondrous skill
True graces to impart;
He teaches all the Father's will,
And preaches to the heart.

. . . . . .

From mind to mind in streams of joy
The holy influence spreads;
'Tis peace, 'tis praise, without alloy,
For God that influence sheds."

The need of the Church,—of its members in general and in particular,—is that we be all faithful at our posts, waiting in reverent subjection to the Father of Spirits. This would at once insure lively meetings, with the Divine Presence felt to be in the midst. Nor would any poor soul be suffered to famish. "I have bread to eat," said our blessed Lord, "which ye know not of." Again, he said, "When He, the Spirit of Truth, is come, He shall guide you into all truth." "He shall glorify me: for He shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take of mine and shall show it unto you." Those who compose a congregation thus alive unto God, will be "fervent in Spirit, not slothful in business,"—and to those to whom the call is extended, the qualification will be given to speak in His Name, and in His fear they will be quick of understanding. The all-bountiful Hand has gifts for all, whether for teaching, for helps, governments, &c.: in the wise economy of Providence every one is not called to the same department of service, and thus in the line of his perfect appointments there is neither confusion nor redundancy. But alas! the Church has to lament over buried gifts, and the ways of Zion mourn. The question of silent meetings is one which need not trouble us, if the eyes of the servants are unto their Master, if none assume to speak unbidden, and none withhold to whom the King extends his sceptre, or whose lips are touched with a coal from the altar. George Fox spoke in the wisdom from above when he said: "Friends, hold all your meetings in the power of God." That power, complete in its constrainings and its restrainings, would awaken the listless, arouse the careless and infuse life into the dry bones.

A DESCRIPTION OF THE QUALIFICATIONS NECESSARY TO A GOSPEL MINISTER. By SAMUEL BOWNAS.—In the present and in the preceding number of the *Review* will be found some passages from this extraordinary book. The date of its authorship we cannot state,

but the copy on our table, (once the property of *Anthony Benezet*, and bearing his autograph,) has the London imprint of 1750, three years before the author's decease at the age of 77 years. There is, we believe, no allusion to it in his autobiography, which closes in 1749. It may be inferred that it was penned after he had, both by age and deep experience in heavenly things, attained to the status of a father in the Church. His narrative, which is republished in Vol. III. of *Friends' Library*, is both interesting and instructive. He was an infant at his father's death in 1676. His mother's income was less than twenty dollars a year, and having three children to support, she could do little for their education. Samuel was apprenticed to a blacksmith at the age of 13, and we find no mention of his attendance at any school. Yet he became a weighty and eminent minister of the Gospel of Christ, in which capacity he twice visited America, and both with tongue and pen he was many times enabled successfully to maintain the truth against gainsayers.

Being very tender of the feelings of others, his admonitions often had great place, especially with some who, in the work of the ministry, were too unmindful of the limitations which the spirit of wisdom and of a sound mind imposes. For example—he found, in one community, "some who were got into an extreme of preaching and praying, and would continue meetings to an unreasonable length"—"which" says he, "was a degree of ranterism." As he was enabled, in meekness and gentleness, to labor wisely with these, they clearly saw that they were in the wrong, and the error was corrected. Thus he became a scribe well instructed, and, in the serene evening of a life of more than usual service and experience, he was enabled to prepare his treatise upon the ministry, which is worthy of being solidly pondered by those whom it concerns.

In 1702, before his first visit to America, he addressed to the meeting of ministers at Kendal an Epistle fragrant with spiritual unction, and during his whole life he "labored much in the gospel." At a time of comparative leisure, he writes:

"I had now nothing but my business that lay upon me, save the attendance of meetings for worship and discipline, with marriages and burials, which took up pretty much of my time, there being but few to attend to such services in the country; so that I had sometimes long journies on those occasions."

Of his continued diligence in serving the Lord, within a short time of his decease, his Monthly Meeting thus testifies:

"During this time he took no long journeys, for, being advanced in years, his hands shook, and his eyesight failed him much, but he was very diligent in attending meetings, both at home and in the neighborhood *for twenty or thirty miles around*, as long as his health and strength continued; and his ministry was lively and powerful to the last, to the edification and comfort of those who were favored with it."

The Plague of Rum.—Is there no such thing as arousing the general heart from its supineness respecting the growing evil of Intemperance? Its ratio of increase is fearful to contemplate. Yet the sanction of Law is given to the sale of intoxicating liquor *for the purpose of intoxication*. It is scarcely to be supposed that the same amount of mischief in any other way would be tolerated. How insignificant, compared to this evil, were all the oppressions which were resisted by the war of the American Revolution!

In the city of New York, recently, a careful observation was made of two grog-shops, for five hours on the first day of the week. In that space of time these snares of Satan and sinks of infamy were visited by four hundred and fifty men, four hundred and forty-five women, ninety-one boys, and sixty-eight girls—a total of one thousand and eighty-four persons formed for glory and for virtue! A very small portion these of the inebriates of that one city—yet think not that this municipality is worse than many others in proportion to its population.

Oh for a Temperance revival! Oh for a prohibitory Liquor law wherever human beings dwell! Oh for an army of Deacon Grants—for a multitudinous uprising of Christian philanthropists, who should extend to such poor victims a friendly hand and woo them to the paths of virtue and usefulness, of safety and salvation; and who would see to it that laws were made and enforced, proclaiming woe to him that giveth his neighbor drink, putting the bottle to his mouth, and making him drunken.

JUSTICE TO THE INDIANS.—Our philanthropic Friend Thomas Wistar, whose name has been, for two generations, identified with benevolence to the Red Men, has kindly given us information [see the department of Correspondence] which will interest and gratify all our readers. It is desirable that all good citizens carefully watch the course of proceedings under the treaty which has been made, and use their utmost influence to prevent its being violated or nullified, as has too frequently been the case. We rejoice that so far, an act of justice has been done to those who were too weak to enforce their rights—yet let us not plume ourselves as though the nation had performed an act of magnanimity or of disinterested bounty. The balance of accounts is still largely against us. Justice must be fully satisfied before generosity can begin. Our forest brethren have not stood with us upon equal terms. They have known that what they had a right to keep they have been compelled to part with, and the terms have been dictated by the stronger party. To the dwindling remnants of a race once so powerful, our nation can afford to be generous. That the future may be marked by liberality and kindness towards them, unmingled with any fraud or oppression, must be the earnest desire of every Christian and patriot.

BIBLES FOR THE SOUTH.—We insert with sincere pleasure the following circular from the Bible Association, and in connection therewith refer the reader to Allen Jay's letter in last *Review*, page 299. At the late Yearly Meeting of North Carolina, we listened with deep interest to the statements of Friends, who, with commendable self-sacrifice, were lending themselves to the work of Bible and Tract distribution. Much sorrow was felt by some of these dear Friends on account of the insufficient supply. Statements were made of a steady demand which they could not satisfy. Now it should be understood that what is now asked, is not as a gift to our own members in the South. They have their own Bibles, but they see their brothers, not of their fold, suffering need, and they cheerfully devote a portion of their hours of business to this work. To enable them to circulate the Scriptures, gratuitously, or at a moderate price, as they in each case find to be most appropriate, is a proper care for the North, East and West. We do not think the aid will be withheld.

At a meeting of the BIBLE ASSOCIATION OF FRIENDS IN AMERICA, held at Arch St. Meeting-house, Eleventh month 4th, 1868, a warm interest in an increased circulation of the Holy Scriptures was manifested, and the undersigned Friends were appointed to collect funds in aid of this praiseworthy object. At a subsequent meeting of the Board of Managers of the above named Association, the sum of three thousand dollars was appropriated to the distribution of the Bible in the Southern States among the white and colored population. The Superintendent and teachers of the Friends' Freedmen's Association of this city will be largely made use of in the proposed work. The attention of Friends is respectfully invited to the subject.

SAMUEL R. SHIPLEY, 111 S. Fourth St.
JOHN E. CARTER, 24th and Shippen St.
ISAAC SHEARMAN, 216 N. Twelfth St.
ANTHONY M. KIMBER, 206 S. Fourth St.
WILLIAM EVANS, 325 Pine St.

THE AMERICAN FREEDMAN.—The little sheet lying before us is a modest but animated exposition of a work of love which well becomes Christian men and women. Several passages are marked for insertion in the *Review*. The following is from an editorial with the caption, "PENNSYLVANIA BRANCH."

"We only wish that all friends of the cause could see and hear these teachers twice a year. What they have to tell has not yet become an old story, for each one has some individual experience to relate, and even to those longest engaged in the work, the new ideas and new hopes growing out of the experiences of years give the power to present the subject with freshness of interest.

"Our prospects are brighter now than they were this time last year. More teachers are settled in their Southern homes, or ready to go thither, and a more definite plan of work is laid out for those of us who are active here.

"Co-operation on the part of the Freedmen is a fact, not a promise, and the call for more teachers comes up from near and far; this plea being constantly urged, 'Because the Freed-people have done so much, will you not help them to possess the blessings they crave?' But with all these hopes and prospects of enlarged usefulness, much must depend upon the continued and hearty co-operation of the friends we now address.

"Let each reader ask himself what he can do to further this good work.

"It has lost none of its importance; indeed it has become the great thing which patriotic men must do for their country, if they would not see a large part of it become a desolation.

"Let us then educate the ignorant masses, that they may read the Bible, understand

Christian morality as well as feel Christian emotion, so that they can use their strength intelligently, and be free men, because able to support themselves and families, and we will have, in time, a regenerated South."

DIED.

PEASLEY.—On the 19th of Ninth month, 1868, near Muscatine, Samuel Peasley, aged nearly 77 years; a valued member of Bloomington Monthly Meeting, Iowa. He accepted much acute suffering with a patient confidence that his heavenly Father knew just what he needed. He viewed the approach of death with calmness, and his dying hour was pervaded with sweet serenity. Thus he fell asleep in Jesus.

Correspondence.

12th mo. 28, 1868.

Respected friend W. J. Allinson:—In conformity with thy request, I take sincere satisfaction in giving the following pleasing information:

In the early part of this month, a convention was held at the Cattaraugus Council House, N. Y., between Walter R. Irwin, a Commissioner on the part of the United States, and the authorized delegates of the Tuscaroras, the Onondagas, the Oneidas, the Cayugas, the St. Regis and the Senecas, (except the Tonawanda band, whose claim had been previously adjusted,) in which they relinquish to the United States all claim to certain land in the State of Kansas, and all right to be removed thither, and all other claims growing out of former treaties. In consideration of which relinquishment and surrender, the United States agree to pay an amount equal to $320 for each and every person entitled to participate in the beneficial provisions of the treaty of 1838, which in fact includes all the Indians in the State of New York, and those who removed and have not returned from Kansas, those who emigrated to Canada subsequently to that date, and those commonly known as the Cornplanter Indians, residing on the Alleghany river in the State of Pennsylvania.

The sum stipulated to be paid amounts to nearly $2,000,000, and is to be invested by the Secretary of the Interior in U. S. bonds, the interest of which is to be paid annually in coin, and which shall be held by the Secretary in trust, to be expended in such proportion as may be agreed on, with the consent of the Indians and the approval of the Secretary, in maintaining schools, or for advancing the interests of the natives in any other manner that may be deemed advisable.

This is merely an outline of the agreement, which, as it remains to be ratified by the Senate, may for the present suffice.

Thus has a long delayed act of justice been performed by our Government towards this poor people, and it is to be hoped that *all Friends everywhere*, who may have the opportunity, will exert what influence they may possess in securing the ratification of this treaty.

Several Friends participated in the deliberations of the Council, having been invited to attend by the parties concerned, and at the conclusion cheerfully set their hands as witnesses to the negotiation, alike honorable to the Government and satisfactory to our Indian brethren. T. W.

RICHMOND, VA., 12th mo. 11th, 1868.—*New York Friends' Freedmen's Mission.* . . . . May the Lord control the hearts of his children to perform all that He calls for at their hands in this great work which devolves upon the Christians of our land. Slavery was indeed a dark spot upon the otherwise fair character of our country. It was nursed and cherished till its baneful influence was felt throughout the limits of civilization. It will not seem strange that strong efforts and much labor will be required to eradicate its evil tendencies. It is a great comfort to those engaged in this labor to feel that the Lord is pleased to own and bless the work in their hands. May we all be enabled to look up, in childlike simplicity, to our heavenly Father, asking Him to direct us in the performance of all our duties to Him and to our fellow men, that at the final account we may stand acquitted. SAMUEL H. JONES.

BURRITT'S WALK.

"*A Walk from London to Land's End and back,*" is the title of a new volume written by Elihu Burritt. It contains many instructive facts and well-told anecdotes, a few extracts from which may not be uninteresting. In walking through the picturesque county of Devon he arrives at Bicton, the residence of Lady Rolle, of whose famous ARBORETUM he thus speaks:—

"The world that the Grecian conqueror subjugated, was a small affair in space compared with the two hemispheres which this English lady has taken by the hair of the head, and bound to her chair of state. It seems to have been her ambition for nearly half a century to do what was never done before by man or woman, in filling her great park and gardens with a collection of trees and shrubs that should be to them what the British Museum is to the relics of antiquity and the literature of all ages. And whoever has travelled in different countries and climates and visits her *arboretum*, will admit that she has realized that ambition to the full. Let the most scientific and enthusiastic of American arboriculturists travel from the Rio

Grande to the St. Lawrence, and from the Atlantic to the Pacific sea-board, and he will find here at Bicton more varieties of American trees and shrubs than he named and noted on the Western Continent. When he has seen the pines of California, of the Rocky Mountains, of Michigan, Canada and Maine, and hear the solemn sough and murmur of their branches in the forest breeze, he will indulge the self-complacent sentiment that no one can tell or show him anything new in the race of conifers. He may boast that he has seen twenty, perhaps even fifty kinds of that tree in his explorations. Let such a man visit Bicton, and run down its tree-road and read its record after this rate:—

Pine, two hundred varieties. *Oak*, two hundred nearly. *Willow*, three hundred. *Elm*, one hundred and twenty. *Ash*, sixty. *Poplar*, thirty. *Maple*, twenty. *Hickory*, fifteen. *Thorn*, one hundred and sixty. *Bramble*, forty-six. *Holly*, twenty-six.

The whole number of varieties of trees and shrubs in this wonderful collection is nearly *three thousand*. Now take any one country or continent, and select a specimen of every distinct variety of tree and shrub to be found within its area, and then place the whole side by side with Bicton *arboretum*, and the disparity will indicate the unparalleled assiduity, effort, taste, genius and pecuniary means brought to bear upon this British Museum of nearly every wooded trunk, branch and bush that fans its foliage in the breath of heaven. To make climates and soils and genial surroundings for these productions of all the zones, so that they shall be at home and thrive as in their native lands, requires an insight into their habits and wants, and a genius to cater to them, which must rank with the inspiration of the artist as well as the science of the savant. This genius, science and devotion in the gardener of Lady Rolle, Mr. James Barnes, work out her taste, mind and will to their best conceptions and conclusions. He gave me a most cordial reception, and took me through all the glass-roofed conservatories, and plant and flower houses, then over the park ground, and showed me all the striking features of the establishment.

The Park is very extensive, most pleasantly undulated, and presenting the happiest variety of surface for picturesque embellishments and views. It is well studded with fine old English oak, beech, elm, chestnut, sycamore and thorn. One striking feature is a long avenue of *Auricaria imbricata*, to use the ugly Latin name given to a South American pine, which would lose all its comeliness and value if it were as common as white birch with us. Here it is esteemed among the rarest of the pine tribe, so that an avenue lined with it for a long distance is a sight peculiar to Bicton. It is a very porcupine among trees, the trunk and branches being tiled with ear-shaped scales, pushing out the outer ends, as a hen ruffles her feathers, and looking very rough and shabby. There is an artificial lake, with its blue bosom brooched with islets studded with trees and shrubbery, which flower and breathe—and blush at their faces in the water. Aquatic birds of every form and plumage swim about on their shadows, mingling these with the reflections of the blossoms drooping to the silvery mirror from overhead. This lake is not a wide and shallow pool, but deep enough to float the Great Eastern at the lower end, if it does not draw more than 40 feet without its ballast. There is another pond, forty feet above the level of this lake, beautifully formed and ornamented, and mirroring another group of interesting features. Of these, nothing that I ever saw in the same department of art and ingenuity equals a Swiss cottage, designed and made by a rustic, unlettered artist among the common laborers employed at the establishment. I doubt if anything of the kind ever produced in Switzerland could approach this unique specimen of architecture. It is an infinitesimal cathedral in shape, wrought in the most graceful gothic, out of trunks, branches and leaf-stems of young trees of every species known to this country. The rural architect embroidered and painted the interior and external walls of the little edifice with these little split segments of green wood with the bark on them, with a delicacy of design and execution truly wonderful. If the small bits had been globules of various colors on an artist's easel, and he had taken them up with an artist's pencil, he could hardly have painted more pleasant and perfect pictures, inside and out. What is very remarkable, he could not read nor write his own name. He signed the receipt, on being paid for his work, with a cross as his mark. Yet, among other pictures he embroidered with barked bits of wood, were the arms of the Rolles family, with the usual show of wild animals and scrolls and allegories and hieroglyphics that characterize a Norman heraldry. The most delicate lines and tints were drawn by the artist with the ligneous colors on the point of his penknife. Then, unlettered as he was, and unable to write his own name, he wrote on the scroll of the arms, in beautifully formed letters, the motto of the family—Nec Populo, Nec Regi, Sed Utroque—a most excellent motto, by the way, the best I ever saw interpreting devices of British heraldry: "Not for People, not for King, but for both." The flooring of this miniature palace was more unique and extraordinary still. To say that the apartments were paved with ivory, would not come up to the actual fact, in the eccentricity of the

achievement. The whole space is paved with the *knee-bones of sheep*, with the half-joints uppermost, making a delicately sculptured surface of great beauty. They are fitted together so compactly that 400 of them only make a square foot. Now as there are 190 square feet of flooring to the cottage, it required 76,000 sheep-shanks to pave it with these fluted and scrolled joints of ovine ivory.

North of the park is a great pine plantation, with carriage drives diverging in different directions, and lined and overarched with foliage and flowers that were never seen in England when Thomson wrote his "Seasons." I mean the aërial blossoms and the leaves of glistening green which the American rhododendron gives to the shrubberies of this country. I doubt if Thomson ever saw this garden queen of beauty, or dreamed of such tinting as suffuses the cheek of its summer glory. *Nine miles* of this Juno-shrub among flowering plants line the drives through this great plantation; and when in bloom, they both perfume and illumine the quiet pathways among the tall pines, whose protecting shade and shield prolong the blossoming, holding out their broad palms against the unfriendly winds.

Bicton House is almost as distinguished for its *aviary* as for its *arboretum*. Birds of every imaginable feather and family are housed here in kingly and queenly state. A drawing-room orangery, designed by Lady Rolle herself, is the most characteristic feature of the mansion. It is far more graceful and picturesque than the one at Chatsworth. On festive occasions, this parlor orange-grove is hung with colored lamps at night, which light up the scenery with a glory all its own, making the yellow and luscious fruit look like "apples of gold in pictures of silver."

THE SWEDISH ARCTIC EXPEDITION.

There was an error in the telegram which announced the return of the Swedish Arctic Expedition. The highest latitude attained by Professor Nordenskiold was 82 deg. 40 min. instead of 81 deg. 40 min. The difference is important. In fact, the Swedish expedition at once takes its place as the most promising attempt yet made to determine whether the North Pole can be reached or not. In the first place, the expedition attained a higher latitude on the open sea than had ever before been reached. Sir Edward Parry travelled as far north as latitude 82 deg. 45 min. over the ice fields which lie to the north of Spitzbergen. Thus the Union Jack has been carried some three miles or so further north than the Swedish flag. But the ease and rapidity with which the Swedes accomplished their work place the late expedition fully on a par with Parry's boat-and-sledge journey; and the evidence which it affords respecting the sea-route to the Pole is quite as important as that which is suggested—rather than directly presented—by Parry's voyage. It will be remembered that Parry's party found that the ice-fields over which they were laboriously tracking their way northwards, were floating almost as fast towards the south. So far, then, there was evidence that the sea on which the fields had formed was both wide and deep. It also became clear that this sea extends much further to the north than Parry had been able to get, because it is obvious that the ice on which he and his party stood when they had attained their highest northerly latitude must have been much further towards the north a few days before—since it had been floating continually southwards during that time. But still, it was not clear from Parry's voyage that the northern seas are ever navigable in those high latitudes. For anything which appeared, it might be a part of the economy of the Arctic regions that a vast ice-field extending in a solid mass right across the North Atlantic, in latitudes higher than any yet reached, should float each year bodily southwards. There was, indeed, no reason for supposing that Parry's experience was exceptional; nor did it appear at all unlikely that what happened to the north of Spitzbergen might indicate that a similar process was taking place right across those northern seas. But Professor Nordenskiold's voyage in the *Sofia* has shown that in the very latitude to which Parry found that the great ice-field extended northwards in an unbroken mass there is open water communication further west. If a process resembling that observed by Parry was going on during the present year, then it must be assumed that the *Sofia* was outside the western border of the great ice-field. Now, if we imagine the case of a more powerful steamer thus situated, at so early a season as to permit of a more protracted struggle with the difficulties presented by the ice-encumbered seas, we shall see that there would be a very fair prospect of the Pole, or at least a very high latitude, being reached. For the great ice-field which carried Parry southwards must have been floating freely. Therefore, a ship placed on its border could have found a channel around it; and, further, since the motion of the field was towards the south, the open water around it must have been widening on its northern border. So that the further north the ship was pushed the clearer would her course become. Again, we have already remarked that the most northerly point reached by Parry must have been much nearer the Pole a few days before Parry turned his face southwards. But this is not

all. Parry saw towards the north no sign of open water. The experienced Arctic traveller can detect the neighborhood of an open sea long before the water becomes actually visible to the eye. The phenomenon termed the "water-sky" is visible when the open water which it indicates is as yet forty or fifty miles off, or even further. Therefore, the northern boundary of Parry's ice-field must have lain far away to the north; and adding the distance thus indicated to the southerly drift of the field, it will be seen that the open water which lay beyond the ice-field must extend within two or three hundred miles of the North Pole, if not nearer. This, be it remarked, is certain; the open sea probably extends much further north; since there is every reason for supposing that Parry's ice-field had been floating about in those northern seas for weeks before he began to traverse it. Thus we learn from Parry's experience, combined with that gleaned by Professor Nordenskiold, that the open sea route towards the Pole only requires to be boldly and perseveringly pursued in a well-fitted and strongly-built steamer, to reward the Arctic voyager with a much closer approach towards the North Pole than has ever yet been attained—if not even with success in reaching the Pole itself. One circumstance, however, seems to merit attention. Captain Koldewey, it will be remembered, tried to make the shore of Greenland in latitude 76°, and afterwards bore away to the east. The Swedish expedition also traversed the eastern part of the North Atlantic. Now, it seems to us that Dr. Kane's discovery of an open tidal sea to the north of Kennedy's Channel indicates that the true course for an Arctic explorer, when once the eightieth parallel has been reached, is to bear off towards the north-west. For it is certain that the tidal waves of the Atlantic find their way in that direction. It is equally certain, also, that the warm waters of the Gulf Stream pour round the unknown northern shores of Greenland to Kane's sea, since the observed temperature of that sea indicated in a very obvious manner the action of the enormous volume of water carried northwards by the Gulf Stream. Besides, by adopting a north-westerly course a ship would increase her chance of escaping from the outlying arms of the enormous ice-fields which float about to the north of Spitzbergen An attempt to reach Kane's sea from Spitzbergen is worth making. Success in such an attempt would be fully as important as success in reaching the Pole; but in all probability the latter exploit would be a sequel to the former, since there is good reason for believing that the sea on whose shores Dr. Kane and his party found the limit on their northward progress is the true Polar ocean, and is navigable throughout the summer months right up to and beyond the Pole. —*Daily News.*

Youth's Department.

REPENTANCE AND AMENDMENT.

An Incident in Lucy Eastman's School for Negro Children at Christiansburg.

Two days since, one of my boys had been behaving badly all the afternoon. I think I spoke to him three times during the session, and it seemed to have no effect; so when five o'clock came, I told him I would see him after school. When the other scholars had left, I went and sat down by him, and talked to him a short time. Among other things, I told him that I could not teach a boy who would do so badly, and that I wanted him to kneel down with me, and I would ask the Lord to watch over him after I had to give him up. He was crying very hard, and we knelt down together. When I came to that part of my prayer, he screamed out, "O Lord! don't let Miss Lucy turn me out of school. *Please*, Lord, don't let her! I know I have been a bad boy, but I won't do so any more. Oh! help her to forgive me. O Jesus! I love to come to school! do forgive me for being so wicked!" Of course I forgave him. He has given me no trouble since, and I do not think he will.—*Am. Freedman.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 4th instant have been received.

Great Britain.—The House of Commons met on the 29th ult. for preliminary business only. The Ministers who had been re-elected took the oath of office, and writs were issued for elections to fill vacancies, after which the House adjourned to the 16th proximo.

The American Minister in a recent speech to a deputation of a workingmen's society, expressed confidence that the naturalization treaty between the United States and Great Britain will be ratified by the Senate. This treaty provides that a British subject who has been naturalized in the United States shall have the same rights to protection on his return to Great Britain as a native American.

A treaty between England and China has been concluded by Lord Clarendon and Minister Burlingame. The conditions are not announced by the telegraph, but the London papers generally approve it.

France.—The Paris *Moniteur* has ceased to be the official paper, and a new journal has been established as the special organ of the government, under the title of "Journal official de l' Empire."

The Emperor, at his usual New Year's reception of the diplomatic corps, said that he realized with much pleasure the conciliatory spirit animating European governments, which enables them to quiet animosities and smooth international difficulties as

A terrible explosion occurred in a coal mine near Wigan, Lancashire, on the 31st ult., and 22 dead bodies were said to have been taken out on the same day.

fast as they arise, and expressed a confident hope that the year just beginning would prove as favorable as the last; and that the course of events would dissipate apprehensions and consolidate the peace so necessary to welfare and progress.

The Chinese Embassy arrived at Paris on the 3d instant, and its members were to have an interview with the Minister of Foreign Affairs on the 6th.

ITALY.—King Victor Emanuel, in his New Year's reply to the military staff, said that the present situation of Italian affairs is good, but if trouble should hereafter appear imminent, he should rely on the loyalty and patriotism of the army to sustain him in maintaining peace and the national honor.

SPAIN.—A demonstration was made at Seville, a few days before the close of the year, and General Caballero de Roda was ordered thither with a body of national troops; but the people were disarmed before his arrival, and quiet was restored. Serious disturbances occurred in Malaga, where barricades were erected in the streets by some of the people. After a severe engagement in the streets, General De Roda overpowered the insurgents, who were reported to have lost 400 men. The insurgents, it is said, fired at a boat belonging to the U. S. Steamer Swatara, while conveying an American family to the ship. General Serrano, on behalf of the government, expressed much regret at this act, and assured the U. S. Minister that it should be punished. The cause and objects of the disturbances do not appear from the accounts received.

Rumors were circulated that the provisional government contemplates a *coup d' e'tat* in favor of placing the Duke of Montpensier on the throne, before the Cortes can assemble. Generals Serrano and Roda were said to support, and Prim to oppose, the project. In the elections for the Cortes, the Republicans carried all the principal cities except Madrid.

TURKEY AND GREECE.—The latest report was that a conference for the settlement of the difficulty between these two Powers, is to meet in Paris on the 9th inst., to be composed of the ambassadors to France of the other European Powers, the French Secretary of Foreign Affairs presiding. It was believed that both Turkey and Greece would be represented, although previous accounts from Constantinople asserted that the Sultan had refused to participate if the Cretan question was to be discussed. A Paris dispatch of the 4th said that the Greek government had asked a postponement of the meeting until the arrival at Paris of the late Greek Minister to the Porte, who, it is reported, is to represent Greece in the conference. Dispatches from Constantinople, of the 31st ult., brought an official announcement that the last of the insurgents in Crete had surrendered to the Turkish forces.

AUSTRALASIA.—A dispatch from Suez to London on the 31st, in advance of the Australian mail, announced that intelligence had been received at Melbourne from New Zealand, that 50 European families in that island had been murdered by the Maories, (the natives,) who had been for some time engaged in hostilities against the English settlers.

DOMESTIC.—The woman in Richmond, Va., who recently, after having been sentenced to death for arson, was released under Judge Underwood's decision that the proceedings of the Court were null and void, because some of its officers were disqualified by participation in the rebellion, and who was afterward re-arrested by the Mayor's orders, has been finally released. The county authorities made no requisition for her, the prosecuting attorney saying that if a requisition was made, and the sentence carried out, it would be a direct disobedience of Judge Underwood's decision, while another trial would be an admission that all the actions of the Court since the 7th mo. last, were illegal and nugatory. Gen. Stoneman, the military commander of the district, declined giving any instructions in the case, and the prisoner was therefore set free.

A conference of some of the leading men in Virginia who took part in the rebellion was held in Richmond about the first of the year, which finally agreed on a preamble and resolutions, declaring that while the people of Virginia do not believe that the negroes in their uneducated condition are as yet fit for suffrage, yet in view of the expression of public opinion in the recent national election, and in the hope of restoring harmony and union, they are willing to accept universal suffrage coupled with universal amnesty; and a committee was appointed to visit Washington and urge Congress to legislate so as to secure these to the people of the State.

Accounts have recently been published representing that in certain counties of Arkansas the militia, mainly colored men, ordered out by the Governor, have committed numerous outrages, without provocation. A statement of the circumstances is now made public on the authority of Thomas Boles, one of the Representatives in Congress from that State, which says that during the 8th, 9th and 10th months, about 20 leading Republicans of that State were either killed or severely wounded, and in addition, over 200 colored men were murdered for political reasons. No case of retaliation on the part of the Union men, previous to the calling out of the militia, is even charged by their opponents. The murderers in many cases were known, but no attempt was made to punish them, and in cases where attempts were made to deal with them by the civil law, the officers were overpowered, killed or driven away. In every part of the State, leading rebels openly counselled opposition to the State government and its laws. After much entreaty from the persecuted for protection, and a careful inquiry into the facts, Governor Clayton declared martial law in several counties, and called out the militia; in which the unanimous vote of the Legislature sustained him. White militia were first sent, and when these were overpowered by organized resistance, they were reinforced by colored men, and the alleged outrages have been the enforcement by these means of the laws guaranteeing to all classes equal protection.

Reports are given of serious disturbances on the Ogeechee river, in Georgia, where the negroes are represented to have organized for plunder, seized the crops &c., and driven off the planters by threats of violence. The latest accounts state that the military had taken charge of the matter, and that the negroes were willing to surrender to them, so that a speedy ending of the difficulty was expected. We have as yet only the reports of the planters, and it is suggested by the N. Y. Tribune, that the trouble may have arisen from some repetition of former attempts, actual or suspected, to defraud the negroes in the annual settlements which are made at this season, and the efforts of the latter to obtain what they deemed their dues, by force. The truth will probably be disclosed ere long.

A dispatch from San Francisco on the 4th, stated that notwithstanding the recent heavy rains in the valleys and severe snow in the mountains, the trains on the Central Pacific Railroad were arriving at Sacramento "on time." Coal has been discovered half a mile from Argenta, on that road, 400 miles from Sacramento.

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From the [English] Annual Monitor.

JOHN PEASE.

A Friend so widely known as a minister of the Gospel, esteemed as a diligent servant of his Divine Master, and ever anxious for the welfare of our religious Society, may well claim a place in this obituary.

He was born at Darlington in the year 1797, and was the son of Edward and Rachel Pease,—the eldest of a family of eight, of whom two brothers survive. Many may remember to have listened to his own impressive account of the effectual care of pious parents, co-operating with the very early visitations of Divine Grace to his soul. To cultivate a tender conscience, with an habitual sense of the love and fear of God, was ever a striking part of the "nurture and admonition of the Lord" bestowed upon him.

The readings of the Holy Scriptures in the family circle, were often occasions when his heart was remarkably visited by the gracious influence of the Holy Spirit; and the perusal of the sacred page in the privacy of his own room, accompanied by meditation and prayer, was at that period of life, as ever afterwards, a privilege greatly enjoyed. The records of the faithfulness of the Lord's servants and handmaids, who had lived in the love and died in the faith of Christ, were his frequent companions, and formed no small part of his reading and study.

He was blessed at home with the care of a pious governess, until placed at the boarding-school of the late Joseph Tatham in Leeds. The religious example and care of which he there partook were very gratefully remembered by him; and in riper years, in the course of his service for the Lord, his once kind master became his beloved travelling companion. His education was completed, under the like loving attention and oversight, by Josiah Forster, at his establishment at Southgate. Here again were sown the seeds of life-enduring Christian fellowship. Amid the many temptations of a schoolboy's life, his upright and conscientious conduct was often noticed; and it is believed that even then the fear of the Lord was to him as a fountain of life.

In reference to a rather later period, when necessarily associated with workpeople whose conduct and conversation were in many cases corrupt and sceptical, testimony is yet borne to the influence his circumspect walk had in the mill or the warehouse; and the prayer that went up that he might be kept from the evil, was graciously answered. Separated as he often was for weeks together from home and friends, as he journeyed on horseback, and exposed to every variety of intercourse and temptation incident to a commercial traveller, the same simplicity of appearance, address, and watchfulness were obvious; and received many marks of approval and respect where such recognition of principle could not have been expected. During these journeys, whenever extra exertion rendered it practicable, his aim was to be amongst Friends on First-days, and at their weekday meetings; and when this was not possible, the appointed hours were attentively observed in retirement before the Lord in his own room: and, as op-

portunity offered, he was ready to explain the views of Christian worship which led to this practice.

In the year 1823 he married Sophia, youngest daughter of Joseph and Grace Jowitt, of Leeds, a union on which the Divine blessing largely rested for about forty-five years.

That he would be entrusted with a share in the ministry of the word, appears to have been the settled conviction of his heart when quite a lad, deepening with each succeeding year. The solemn responsibility of such a call was very forcibly felt, leading to increased watchfulness and dedication of heart. When only about twenty-two years of age, (in 1819,) under the constraining love of Christ, he first spoke as a minister of the Gospel; and in the 12th month, 1822, was recorded as such by Darlington Monthly Meeting. For nearly half a century, he was enabled through Divine goodness to "speak to others to edification, and exhortation, and comfort,"—to tell of that redeeming Love of which he had himself partaken, and to "preach the unsearchable riches of Christ."

It is most instructive to observe in his memoranda, how deep were his baptisms, how constant and fervent his prayers, that he might dwell near to God through Jesus Christ; being centered in the alone source of all truth, drawing all his supplies from that well of living water, which can alone satisfy and nourish the immortal soul. Highly did he prize his daily periods of retirement before the Lord, reverently waiting that he might experience communion of soul with Him; and earnestly did he desire, "that neither secular business nor pleasure, of any sort, might hinder the performance of his duty to God or his fellow-men; but that strengthened to bear every needful dispensation, and performing his part in self-denial and watchfulness unto prayer, he might be more firmly established upon the Rock, enjoy His presence and multiplied favors, show forth His praise, and become a partaker of present and eternal salvation." He longed to be found constantly at His footstool, praying for His blessing, and waiting to hear His voice. To these seasons of retirement he attributed, under the Divine blessing, any stability in his religious growth with which he was favored.

On the 1st of Fourth month, 1839, he writes, "Whilst thus waiting, a remarkable sense of the love of my God towards me, as in and through Jesus Christ, appeared for some time the only answer to my spiritual breathing; until, after a continuance of such mercy, I apprehended the still small voice was permitted to whisper a sense of Divine approbation with my standing in my present lot; with perhaps a watchword to sink down deeper, to strive after the state of an attentiv servant, to whom the whisper of his maste is well nigh as clear, and quite as readily obeyed, as the loudest command. I wa ready to believe, that a commission to preac the Everlasting Gospel afar off may be i store for me; though as yet not fully mad known to me as to time, line, or place. I de sire that my life may be hid with Christ i God, without anxiety and without fear.' And in reference to the same subject, "I would not undervalue rules for Christian ex ercises; but when I can *retain* a feeling of th presence of Him, who said, 'Lo, I am wit you alway,' it is to me enough. Reproof, in struction, comfort and consolation, prayer an praise, all succeed in sweet order according t my need."

Thus attentively listening for the faintes whisper, as well as the louder call, he wa largely engaged in his own and neighboring meetings, and very often travelled from hom in the service of the gospel. At various times, he visited all the quarterly, and nearly all the monthly and particular meetings o Friends in Great Britain and Ireland; in ad dition to more extended journeys on the con tinents of Europe and America. No fewe than forty-six certificates were granted b his monthly meeting, expressive of its cordia sympathy and concurrence in these labors o love, during the forty-six years of his minis try, subsequent to his acknowledgment b the church. The first of these was addresse to the Quarterly Meeting of Cumberland i 1825, when he was accompanied by his be loved father. As a member of various com mittees appointed by the Yearly Meeting t visit its subordinate meetings, John Peas was several times largely engaged; as well a on similar appointments made by Durha Quarterly Meeting of a less extended charac ter. The following entries occur in his jour nal, in reference to religious engagements and entire devotion to his Lord.

Ninth month 30th, 1840. "I this da enter my 44th year. If my mind were mor fixed on heavenly things, my feelings would be more lively; but I am sensible I owe al to my Lord. What I am, I am by an through the forming hand of my God. H then ought to be allowed, (and it would b my highest honor and happiness that H should have,) the perfect ordering and un divided service of His own. I fear it is no so; but my soul travails for the experience of that devoted soldier of the Lamb, wh doth not entangle himself with the cares o this life; but has his armor always on, wait ing only the call and re-anointing of hi heavenly Captain. The hope of my inmos soul is, that I may thus live more in and unt my Lord."

Twelfth month 12th, 1840. "My heart is this morning almost overcome with a sense of Divine long-suffering and love. I have been richly favored, and continually followed with the offers of heavenly grace; but have allowed the world too often to be the pre-occupant of that soul, which should have been the Lord's temple; and I have not at all times made sufficient preparation to receive and entertain the glorious guest. He seems to offer to tabernacle with me still. Receive Him, O my soul; entertain Him with all thy powers, and serve Him in a blessed companionship, with cheerfulness and alacrity; and never desert Him to be occupied with the grovelling things of this world. Be Thou my deliverer in Thy gentleness and wisdom, O my God."

In the autumn of the year 1842, accompanied by his father, he paid a visit in gospel love to those professing with us on the Continent of Europe: a service which he considered as preparatory only to one, which had for many years with more or less clearness occupied his thoughts, and for the performance of which he believed the time had nearly arrived. This was to visit Friends beyond the Atlantic; in reference to which the constant breathing of his soul was, "that he might move only in that wisdom which is from above; receiving undoubted evidence that he was called to go forth as with his life in his hand, and permitted a closer indwelling with the spirit of truth than he had yet attained to." In prospect of this important engagement, he writes:—"I sought to bring myself into the presence of the Lord; a shade of heavenly sweetness seemed to be cast over me, but its light shone upon America, and my way to the radiant portals of the celestial city appeared through that land. I thought of perils by sea, and felt that I ought rather to rejoice, if these brought me sooner to the foot of the throne."

Though fully sensible of the arduous nature of such an undertaking, and of all that was involved in it, he did not allow any reasons, however plausible, to prevent his obeying the Master's call; if only His voice might be plainly heard, saying, "This is the way:" or, again to quote his own words, "If only I might keep near my Saviour, and move under His counsel,—if He would be with me in the untrodden path I expect to tread;—yea, that I may keep so near Him, that the partition may be much thinner and thinner between the joys of His temporal and eternal salvation; and that the fear of its being entirely removed, whether it should happen by sea or by land, at home or abroad, sooner or later, may, as much as pleases Him, be taken away."

Before leaving for America, the path of duty was very clearly revealed, although he was called to pass through many inward baptisms; and for several weeks was entirely laid by through a severe injury. This was a compound fracture of the left leg, occasioned by a fall at the Euston Square Railway Station, on arriving in London, Twelfth month 24th, 1842, where he had gone to attend the Morning Meeting, and return the certificate granted for his visit to the Continent. The peace and calm permitted during this period were very remarkable, although the possibility of saving the limb, and (as he thought) life, was once under discussion by the medical men.

About two weeks after reaching home, he writes: "I was wondrously favored to feel clear as to the past, and not the less so as to my future; for with respect to the difficulties that had occurred in reference to America, their disappearing in my view was extraordinary indeed,—as instantaneous as the sense that I had broken my leg. The possibility of a final separation from my beloved ones, which might of necessity have to be unfolded to them, was far worse than crossing the Atlantic. All was calm and quiet, and I must believe the Everlasting Arm was underneath. There was much prayer,—little or no covenant-making,—but rather an humble confidence that the Lord would effect His own work in His own time and way. Truly there were seasons when there seemed no veil before the mercy-seat, nor any difficulty in rejoicing in the midst of tribulation. A feeling of tranquillity almost amounting to enjoyment is mine, and a cheerful and unconditional resignation to follow wherever my Lord may lead."

(To be concluded.)

For Friends' Review.

"I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation—but be of good cheer: I have overcome the world." John xvi. 33. Amid all the trials, temptations and afflictions that beset the Christian believer in his pilgrimage through life, how consoling, how sweet the blessed promise of the dear Saviour,—"In me peace." It has ever been the experience of the Lord's devoted children to pass through many deep trials and conflicts of spirit, ofttimes having to wade as through deep waters; yet through and under all they have known His sustaining arm of Power to be underneath. They have experienced that peace which the world can neither give nor take from them, and thereby been enabled to rejoice in the Lord, even in the midst of tribulation, and joy in the God of their salvation. Be comforted, then, all ye afflicted and mourning children of our heavenly Father. Whatever your trials or sorrows, however your barks may be

tossed upon the billows, remember that help is laid upon one mighty to save and able to deliver ever to the uttermost them that come unto Him. And although at times in wisdom He may see meet to veil the light of His countenance, and withdraw Himself for a little moment, for the trial of your faith and allegiance to Him, yet in His own time, as you abide in humble trust and confidence, He will arise and dispel the dark clouds, and again cause you to rejoice in the light of His glorious countenance, and to feel that amid all your trials in this world ye have peace in Him.

E. M. DORLAND.

Scipioville, 12th mo. 20, 1868.

CHRIST'S LOVE FOR A STRAYING SOUL.

Luke xv. 4, 5.

4. * *What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

What man of you: the Saviour here, as also in ver. 8, appeals to that universal human feeling which impels, as well the man as the woman, to seek what is lost, and to rejoice with others over what is found again: *having an hundred sheep:* the hundred and one was a favorite comparison among the Jewish teachers; as used here it served to bring into view the comparative smallness of the loss in opposition to what yet remained: *sheep*, the emblem of the flock of Israel, and hence here more principally the Jewish sinner, who more or less knew the law, or ought to know it. It hence takes in the case of the publican whom He is defending: *if he lose one of them*, if one should stray away, *doth he not leave the ninety and nine in the wilderness;* uncultivated ground used merely as pasture was called *wilderness* or *desert* by the Jews, in distinction from arable or enclosed land: *and go after that which is lost*, doth not miss the wanderer, and, leaving the rest of the flock in pasture, go *after it*, or, as the original denotes, go in quest of it with his whole thought and desire fixed upon it, *until he find it?* The time of the search is not limited or restricted; it is represented as continuing until the lost object is found.

That the shepherd in the parable means Christ there can be no doubt. His own assumption of this character and name in John x. is conclusive here. He was frequently referred to in the Old Testament as the Messiah under this character. The faithfulness and tender love of the good Shepherd are here set in contrast with the indifference of false and faithless shepherds. See Ezek. xxxiv. The *lost sheep* is sinful man, as originally created safe and happy, in want of nothing, lying down by pastures of tender grass, and by the waters of quietness, but now straying on the bleak and barren mountains of sin. *Lost sheep.* What expression could exhibit more graphically the hopelessness of a sinner's state? The lost dog finds his way back to his master or to his kennel, but the lost sheep rarely finds its way back to its fold; it goes further and further into the wilderness, till it dies of hunger, or is devoured by beasts of prey. No lost sinner ever yet of himself found his way back to God. Man by nature is lost to God, and to the grand purposes of his creation. And he has lost God—His image, His friendship, communion with Him, and the hope of His favor and beatific presence.

The shepherd missed his sheep. What an idea does this give of Christ's surveillance over us! His eye is upon every stray sinner in all his wanderings. He sees him from first to last, as He missed him at the first. *The shepherd left the ninety and nine for the sake of the one that had wandered.* This implied no dereliction of the shepherd's duty—no injury to the body of the flock. In this transaction neither kindness nor unkindness was manifested towards those that remained on the pasture—it had no bearing upon them at all. How natural the conduct of the shepherd! The mother, who has many children that are all equally dear to her, and would not have one of them taken from her, when one of them falls sick and comes into jeopardy, finds a difference among the children: the sick one becomes now the dearest, and she can neither interest herself much in anything besides, nor pay much heed to it. Thus, then, the conduct of Christ, as set forth in this parable, is in harmony with the analogies of nature.

As soon as the shepherd misses the sheep, he goes after it. Christ's love is an active, working love. He did not sit still in heaven pitying sinners. He left the glory which He had with the Father, and humbled Himself to be made in the likeness of man. He came down into the world to seek and save that which was lost. He never rested till He had made atonement for our transgressions, brought in everlasting righteousness, provided eternal redemption, and opened a door of life to all who are willing to be saved.

The shepherd pursued the sheep till he found it. He knew the nature of the country in which the sheep was straying, and also the nature of the sheep that was straying there. He knew the roughness of the mountain passes, and the silliness of the solitary, truant sheep; he divined accordingly what track it would take. He followed and found the fugitive. In like manner Christ's love has no ebb and flow: it has no flux and reflux; it has all the fixity of an everlasting principle

* Matt. xviii. 12.

and all the fervor of an inexhaustible passion. He never lets the eye of His compassion light upon a sinner without, by and by, letting the weight of His power to save be felt by that sinner also. The sinner is *found*, when, penitent and believing, he yields to Jesus, accepting Him, as his Saviour, his prophet, priest, and king.

5. *And when he hath found it, he layeth it on his shoulders, rejoicing.*

It appears to have been usual with the Jewish shepherds to carry their sheep on their shoulders. The shepherd of the East is often seen bearing upon his shoulder the forlorn sheep that is too weak to be driven. This man, when he found the sheep, though it may have been recovered after a long and arduous pursuit, felt not one sentiment of regret—not one feeling of chagrin. He did not upbraid it for its straying, he did not complain of its weight. Guilty, suspicious hearts may see here the loving heart of Jesus. He takes no pleasure in the death of them that die. *Layeth it on his shoulders.* We have here a sweet intimation of the compassion of Christ; He transfers our burden to Himself, becomes a victim for us, thence bearing us, he carries us to his own flock, bears, feeds, sustains, and governs us. As the shepherd dealt with the sheep, not by law or force, as well he might, driving it before him like other sheep, and letting it go itself, but took all the labor and trouble upon himself, that the sheep might have ease and rest, so Jesus lightens the sinner's return by this exercise of love, helping him to overcome hindrances, removing difficulties, and strengthening weakness with Divine power. We are here taught that the work of saving the sinner is done by Christ alone. This fundamental truth, however, that salvation is begun, carried on, and completed by the Saviour alone, does not, of course, come into collision with another fundamental truth, which expatiates on another sphere, and is represented in the parable of the Prodigal Son, that except the sinful do themselves repent, and come to the Father, they shall perish in their sins.

Rejoicing. Whatever trouble the shepherd may have had, whatever care and anxiety he may have gone through, all is merged in the grandeur of that flood of joy that the lost sheep is brought back to the fold. So Jesus lifts His ransomed, His redeemed one, by His strong hand and His almighty power, and "makes a show openly" of what He has done in delivering His poor erring child, and He does all this "rejoicing." His joy begins not when the work is over, but when the work begins. Whilst the lost one is on his shoulder, and because it is on his shoulder, the shepherd is glad.—*Dr. Nevin's Commentary on Luke.*

CONNECTION OF THE CELIBATE WITH THE NOTIONS ENTERTAINED OF THE SCHEME OF SALVATION.

BY ISAAC TAYLOR.

All religions have been of Asiatic origin; and (the true now not considered) they resolve themselves easily into two great principles, conveniently designated by the historical terms Buddhism and Brahminism. The influence of the former, in its more recent garb, as gnosticism, we have already adverted to; and especially in so far as it gave birth to, and sustained, the *abstractive* ascetic practice, and the doctrine of the angelic virtue of virginity. We shall next have to trace the operation, latent indeed, but unquestionable, of the Brahminical principle, combining itself with the former; and the two, hostile as they were east of the Indus, blending together, most amicably, within the precincts of the Christian church. This blended Buddhism and Brahminism is, in a word, the ancient monkery, at once abstractive and penitential. How shall wretched man return to virtue and happiness? The Buddhist, the Sooffee, the Pythagorean, the gnostic replied—By extricating the imperishable spirit from its connexion with matter, the eternal source of evil; and by merging itself anew in the eternal, universal good. The characteristic of *this* scheme, under all its varieties, is its total disregard of the *moral* derangement of human nature; or rather, we should say, its view of moral evil as a mere accident, and a temporary consequence of natural evil. In its practical instructions, therefore, it insisted more upon mental abstraction, silence, simplicity of diet, and celibacy, than upon any positive austerities, or propitiatory rites; sin, man's misfortune, not fault, did not need to be expiated.

But the Brahminical doctrine took up the other element of theology; and along with its terrible array of divinities, most of them vindictive, and all invested with human qualities, it propounded a system of propitiation, and concerned itself immediately with the *moral sentiment*, and wrought upon the conscience; it addressed itself more to the fears, than to the hopes of which the human mind is alternately the sport; it admitted man to be guilty, and in danger of wrath; it was, therefore, sanguinary, gloomy, sumptuous, and elaborate in ceremonial, popular in its aspect, rather than philosophical, and of unbounded potency, involving as it did, and having at its command, all the terrors that wait upon guilt; so that it could enforce the most revolting, and the most excruciating practices of immolation, and of self-torture. In the name of the gods, the avengers of crime, it could command the trembling wretch—its victim, to inflict upon himself, or

to sustain, whatever pains he might imagine his angry judge to be prepared to inflict upon him. If we would see the two oriental systems, and each characteristically imbodied, (one might say *disimbodied*, for each leaves to man barely a shadow of his entire constitution) we should only have to look, on the one hand, to the dreaming sooffee, lost to sense and natural affection, an idiot sage, or, as one might say, a metaphysic vegetable, just alive, where he sits; and on the other side, to the Hindoo fakir, crucified without a cross, his nails piercing his palms; the martyr of conscience, and grasped by the despair of guilt.

The church of Rome has, without scruple, adopted, intimately blended, and refined, these two schemes of religion; and after having formally and tacitly, dogmatically and practically, excluded the GOSPEL, it has provided itself with a circuitous and somewhat complex reply to the question which the alarmed conscience is ever and again propounding. Its answer to the question—"What must a man do to be saved?" involves something of Buddhism, and more of Brahminism; it takes up the gnostic physical abstraction, and the philosophic sanctity, and this it offers to its *elite*, the elevated, impassioned, and devotional *few*; and then it takes up the moral element of religion, and deals in penances, macerations, flagellations, masses, confessions, absolutions, purgatorial expiations, and the vicarious offices of the clergy, and of the saints, of the dead, and of the living; and this compound it offers to the rabble of mankind—the debauched and trembling multitude, who, as the long dreaded time comes, when nothing better can be thought of, thankfully accept from the priests' hands, any salvation that is offered to them, and on any terms.

In thinking of popery, we should never lose sight of its two blended elements—its Buddhism, and its Brahminism—its abstractive, and its expiatory principles—its provision for the few, and its provision for the many. Both ingredients are brought to bear, as in a focus, upon the monastic institute, of which, celibacy, the prime article, stood chiefly related to the first of them; while the practices of mortification and penance were related to the second. The perfect monk, "the angel upon earth," such as we find him elaborately depicted by the great church writers from Basil to Bernard, was at once, and in nearly equal proportions, the sooffee, and the fakir; the enthusiast, and the fanatic; the sublime theosophist, and the bleeding, weeping, whining or puling martyr of a darkened conscience.

But alas! it is not alone of the superstition of the middle ages that we have thus to speak; for ancient Christianity—the universally accredited system of the Nicene age, blends, in the like manner, though with less compactness, the two ingredients of the natural religion of mankind; and while it was most explicitly gnostic, in its temper and sentiments, was also Brahminical, as well in doctrine as in practice.

If, with the great divines of the fourth century around us, we plainly put the question to one, and all—"How shall guilty man approach the just and holy God, and how secure his favor?" the prompt and formal answer, no doubt, will be—"By humbly accepting the redemption procured for mankind by the Saviour Christ, and conveyed through the hands of the church." But then this reply is ordinarily couched in very indefinite terms; and when we come to repeat our demand, and to pursue it as a practical question, then the more exact answer given, by one and all, is to this effect—"*First*, that man may place himself near to God, and may anticipate, on earth, the absolute virtue and felicity of heaven, by removing himself, as far as possible, from the inimical ὕλη with which, in the present state, he is implicated; and with this view, that is to say, if he would be perfect, he must regard the preservation of an inviolate virginity as the great business of piety; and then, thus far exempted from the conditions of animal life, he must addict himself to lofty meditations of the divine attributes; or, to use the very words of Chrysostom, "That the soul disengaged from its trammels and all earthly thoughts, should wing its way to its home, and its native soil." But *secondly*, that, in order to regain, and secure the favor of God, man must propitiate his offended judge, and take into his own hands, in the present life, that discipline of chastisement which he so well merits, and may so justly expect as his due. Now, in this latter point of view, celibacy has its use, as the necessary condition of that mode of life which leaves a man at full leisure to practise the whole round of expiatory and abstersive austerities. How should the married and the busy get through, from day to day, with the heavy work of penance? Such, in substance, was the ancient theology and the piety of the Nicene Church!

Within this system, therefore, religious celibacy was at once the expression of gnostic feelings (as we have seen) and the condition, or the preliminary of a course of penance and expiation.

Yet let it not for a moment be supposed that the Nicene church, or that the great writers of that age, either formally denied, or failed frequently to mention, the great doctrine of the remission of sins, granted through the means of the sacrifice once offered on the

ross. The ancient church no more denied his doctrine, than it rejected orthodoxy; nevertheless the relative position into which it had been suffered to subside, was such as in fact involved a loss of its vital influence; it no longer presented its radiating surface towards the consciences of men.

The experience of eighteen centuries might surely now suffice for convincing the church that, to secure the efficacy of the gospel, something more is requisite than a formal acknowledgment of a set of dogmas; and that the *relative position* of great principles, as foremost, or as hindermost, is the very circumstance on which depends their taking any effect upon the human mind. All systems, professedly Christian, agree in representing holiness, or an inwrought conformity to the moral character of God, as the end and substance of piety; and the difference between system and system turns upon the answer that is given to the question, "How (as to the process) is this holiness to be effected?" The gospel, and this is its characteristic, makes the free and absolute remission of sins, and an immediate reconciliation to God, through the mediation of Christ, the spring-principle, or motive of morality. To him who would be *near* God, and to him who would be *like* God, it says—"Behold the Lamb of God, that taketh away the sin of the world." This is the gospel method of holiness. Reconciled to God, and enjoying the privileges of children, the Spirit of holiness dwells in the hearts of believers, as a purifying influence.

But, if, instead of putting the doctrine of justification, and reconciliation, and of the free and absolute remission of sins, foremost, as the source and cause of genuine religious feeling, and real virtue, we put an ill-digested, half-philosophic, half-hindoo, notion of sanctity, foremost, and if we bend our endeavors toward it, as the main object, then, whatever profession we may make of faith in Christ, our motives will have none of the vitality or of the force of Christian holiness. The sun is not indeed driven from the heavens, in such a system; but it is eclipsed; and the Christian, for such we must still call him, droops, becomes pallid, gloomy, superstitious, timid, punctilious; a trembling attendant upon rites, a perfunctory practitioner of ceremonies—fretting, fasting, upbraiding himself, impatient of earth, afraid to hope for heaven, and feeling like the dyspeptic patient who, in his troubled dreams, thinks himself to be laboring to mount a ladder, or to ascend a flight of steps; and yet, with all his painful efforts, not rising an inch from the ground. Such is the sad condition of those in whose spiritual perspective the truths which should occupy the foreground, are seen in the distance;—they are indeed seen; but it is as "afar off," and as a cold glimmer.

(To be continued.)

ACTIVITY OF PEACE MEN IN ENGLAND.

We think their example worthy of all imitation. A very important election, under the recent reform bill, is coming on very soon; and we find them scattering far and wide, facts, arguments and appeals, bearing directly on various points of the peace question. Three of these in particular are found in the last published account. One is on *the enormous waste of the public money*, quoting such men as Gladstone, Disraeli, Bright, Mill, Osborne. Another is *an address to electors;* and a third a series of stringent test-questions to be put to candidates for their votes.

Here are some specimens of what these documents contain:—"Since 1815, the Government has spent 1,068 millions sterling on its army and navy, and 1,529 millions sterling in the interest of the national debt for past wars. We have thus spent in fifty-four years of peace (interrupted for two years by the Crimean war) the enormous sum of 2,597 million pounds on account of war," about equal to $12,985,000 in gold. "The present year, 1868, the cost of the army and navy is £28,587,531; the interest on the National Debt, £26,571,750; the outlay on fortifications, £530,000; making a total for one year of £55,689,281, as war expenditure only," or more than £278,000,000. "This is at the rate of £152,573 per day, £6,357 per hour, or exactly one hundred guineas per minute, day and night, throughout the year, on account of war expenditure. The remaining 15 millions of the nation's annual total expenditure (about 70 millions) suffices for the civil government and all other expenses. So that 9½d. out of every shilling, or 16s. out of every pound of taxes is appropriated to war expenditure. The remaining 2½d. in the shilling on all taxes suffices for all the liberal expenses of civil government."

Here is one of the clues to this extravagance. "It has been said by a member of Parliament that 'the House of Commons hates economy.' And why? Because there are 184 officers, 106 lawyers, 41 members of government and office-holders, and 41 who expect to be office-holders, all interested in expenditure;" in all, 372, or more than half of all the members.—*Adv. of Peace*

VIRTUE.—When a Socrates is put to death, wisdom and truth seem to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and depends not on the fluctuating opinions of mortals, nor on the breath of popular applause, which is often on the side of error,

and entirely opposite to the real interest of its votaries.—*Robert Proud.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 16, 1869.

ALLOYS OF CHRISTIANITY.—Some extracts are commenced in the present number from Isaac Taylor's work entitled "*Ancient Christianity and the Doctrines of the Oxford Tracts.*" In this work, the rapid degeneracy of the Christian profession is ably shown, and the fallacy of refering to "*The Fathers*" as authoritative exponents of the manners and the teachings of our Lord, and of the construction of them by what was strictly the *Primitive* Church. It were difficult, indeed, to agree upon a point of time at which the Church could be designated as pure and primitive, and as representing properly the spotless and unwrinkled body which its glorious Author would have. It was not his mission upon our earth to change by a miracle the general characteristics of the human mind, to divest it of its frailty and imperfection, and its tendency toward and its affinity with error. He gave His blessed Spirit, whose teachings if followed would guide into all truth; but it was not, and is not, a trait of human nature to wait upon, accept and obey those teachings. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Even Apostles retained, with much tenacity, the prejudices of education and of association. Peter, for instance, required a miracle to convince him of the grand truth "that God is no respecter of persons." Slowly and by degrees, the first disciples who had personally companied with our Lord, put off the forms of Judaism. The people of that day were precisely like us and our cotemporaries in this respect:—their hearts were deceitful and wicked, choosing darkness rather than light, and unfit for the reception of the good seed of the kingdom, until changed by the grace and good Spirit of God, and turned from the power of Satan unto Him. Moreover, it was particularly a dark age of the world. In the general mind, the idea of truth,—of common veracity,—was low and faint, and there was abounding need for the injunction, "Lie not one to another." The personal remembrances of the words and modes of Christ and his Apostles, which might have seemed to afford a proper basis for Church traditions, faded and died out, and the first descendants of the first Christians were just as defenceless as we are against influences and impressions from the world surrounding them, lying as it did, and as it does, in wickedness. Their only defence, and our only defence, consisted and consists in the divine panoply whereby the true disciple is "able to stand against the wiles of the devil"—"to withstand in the evil day, and having done all, to stand." The tendencies of human nature and the facts of early Church history agree. Practices which belonged to idolatry, and which had properly no part in the spiritual dispensation, were borrowed from Paganism, engrafted upon Christianity, and adopted by devout fathers, as Chrysostom, Basil, Jerome, and even by good Augustine, so that Isaac Taylor (himself a loyal Episcopalian) says of the orations of these good men, whom we shall do well to follow, so far, and so far only, as they followed Christ:

"The Saviour, not denied indeed, but not glorified, is left, by these orators, to sleep in the hinder part of the ship; or He is imprisoned in the creed and liturgies of the Church, while commendations, which Grecian and Roman sages would equally have loathed to pronounce, and have blushed to receive, are lavished upon the heroes of the Church and its anchorets."

At a time when professors of the ancient creeds with which early Christianity was adulterated, and which, in a new and revised edition, Rome asks the successors of the *Pagan fathers* to adopt, are leaving the old world, swarming and building idol temples along our Pacific Coast,—it may be well to examine how much of Buddhism and how much of Brahminism were taken up by Rome, and are tinging the current of Ritualism.

And the question, always an important one, acquires fresh emphasis: with what sort of Christianity shall those who seek to evangelize the world approach the non-professors of the name of Christ, who still form a large majority of earth's inhabitants? Shall we

oppose form with form, superstition with superstition? Shall we subvert their souls with bewildering disquisitions about "real Presence," or the comparative efficacy of sprinkling and plunging, and fail to convince them that the substance has superseded the type, or to convey to them a realizing sense of the complete sufficiency of the water of the Word, to purge the heart from an evil conscience, and to qualify the recipient of the "ONE BAPTISM" to walk before the Father in newness of life, having realized what Paganism never comprehended, and what Romanism and Ritualism have ever obscured,—that "the blood of Jesus Christ cleanseth from all sin."

THE SPIRIT OF '76.—It is well-known that during the war of the American Revolution many Friends were incarcerated for the testimony of the Prince of Peace. Thus, after a considerable respite from persecution on the account of conscience towards God, it was proved that tranquillity and quiet enjoyment of the blessings extended by beneficent Providence had not so weakened their principles as to disqualify them for heroic endurance on behalf of the right. Again, in our own day, the faith and constancy of Friends were put to the proof, and it is cause of gratitude to God that testimony-bearers were strengthened to "commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." And it is historic that many of the professors of Truth, in the several eras of persecution, were enabled to realize the preserving and consoling care of Him whom they devoutly served. To them were applicable the words of Simon Peter: "Who is he that shall harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." 1 Peter iii. 13—17.

An ancient, dingy epistle lies on our table, written nearly a century ago by a member of the now extinct meeting at Kingwood in New Jersey—and supposed to have been read in several meetings as an encouragement to faithfulness. By placing together the worn scraps, we decipher it as follows:

My dear and well beloved Friends and Brethren, whom I love in the truth. You are not forgotten by me, though I cannot come to see you. How long I may be in this situation is unknown to me. I endeavor to wait the Lord's time, who knows best what is best for us. I have hitherto been favored beyond what I could morally expect, for which I am thankful to my great Master, who is still kind to me, though but a mean servant. My desire is, my dear Friends, that you and I may have our entire dependence on Him alone, in the present trying season, for vain is the help of man. I greatly desire that Friends may diligently attend their meetings both for worship and discipline, on First-days and on week days, and in them patiently wait for that Power which is the crown of all our meetings. Guard against a drowsy spirit, which tends to bring distress over the meeting, and prevents that current of life which is absolutely necessary for the performance of that spiritual worship which the Lord requires of us. May He be with us, both in meeting and out of meeting, at home or abroad, in prison or out of prison, is the real and hearty desire of your friend and brother, JOSEPH MOORE.

Trenton Prison, 8th mo. 2d, 1777.

P S. I desire this may be read in our meeting at Kingwood, or elsewhere, as Friends may think proper.

Much is said of "the Spirit of '76," and that era has been called "the time that tried men's souls." That was the best bravery, that was the highest courage, even then, the weapons of whose warfare were not carnal. How should Christians see to it, from generation to generation, that the weapons which are "mighty through God" be kept bright, that their King may have true service from those who "seek a country," "that is an heavenly."

The *peace testimony* is no mere theoretic abstraction. It is a vital part of practical Christianity. Many sincere persons fail to perceive it. What then? There are many who have a visual defect called *color blindness*, but this does not deter us from regarding with admiration and delight the gorgeous hues that adorn the floral tribes,

"The pomp of groves, the garniture of fields,
And all the grand magnificence of heaven."

The loveliness of Peace is essentially a component part of truth as a whole—of "the truth as it is in Jesus!" It is indivisible from love—and love permeates and even comprehends the Gospel scheme. We are exhorted

to let it *rule* in our hearts, and if such be the case, everything that countenances a violation of peace is of necessity excluded—*ruled out.*

Scriptural Accuracy.—Correspondents are requested to observe careful accuracy in making quotations from Scripture. The want of this care subjects us to trouble in referring to the sacred text, and we may inadvertently pass over to the printer a garbled passage. We have been obliged to reject essays solely for this reason,—that a text has been incorrectly quoted from memory, and the writer has based his remarks and arguments upon words which were not genuine Scripture. We do not suspect any contributor of purposely changing the text; but it would mortify us should we, in the haste and pressure of a busy hour, give currency to corruptions of Scripture.

Some years ago a writer who wished to exalt the Divine principle of the Light of Christ, gave to the printer a MS. in which the words from John i. 4 were thus misquoted: "In him was *light*, and that light was the life of men." The text had been quoted merely from memory, and an argument of Socinian bias based upon it. The man of types showed to the author the genuine text, "In him was *life* and the life was the light of men." We regret to add, that the author's reply, after some reflection, was, "I believe I will let it stand as it is." And the error went forth into the world. Yet the real and glorious doctrine conveyed in those words is, that the inherent and divine Life of Christ, is *the light of men*, and that the yielding of that life as an atonement for our sins was the procuring cause of our receiving that unspeakable gift of the life and light of Christ in the soul,—the Comforter—the Anointing—the Holy Spirit—which the author referred to wished to magnify, and in the attempt employed a *means* which even such an *end* could not justify.

Quarterly Meetings yet to be Held during this Month.—*Contentnea*, N.C., the 16th inst. *Deep River*, N.C., and *Honey Creek*, Western, on same day. *Farmington*, N. Y., the 20th inst. *Cornwall*, N.Y., the 21st inst. *Salem*, Mass., the same day. *Westbury*, N.Y., the 27th inst. *Adrian*, Mich., the same day. *Dover*, N. H., the 28th inst. *Winnesheik*, Iowa, the 30th inst., and on the same day, *Fairfield*, Ind., *Sand Creek*, Western, and *Blue River*, Western.

The Greeks.—Small response has, as yet, been received to the appeal from Athens for means to publish instructive reading matter in the Greek language for periodical circulation. We would not be importunate, but if many would combine in giving a trifle each, the object would be attained and no one straitened thereby. Our publisher has received one donation of $20, two of $2 and one of $1, *total* $25. Will some of our women Friends refer to No. 18 of the *Review*, pages 282 and 283, and present the subject to those who have sympathy for the Grecians and Cretans, but who cannot contribute to the warlike *Cretan fund*, for which strong appeals are continually made to us? We cannot send them the munitions of war. Shall we not minister to their intellectual and spiritual need? Contributions will be received by Alice Lewis, 109 North Tenth street, Philadelphia, or by the Provident Life and Trust Company, 111 South Fourth street, Philadelphia, (Samuel R. Shipley, President.)

MARRIED,

At Friends' Meeting, in Rochester, N. H., on the 24th of Twelfth month, 1868, Wm. Henry Sanborn to Sarah A. Beede, both members of Dover Monthly Meeting.

On Fifth-day, 3d of Twelfth month, 1868, at South River Meeting-house, Iowa, Samuel Owen to Betsy Ann Haworth.

DIED.

SAWYER.—In Dover, N. H., on the 23d of 11th month, 1868, Levi Sawyer, in his 78th year; an esteemed member of Dover Monthly Meeting. His last days were serene and peaceful, and his family and friends are comforted in the assurance that through redeeming mercy he is at rest with the people of God.

BRACKETT.—In Berwick, Maine, on the 20th of Seventh month, 1868, of a lingering illness, Sarah, wife of Joseph Brackett, aged 68 years; an esteem d member of North Berwick Monthly Meeting. This dear friend bore her sufferings, which were severe, with much Christian patience and fortitude, without a murmur, desiring the Lord's will to be done, but if she had any choice, it would be to depart and be with Christ. Her end was peaceful.

DAVIS.—On the 28th of Second month, 1868, at his residence in Bartholomew Co., Ind., William E. Davis, an exemplary member of Driftwood Monthly Meeting.

BURNETT.—On the 26th of Twelfth month, 1868, at North Lawrence, Kansas, Emma R. Burnett, aged nearly 5 years, daughter of Seth W. and Eliza Burnett; members of Springfield Monthly Meeting.

WHITE.--Near Raysville, Ind., on the 5th of 9th month, 1868, in his 4th year, Nereus, son of James and Jemima D. White, members of Raysville Monthly Meeting. A precious bud of promise. He loved to hear the Holy Scriptures read, and to repeat portions thereof. His favorite passage was, "Bless the Lord O my soul."

Also, on the 15th of same month, Caleb, infant son of the above-named Friends, in his 2d year.

CLARK.--On the 17th of Tenth month, 1868, aged nearly 2 years, David F., son of Lemuel P. and Minerva P. Clark, members of Raisin Monthly Meeting, Michigan.

PERKINS.—On the 20th of Tenth month, 1868, Samuel Perkins, son of Jeremiah and Faithy Perkins, in the 83d year of his age; for many years a beloved elder and member of Nahunta Monthly Meeting, N. C. He was careful to exemplify in his daily walk the excellency of practical Christianity, and being clothed with meekness and love, he died, we reverently believe, in peace with God and man.

PERKINS.—At his residence near Goldsborough, N. C., on the 24th of Eleventh month, 1868, Needham T. Perkins, son of Samuel and Rachel Perkins, in the 52d year of his age; an esteemed minister and elder of Nahunta Monthly Meeting. His health had been declining ever since the year 1865, when an attempt was made to assassinate him. This often prevented him from attending meetings. Still he felt a deep interest in the affairs of the Church. During the past year he often expressed that his time was short. He was enabled to bear a painful illness of pneumonia with Christian patience and resignation, often expressing an humble yet abiding confidence that, through the mercy of God in Christ Jesus, a mansion was prepared for him in Heaven. He at length gently passed away, and, we doubt not, entered into the rest for which he had so long waited in his Father's will.

HENLEY.—At her residence in Carthage, Ind., on the 13th of Twelfth month, 1868, Ruth, wife of Henry Henley, in her 63d year; a member and elder of Carthage Monthly Meeting, This dear Friend was enabled during several months to bear her afflictions with patience and resignation to her heavenly Father's will. Of a meek and quiet spirit, and plain and unassuming manners, she was devoted to the service of her Lord, as manifested by her love for the Church, her labors therein, and a deep solicitude for the eternal welfare of others. Though she placed a low estimate on her own abilities, yet in all the relations of life, as wife and mother, sister and friend, was shown forth the devoted disciple of Christ. As an Elder in the Church, she was of sound judgment, and much sought to for counsel. During her illness she was much weaned from the world, saying "it was as a drop of the bucket to her." Shortly before her departure, being asked if she felt the Lord near her, she replied, "He is! He is! It is wonderful. I have no fears for myself."

TABER.—At the residence of his father, William Taber, in Unity, Maine, on the 17th of 11th mo., 1868, Clement R. Taber, aged 25 years; a member of Unity Monthly Meeting. He bore with Christian patience an illness of about three months, from disease of the lungs. During this time he much regretted that he had not been more fully given up to the will of his heavenly Father, and more prompt in the attendance of our religious meetings (particularly Monthly and Quarterly Meetings) whilst in health, which he said would have been a comfort to himself and his dear parents. This dear young Friend had gained the love and good esteem of a large circle of friends and acquaintance, to many of whom he sent messages of love, and to some of his young friends an exhortation to give up their hearts to serve the Lord now while in health,—who now feel that they are left to mourn their loss, but not as those who mourn without hope; for we believe, as he many times expressed, that through the tender love and mercy of our Lord and Saviour Jesus Christ, although he had many close baptisms and deep proving seasons to pass through, that he was enabled in living faith to resign all that was near and dear to him into His holy care and keeping, and breathe forth the language, "Not my will, but thine, O God, be done." During the latter part of his illness he was often engaged in vocal prayer to our Father in heaven that He would sustain him through all the difficulties and trials of the day without complaining, and keep him in perfect resignation to His divine will, that he might at last be permitted to inherit one of those mansions prepared for the redeemed of the Lord, even for all those who have had their robes washed and made white in His own precious blood. This we believe was mercifully granted him; and he has left to surviving friends the assurance that he is now an inhabitant of a bright mansion in Heaven, where he will be forever singing ceaseless praises to the Lord God and the Lamb. [Prepared for Friends' Review by a committee of Unity Monthly Meeting.]

Correspondence.

Excerpta from English Letters.

Eleventh mo. 27th.—Edmund Backhouse (son of the late dear H. C. B.) and J. W. Pease have been returned in a very flattering manner by the electors; so that, in all, about seven Friends will be found in our new Parliament, and as many more attached to us by birthright or otherwise. May they be watchful and faithful. The convulsions of mountain and flood, hurricane and volcano, appear typical of less material agitations. We have entered with great interest into your anxieties respecting the Presidential election, and trust your success has inspired increased hopes for your country. Alas for poor Southern America! We have been wont to avert our eyes from Spain, as a moral blot on the map of Europe. May it please the Lord to bless the efforts now making for her restoration to the light of knowledge and the joys of a purer faith. We are solicitous about her slaves—at the same time we are hopeful. . . . .

From the same Shire, *12th mo. 5th.*—If each Southern State had possessed as efficient helpers as North Carolina, based upon true Christian philanthropy, how different probably would now be the condition. One cannot but feel, too, that a blessing is descending upon those who have stood so nobly firm to their principles. It has often been very instructive to me to think what real love for the truth there must have been in that com-

paratively uneducated community, to enable them to act as they have done. A better and more persuasive Peace manifestation I have never read than that account of their sufferings which has just been published in England. I hope it will have a wide circulation among our influential men. . . . The recent elections have had a more important bearing in this country than has been the case for very many years; and now that the *Liberal* side has attained a majority of more than a hundred, D'Israeli has at once resigned, and Gladstone will, without doubt, very soon be at the head of affairs. Edmund Backhouse's election was gained by more than 900 votes. He is a man of much nobleness of nature, and so much integrity and clear-sightedness, that he will be very useful in the House: and not less so Wm. Fowler, who is a man very superior, intellectually, to most. . . . It is rather surprising that from our very small section eight members should this session have gone into Parliament, besides four whose parents were Friends. Certainly not only J. Bright, but also W. E. Forster, has filled a most important place there, and the influence of most or all of the rest will, I can hardly doubt, be on the right side. . . .

London, 12*th mo.* 13*th*.—Our dear Friends Amos and Edith Griffith have been very diligently laboring in the north of England and in Scotland, since the Yearly Meeting, and their intention was to come to London in the winter. Eli Jones went into Essex to the Quarterly Meeting last week. He is now in Kent, to be at the Quarterly Meeting at Maidstone to-morrow, from whence he is to return here. He has left his wife in Ireland.

Another Letter from England says: E. and S. Jones are looking towards the Mediterranean—A. and E. Griffith in or near Liverpool—all very acceptable to us.

Other English Letters say:—"James Backhouse of York is very near his end, in a most heavenly state." "Dear Benjamin Seebohm cannot leave his two rooms; he is full of contentment and happiness,—almost a heavenly life on earth."

Some improvement is reported in the feeble health of our beloved Friend Priscilla Green, and of the loved and venerable Josiah Forster.

Stoke-Newington, 12*th mo.* 13*th*.—The *Review* is getting to be rather a favorite on this side. I trust no pains will be spared to make it worthy of still higher reputation. I think it will be helpful in bringing English and Irish Friends better to appreciate their American cousins, and thereby strengthen the bands that bind together our religious brotherhood.

From American Letters.

A Southern Correspondent writes, 12*th mo.* 31*st*. From North Carolina I hear of renewed religious feeling in many meetings. At —— ——, twenty-seven male adults were received into membership in one day, and more are expected to join our meeting there. At one meeting in Tennessee, ten have made an open profession. At Springfield, the young people show increased interest in the large meeting there.

Indiana, 12*th mo.* 28*th*.—I believe it is right for me to say that long forbearance is required of us as a Christian body. There are those, if I mistake not, who would have been cast out from our midst, had it not been for the kindness of Friends, who were willing to bear and to suffer in order that we might be brought to the fold. The Lord is very good, and is manifesting His will through the people who love Him. My prayer is, that all may bear the cross from this time forward, and also wear the crown at the close.

Massachusetts, 1*st mo.* 3*d*, 1869.—I cannot forbear writing to tell thee how much I was gratified with the late editorials on *Educated Ministry*, and *Birthright Membership*. The former is one of the stumbling blocks in the path of young Friends, and the latter would seem to be so, from the late, as I think, mistaken desire to do away with it. I am glad to see the *Review* bringing forward these distinguishing views, for some are too prone to ignore or consider them behind the age. Wilt thou allow me to suggest that an article on Music might be useful? I have been, as thou knowest, a good deal cut off from Friends for several years, and the more I see of the effects of the study of music, the better satisfied I am of the wisdom of Friends in discarding it. There is a growing desire with some to introduce it into their course of education. There are those who conceive that Quakerism has had its day, and has done its work. I cannot see it so. It seems to me that its testimonies are as much needed as ever, although, of course, some are more prominent at certain periods. I write thus, knowing that a word of encouragement from an unexpected quarter is sometimes acceptable.

CAPITAL PUNISHMENT.

Governments which punish one man with death for killing another, seem in some degree to justify the act: the difference is, that his act is aggressive, and theirs retaliatory.—*G. Dillwyn.*

Vice stings us even in our pleasures, but Virtue consoles us even in our pains.—*Cowper.*

WHAT A CHATTEL MAY DO AND BECOME.

BY E. ELIZA LEWIS.

In the sisters' prayer meeting, when I read the Scriptures, I always felt it a duty to make practical Christianity the basis of every lesson, and trust these instructions received the blessing of the Master. I think as pleasant a work as we performed was the connection with the Baptist Schools at Portsmouth. There are two quite flourishing Baptist churches, one of five, and the other of three hundred members. E. G. Corprear, the pastor of the large flock, is in part sustained by the mission, and you may have noticed his name in some of their reports He has an interesting personal history, and is, I think, destined to be a powerful leader among his people, not only religiously but politically. He is a man in middle life, has no mingling of white blood in his veins, and was a slave until the army took possession of Portsmouth, and spent the early part of his life in the shingle swamps of Southern Virginia. At fourteen, by some means he got possession of a spelling-book, and making friends with his master's son, received from him such instruction that he was soon able to spell and read. Next, he desired to learn to write, and for this purpose he obtained a piece of pasteboard, and upon this his youthful teacher wrote the alphabet. These things had to be done secretly, and the slave-boy had to use a good deal of management to make any real progress. His lodging-place was a kitchen which others shared with him; so after the others were all quiet and asleep, young Corprear would get up, take a coal from the fire, and upon a slab of stone carefully copy from the pasteboard, always having a wet cloth ready to wipe out all traces of his night's work. Thus he learned to write. As he grew older, he became more and more interested in books, and especially the Bible. By over-work he would earn a little money, which he spent in buying books which could aid him in the study of the Scriptures. Among his first purchases were Josephus, Clark's Commentaries, a Life of our Lord Jesus Christ and His Apostles, and a Bible dictionary. These books were kept out of sight, and he was obliged to study them by stealth. In the meantime he married, lived with his wife but a short time, when she was sold away, leaving one child, since when he has never heard aught of her. After a while, he was separated from the child, but never lost sight of him, and, as soon as he became free, obtained possession of him. The boy is now about seventeen, and pursuing his studies with marked success. As Mr. Corprear improved in manual power, and showed a decided taste for business matters, he was placed on board a lighter that ran from the neighborhood of this shingle swamp to Norfolk. He was expected to transact all business, and make correct returns to those who had entrusted him with their commodities. This he did so satisfactorily that the people would give the preference to his lighter rather than others that ran down the river.

I do not remember just how long he occupied this position; but after a while, he induced his owner to allow him to hire himself, paying to his master a stated amount for his time, and for several years before the war he enjoyed this partial freedom, making his home at Portsmouth, where he became a member of the congregation of which he is now a pastor. He told me an incident full of significance, which I will relate here. At the breaking out of the war, there was, of course, a vast amount of excitement among both masters and slaves, which it was the constant endeavor of each side to conceal from the other; but nevertheless it made itself felt in a variety of ways, pecuniarily and otherwise, so that, when Mr. Corprear's wages became due, he had not money to meet the payment. He decided to tender his master the amount he had by him, and earn as soon as possible what remained of the sum. He called in the morning early, and found his master still in bed: went to his room, and stated how matters stood, that he had not been able to earn the whole amount, but that he would do so as soon as possible. His master, excited by the surrounding circumstanees of the war, sprang up, exclaiming, "You dog! you want to be *free*, that's what's the matter with you!" Said Mr. C., "I could not lie, and all I could say was, 'But I am not free; I know, master, that I am not free.'"

Soon after this, however, the Union army wholly released him from bondage. He was eloquent in prayer and exhortation, and was an acknowledged leader in the congregation. In 1862, he preached his first sermon at the funeral of a colored refugee. In 1864, the Baptist teachers entered Portsmouth, and he at once put himself under their instructions, studying and reciting as he could get opportunity. I think, in 1865, he was ordained under the auspices of the Baptist Home Mission, and installed as pastor of his present flock. It has been interesting to watch the gradual development of his powers. I saw him in 1864; indeed, I think I was his first teacher. Since then, he has taken long strides in the right direction. He is entirely devoted to the elevation of his people, and watches with keenest interest, and will tell you with shrewd discrimination, the probable result of every movement relative to the interests of his people. White as well as colored regard him as the most influential colored man in the city. In spite of adverse circumstances, he stands before us intelligent,

full of manly courage, and with a singleness of purpose that gives him power not only over those for whom he labors, but with the infinite Father himself, whose Son has said, "Blessed are the pure in heart," that is, the single-minded.—*American Freedman.*

For Friends' Review.

EXTINGUISHMENT OF FIRES.

Who does not love to trace the events of the past fifty years? Considering the progress made, who does not love to speculate upon the future? It was but a few years since that the quivering of the tea-kettle cover, as it was lifted by the escaping steam, suggested the power of that wonderful agent. To-day the world of manufactures and of commerce is mostly moved by it. It has taken a vast stride onward. So of electricity. The convulsed muscles of the dead frog, as it hung upon the little mice hook, made a suggestion that has resulted in making the earth a set of wire nerves, that quiver and pulsate at the touch of the finger. The light of the sun is made to copy the features of every object within the scope of human vision. The mechanical means of extinguishing fires has taken long and rapid strides. The bucket was superseded by the hand engine, and that by the efficient and powerful steam fire engine of the present day. Not content with making steam an agent, by which to control fires, a network of electric wires is thrown over the town, and the remotest fire is reported at headquarters, with as much certainty as the nerves of a human body report a scald or a burn upon its surface. But with all these safeguards, water is often powerless to stay a conflagration. An agent more potent and more easily handled is needed. Chemistry has long since taught us that carbonic acid gas is the most potent fire-killer within the range of human knowledge. But the study has been how to control it. It being but twice as heavy as air, it could not be thrown in a jet, which is the only true way of applying any material. Various expedients were devised for its use, but the grand desideratum of direct application was not accomplished. It had to be used in a mass. A whole room had to be filled, in order to put out the smallest fire. Hundreds of gallons were needed to accomplish what one gallon would do if rightly applied. An acid and an alkali were placed in proximity, so that a blow of the fist, or of a hammer, would bring them in contact. At once a vast amount of gas was evolved, choking out all fires with which it came in contact, and also destroying human life. This plan was adopted to some extent, but was generally discarded, as being more dangerous than safe. For nearly twenty years the matter rested, with the fact yet plainly and permanently visible, that carbonic acid gas was the most potent antagonist of fire in existence. The demand was still the same for a more potent agent than water. A shrewd French chemist, perceiving that the solution of the problem was to get control of the gas and throw it in a jet, conceived the idea of having it mixed with a material heavier than the gas, and by a pressure throw both at a time. The idea once conceived, it was the simplest thing in the world to accomplish the object. He simply constructed a portable soda fountain. He put into a can the right proportions of acid and alkali, to make about four gallons of gas to each gallon of water, and shut it up tight. He found, on applying the pressure gauge, he had a pressure sufficient to force a stream of gas and water twenty or thirty feet. Having the pressure, and the gas being mixed with the water, a jet could be thrown, and the gas must go with the water and strike the fire, and consequently act as an extinguisher. Trial after trial was made, and the result was the same,—a complete triumph of one element over another. Public attention was called to it, and what was called the Portable Fire Extinguisher was extensively sold in France and England. In the Fall of 1866 it was introduced into America. Thousands of them have been sold, and millions of property saved by them. The machines are made of various capacities, from four to ten gallons. The six gallon one is capable of controlling all the fire that can be made from fifteen tar barrels, in the open air. Nor is this all. Taking it for granted that if so little an affair would put out so much fire, a Boston inventor concluded that a larger engine would do much more, and has constructed an engine that will throw a stream by its own pressure 125 feet. Considering what has been done in other branches of science, we may yet see the whole arrangements for putting out fires changed, and gas and water used instead of clear water.

In all these wonderful instances of progress we see the hand of Providence. He made these laws, and man only discovers their nature and applies them. To Him should the praise and the glory be given, who is Father of us all. B.

BE TRUE.

BY HORATIUS BONAR.

Thou must thyself be true
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed
Live truly, and thy life shall be
A great and noble creed.

Rejoice, my Fellow Pilgrim.

"For now is our salvation nearer than when we believed"—
ROM. xiii. 11.

Rejoice, my fellow pilgrim, for another stage is o'er
Of the weary homeward journey, to be travelled through no more;
No more these clouds and shadows shall darken all our sky;
No more these snares and stumbling-blocks across our path shall lie.

Rejoice, my fellow soldier, for another long campaign
Is ended, and its dangers have not been met in vain;
Some enemies are driven back, some ramparts overthrown,
Some earnest given that victory at length shall be our own.

Rejoice, my fellow servant, for another year is past;
The heat and burden of the day will not forever last;
And yet the work is pleasant now, and sweet the Master's smile;
And well may we be diligent through all our "little while."

Rejoice, my Christian brother, for the race is nearly run,
And home is drawing nearer with each revolving sun;
And if some ties are broken here of earthly hope and love,
More sweet are the attractions of the better land above.

The light that shone through all the past will still our steps attend;
The Guide who led us hitherto, will lead us to the end;
The distant view is brightening, with fewer clouds between—
The golden streets are gleaming now, the pearly gates are seen.

Oh! for the joyous meetings there, to meet and part no more;
Forever with the Lord and all the dear ones gone before;
New mercies from our Father's hand, with each new year may come,
But that will be the best of all, a blissful welcome home.

The Garland.

The receipts of cookery are swelled to a volume, but a good stomach excels them all; to which nothing contributes more than industry and temperance.—*Wm. Penn.*

Youth's Department.

CATS.

These animals are so common in the abodes of civilized man, that it seems remarkable there should be no incidental allusion to the race in canonical Scripture. A few passages have been supposed to refer to them, but this is more than doubtful. The only mention of cats, in writings regarded as sacred, is in Baruch, which, though apocryphal, has more claim to respectful consideration as to its origin than some of the uncanonical books. In chap. vi., in the reputed epistle of Jeremiah, the idol gods are thus denounced as senseless:

18. The priests make fast their temples with doors, with locks and bars, lest their gods be spoiled with robbers.

19. They light them candles, more than for themselves, whereof they cannot see one.

20. They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes they feel it not.

21. Their faces are blacked through the smoke that cometh out of the temple.

22. Upon their bodies and heads sit bats, swallows, and birds, and the CATS also.

23. By this ye may know that they are no gods; therefore fear them not.

The domestic cat is a native of North Africa. In Egypt it was regarded as sacred, and traces of the beast are found in skeletons, in mummies, and in sculpture upon Egyptian monuments.—ED.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 11th inst.

GREAT BRITAIN.—A vessel which arrived at London on the 9th, reported having met one bound to New York, which had on board 39 of the missing passengers and crew of the foundered steamer Hibernia, who were to be landed at Madeira.

FRANCE.—A considerable outflow of specie from the Bank of France had been going on for two or three weeks, the amount of bullion in the vaults on the 8th being 27,500,000 francs less than a week previously.

SPAIN.—A Carlist conspiracy was reported to have been discovered in Barcelona, with ramifications in Saragossa and other places, and several persons had been arrested. Quite formidable republican demonstrations had occurred at Seville and Jeres de la Frontera. At the latter, an unsuccessful attempt was made to seize arms and amunition from the arsenal, which were afterwards removed to Cadiz for safety. A proclamation had been issued raising the state of siege of Madrid, and Gen. Prim, in an official circular, declared that the government did not intend to disarm volunteers. The peasants in Andalusia, pressed by privation, had organized plundering parties and were pillaging their rich landlords.

The Minister of the Interior had issued a circular, ascribing the recent disturbances in Cadiz and Malaga to the intrigues of the reactionists, and charging that their object in fomenting these troubles was to prevent the popular vote on the form of government.

ITALY.—Disturbances caused by the collection of unpopular taxes have recently occurred in some parts of the country.

GREECE AND TURKEY.—The Conference on the Eastern question met in Paris on the 9th, the first sitting lasting seven hours, and then adjourned to the 12th. The Greek and Turkish representatives, it is said, both manifested a very conciliatory disposition, and a peaceful result of the deliberations was confidently anticipated. The Porte had previously asked a postponement of the meeting for eight days, in order to prepare and send instructions for its representative, but this request not being granted, the instructions were sent by telegraph to the Turkish Minister at Paris. The Vienna *Presse*, the day before the meeting of the conference, asserted that the representative of Greece

would not be permitted to offer any proposition, but would attend only for the purpose of giving information in regard to the subjects under discussion, and that the Conference would frame a project of settlement which Greece would be required to accept, after its acceptance by Turkey, and the withdrawal of the Turkish ultimatum.

A dispatch from Constantinople, on the 5th, announced that a mixed commission had been appointed to adjudicate the case of the Greek steamer Erosis.

PERSIA.—An earthquake occurred in the neighborhood of Tabreez, a Persian city of about 60,000 inhabitants, on the 3d inst. The shocks were described as violent, but no serious disaster or loss of life is known to have been the result.

SOUTH AMERICA.—The latest advices from Paraguay, received via Paris, were that the new American Minister had had an interview with President Lopez, the result of which was understood to be very satisfactory, full atonement for the alleged outrages to the American flag having been promised.

MEXICO.—The Congress, in secret session, has approved the treaty recently concluded with the United States, recognizing the rights of naturalized citizens, and also a convention for the settlement of the claims of citizens of each country against the government of the other.

A severe earthquake was experienced at Colima on the 20th ult. For some days previous, the volcano of Colima, 30 miles from the town, had sent forth smoke and steam, accompanied by rumblings and shakings of the earth. The shock is described as commencing with a gentle rocking of the earth, increasing in violence, and lasting nearly 40 seconds. Walls were cracked, articles broken in the houses, and some persons were reported killed by falling buildings. The shock was felt to a great distance, and in some places hills were levelled, lower portions of land upheaved, and water courses changed. At Manzanilla, the cathedral, which had withstood earthquakes and storms for more than a century, was riven from top to bottom, and even the tiles on the roof were broken. Over 20 persons were said to have been crushed by the fall of walls.

CUBA.—The new Captain General, General Dulce, has arrived, and issued a proclamation to the Cubans, assuring them that they will receive all the reforms they require; that Cuba will be considered a province of Spain, and that freedom of the press, the right of meeting in public, and the representation in the national Cortes, are granted them. The proclamation was said to be favorably received by a large portion of the people, but to be disliked by extremists of both the Spanish and Cuban parties. It was rumored that General Dulce would soon have an interview with the prominent revolutionists. A proclamation was published granting a general and absolute amnesty for all political offences, and pardoning all persons whether now in prison, or hiding or absent from the country; also one dissolving military commissions and restoring full jurisdiction to the civil courts; and a third granting liberty of the press so far as to permit the discussion of all questions except those relating to slavery and the dogmas of the Roman Catholic church. No very clear accounts of the condition of the insurrection are given, but it is evident that it is by no means subdued, and presents a formidable front. It is asserted that the revolutionary chiefs have decided to issue a proclamation declaring all slaves free and fixing a day after which they shall receive pay for their labor.

DOMESTIC.—The new suspension bridge at Niagara Falls was opened to the public on the 1st instant. It is said to have the largest span of any on this continent.

The statement of the public debt for the 1st inst. shows a total amount of $2,652,533,662.28; cash in the Treasury, $111,826,461.03, of which $98,763,368.91, was in coin; excess of debt over cash in hand, $2,540,707,201.25. Of the total debt, $50,097,000, consists of 6 per cent. bonds issued to the Pacific Railroad companies.

A statement transmitted to the Senate by the Secretary of the Treasury, in response to a recent resolution of inquiry, shows that up to the date of the resolution there had been printed and delivered to the Treasury for issue, fractional currency amounting in the aggregate to $99,099,536.

General Sibley, commanding the District of Georgia, reported on the 4th to General Meade that, on investigation, the difficulties reported on the Ogeechee river were found to be confined to one plantation, the owner of which accused the negroes of stealing, and got out warrants for their arrest. The sheriff applied for military to execute the warrants, but was refused; he then went and with two assistants made the arrests, but alarmed at the assembling of the negroes, he fled, and returning with 120 men, fired on and wounded a boy of 14, and also some other negroes who had run away on being ordered to give up their arms. The military, on going out, found only 50 negroes, with no arms but three guns and one bayonet, and on their fright being allayed, the men against whom there were warrants were anxious to give themselves up, if only assured of safety. They denied having made any resistance, and the General believed their denial. They have since all voluntarily surrendered to the military authorities.

CONGRESS.—Both Houses reassembled on the 5th. In the Senate, a number of bills have been introduced, among them the following: to amend the national currency act, forbidding national banks to pay interest on deposits, and containing other provisions; to enable the people of Georgia to form a State government, republican in form, repealing former provisions of law relative to that State, making its government provisional only, and providing for a reassembling of the Convention, to alter or amend the Constitution, and a submission of said Constitution to the people; to facilitate telegraphic communication between the Eastern and Western Continents, granting land and bonds in aid of the American and Asiatic Telegraph Company. The Judiciary Committee reported a bill to prevent the holding of more than one office under the United States at the same time. A resolution was adopted requesting the President to transmit his amnesty proclamation, with a statement by what authority he issued it.

The House passed the Pension and the Consular and Diplomatic Appropriation bill; and one repealing the Tenure of Office act; the latter by a vote of 121 to 47. The Judiciary Committee reported a joint resolution proposing a Constitutional amendment, that the right of any citizen shall not be denied or abridged by the United States or any State, on account of race, color or previous condition of slavrey; and a bill providing that no person shall be deprived of the privilege of voting for Presidential electors, or members of Congress and of the State Legislature, by reason of race, color, &c. Among a large number of bills introduced was one to enable the people of Colorado to form a State government.

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MEMOIR OF JOHN PEASE.

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The visit to America being thus decided in own mind, he spread the concern before Monthly Meeting in the Third month, 43. He obtained the cordial sympathy l unity of his friends; and in the Eighth nth of the same year, embarked for Boston company with Rachel Priestman and Isa- Casson, who were leaving home on a ilar mission. For nearly two years he was gently engaged in his Master's cause in t land, visiting all the Yearly Meetings n established. The kindness received m Friends there was often spoken of, and ny friendships were formed, which proved ource of life-long pleasure and comfort.

n the accomplishment of this labor of love, y earnest was his prayer that the seal n it might be *Peace, heavenly Peace;* and he was permitted to enjoy in large meas-

He alludes to it as removing the ntest barrier between himself and a peace- Eternity: and earnestly asks of the Lord re returning home, that he may be permitted "sight to see, and strength to perform, any work required, however humiliating; and that nothing might be thought, said, written or done, contrary to His pure cause and its glory; and that if there had been anything, he might have grace to undo or amend." After returning his certificate at the Quarterly Meeting in Tenth month, 1845, he writes, "I thought there was the sense of that true, pure, and unalloyed peace which I have but rarely witnessed; something more than the consoling feelings of spiritual repose occasionally granted. 'My times are in the Lord's hands,' is a language which I seem more than ever to realize; and if preserved as I now feel, even should the summons be sent in the pure counsel of His unerring will, I consolingly believe that I need not fear but my redeeming Lord, standing by my side, will ordain for me a peaceful home, a rich inheritance."

From early life it had been a constant endeavor and prayer that all commercial pursuits, into which at one time he ardently entered, might never in any way interfere with religious duties, or the call to Gospel labor: and as early as 1833, he felt it right to relinquish all active participation in the business concerns in which he was a member. Possessed, however, in large measure of a sound judgment and perception, combined with a comprehensive grasp of the various bearings of a question, he continued to be largely consulted upon mercantile arrangements, and time and ability were readily placed at the disposal of his friends. Not only upon details of business was advice sought, but in many cases of private difficulty and trial was his wise and affectionate counsel greatly blessed; and it is believed there are not a few who can thankfully own, how judiciously he was enabled to fill the blessed office of peace-maker. Whilst thus willing to aid his friends in reference to the affairs of this life, it was a primary desire that he might be instrumental in encouraging them to give more earnest heed to those things which appertain unto the life to come.

In varied intercourse with all classes of persons his endeavor was, in everything, "to keep a conscience void of offence toward God and man;" allowing no pretext or consideration to prevent his upholding that high standard of truth and integrity, which he believed to be in accordance with the Divine will. As chairman of the Board of Health for many years, he obtained the universal respect and love of his fellow-townsmen, who greatly appreciated the able and Christian manner in which he fulfilled a duty, that often necessitated a calm and judicious judgment on questions eliciting great diversity of opinion. In the Stockton and Darlington Railway, in which he was one of the original directors, he never ceased to take a warm interest, and after he ceased to be a member of the committee, was generally present by invitation at its sittings. The attendance of the board on the 15th of Seventh month, was his last business engagement. The following extracts will show how desirous he was that secular things might be kept in their right place.

Fourth month 29th, 1837. "I fear lest I am getting too deep into worldly cares, too full of worldly influence, not living so continually under the influence of the Holy Spirit, the heavenly canopy. I have been sensible of balmy desires, that I might be a Nazarite indeed; my business, my pleasures being no more than to preserve myself in mental health, out of indolence; contributing to fit for the great object, the performance of my duty to God and man, my neighbor and myself."

Eleventh month 18th, 1840. "I am not disposed to rob any one of that consolation, which follows from casting ourselves wholly upon the Lord. It is a balm to the wounded and oppressed spirit I increasingly desire. But my heart has sometimes been solemnly affected by the inquiry,—how I ought to expect, or dare to cast myself upon, this blessed resource in the minor steppings of my life, when I have had some reason to doubt the whole tenor of my conduct, or the greater outlines of these movements, in which I have desired Divine aid and guidance. Thus he whose main desire is to follow and obey his Lord, may trust Him and His care in every-day transactions; whilst he whose conduct as a whole dishonors his Saviour, cannot expect to receive His directing wisdom in special points. These views are brought home to me when I ask a blessing upon secular things; being jealous that my mind, though blessed with many breathings through them, is too much in them:—and yet I admire that condescending goodness which still confirms the words, 'Draw nigh unto me, and I will draw nigh unto you;' as in some fearfulness I have asked a blessing of safety upon our rai way passengers. I believe the Lord ha heard me, and I may acknowledge that H ruleth in the kingdom of men, and giveth to whomsoever He will. To Divine love attribute the whole."

In the attendance of meetings both fo worship and discipline he was most regula taking a warm interest in everything tha could promote the welfare of that portion c the Church, of which he was a membe Believing that Meetings for Discipline had a important place in maintaining a healthy lif and vigor in the Society, he was anxious tha all should not only avail themselves of th privilege of attending them, but that ever one, sharing the various burdens and dutie should feel a sense of responsibility restin upon him, in connection with the admini tration of the business, and in the right issu ing of questions which might from time t time arise. Not only from parental instru tion, but by conviction, he had become firr in purpose never to accept public or privat appointments, though earnestly pressed upo him, which might interfere with these dutie Summer heat or winter storm was not a lowed to operate as discouragement. Fe have ever been more decided in this cours until it was rarely found expedient to reque a meeting of general interest, on the da when he and others like-minded were e gaged to attend Divine worship. It is n forgotten how pleasantly and how cheerfull a kind neighbor would remark: "Oh, b that is your meeting-day."

In the efforts of his younger Friends in th cause of First-day School teaching he greatl rejoiced; and in him, those who were thu engaged in his own town have lost one, wh was always ready to assist by his counse cheer by his presence, or animate by h sympathy: and of later years, in those effor which had more directly in view the religiou welfare of the poor, he thankfully recognize an increasing devotedness to that cause dear to him. In the promotion of educatio and especially in the schools connected wit the Society of Friends, he was always glad co-operate, serving many times on the Co mittee for Ackworth School, which he a tended with great regularity. When retirin after the first period of service, he alludes the comfort he felt, not from any help had rendered, but because the love of h Heavenly Father often covered his mi when under that roof. In conjunction wi the late Thomas Richardson, he was one the founders of the North of England Ag cultural School at Great Ayton, in 1841, a ever continued to take great interest in welfare. As far as practicable he endeavor to keep up an aquaintance with those w

left the Institution, and encouraged others to extend a like kindly oversight. In 1845 he was appointed one of the original Trustees of the Flounders Institute at Ackworth, for training teachers; and in the present and future well-being of the students he evinced a deep solicitude.

A large portion of time was devoted to philanthropic and religious efforts in Darlington: and wherever he could unite with Christians of other denominations in the spread of the Gospel, it was a great pleasure to him to do so. This was especially the case in the British and Foreign Bible Society. He was a member of the local committee for about fifty years, and when at home was rarely absent from its deliberations.

During the last three years of his life, he was extensively engaged as one of the Yearly Meeting's Committee, in visiting several of the Quarterly Meetings; and subsequently, under the appointment of the Yearly Meeting of Ministers and Elders, on a like mission in reference to the right exercise of the ministry, &c. On these occasions he was absent for many weeks; and though sensible of the comforts and attractions of home at his age, he was always willing to devote his time and talents to anything that might promote the best welfare of the body at large. His last engagement on that committee was the attendance of the Dublin Yearly Meeting in 1868. Both there, and subsequently at that in London, his friends were struck with the weight of his religious communications, the ripeness and soundness of judgment which were evinced by his remarks. Well do they remember the earnest manner in which he spoke in London, on the privilege and blessing to be found in attending meetings for discipline, and the lively concern into which the meeting was subsequently introduced; which resulted in the issuing of an epistle upon the subject, in the preparation of which he was largely engaged. Little indeed did they think, that his voice was heard for the last time within those walls: but He who doeth all things well, was about to say, "It is enough."

After returning from London he did not enjoy the same robust health as usual, but there was nothing which caused any uneasiness in his own mind, or to his family: and he attended the General Meeting for Ackworth School on the 1st of Seventh month. On the 15th he consulted his medical adviser for the first time, and although he considered there was cause for thoughtfulness, and that great care and rest were needed, no apprehension was entertained that his race on earth was so nearly run. A blessing appeared to rest upon the means used for his restoration to health; and there appeared to be a little gain each day until Sixth-day, the 24th of Seventh month, the day of the General Meeting for Ayton School. This he much wished to attend; remarking that he believed he had never missed one of these annual gatherings, except during the two years he spent in America: but not feeling equal to the exertion, he reluctantly gave it up, though evincing his continued warm interest in the Institution, by preparing the usual details respecting children who had recently left.

It was only on Second-day the 27th, that great anxiety was caused by a slight hemorrhage, and it was evident to all who were with him, as to the doctor, that a very great change had that day come over the beloved invalid. During the next two days, which proved the last on earth, the decline was very rapid, though with little suffering, save as to difficulty in breathing. Throughout his illness, his calm resignation to the Divine Will and unmurmuring patience were very instructive. He was able to say that he believed he had sought to "keep a conscience void of offence to God and man;" that he had endeavored to live "in the faith and hope of the Gospel;" and again, "that he had not now his day's work to do."

A few hours before his death, on one of his brothers remarking to him, that whether in life or death, all would be well, he was understood to say, "*I shall be satisfied, when I awake, with Thy likeness;*" and, as prayer was offered at his bed-side by his beloved wife for his help, and for the continued extension of the everlasting goodness and mercy of God in his time of need, he fervently exclaimed, "*Amen and Amen.*" It was evident that as various "exceeding great and precious promises" of Holy Scripture were repeated, he was attentively listening, and as the words were quoted, "My grace is sufficient for Thee, for my strength is made perfect in weakness," he responded, "*very sweet.*"

These are believed to be the last distinct words he uttered, about half an hour before the close. Conscious to the last, and without a single struggle, the redeemed spirit took its flight to be forever with the Lord: to join the endless song of praise to Him who had loved him, and washed him from his sins in His own blood.

In conclusion, his own words, penned thirty years ago, thankfully express the faith and hope in which he then looked forward to his heavenly home: a hope which remained strong in life, and, as the end drew near, proved an anchor to the soul both sure and steadfast,—a hope full of immortality: "My God often condescends to grant me the trust, that I shall one day rest from my labors in the fulness of His glorious rest. I feel no

doubt of an interest in the end of days in Him who died and is alive again. Oh matchless mercy! oh plenteous redemption!"

PEACE THROUGH LAW.

The great desideratum of the day is to convince men that the intercourse between nations is to be governed by precisely the same principles as the intercourse between individuals. None deny that individuals must exercise toward each other forbearance, forgiveness and brotherly love. Where, then, in scripture, or any code of ethics, is found the authority or sanction for nations resorting to brute force in cases of controversy? Where is the sanction, by God or man, for wresting territories from their lawful rulers, or sundering by force the constitutional allegiance which part of a nation owes to a whole? Is it said that an individual is debarred from violence because he may have redress under the laws of the land? Then surely it is only necessary that there should be a code of international law duly applied, to insure redress for an injured nation. One of the leading objects of the Peace Society is to procure, as a basis and guaranty of justice and security for nations, such a code.

The general use of Paley's Moral and Political Economy will account for much of the prevalent sentiment that war is sometimes necessary. But never was sophistry more weak than his. Paley says, "The only distinction which exists between states and individuals is founded on this circumstance, that the particular consequence sometimes appears to exceed the value of the general rule." Here is the broad statement, that it is sometimes *expedient* for a nation to violate God's law, though never for an individual. But is not His law higher than the decisions of man's short-sighted expediency? A contract is not allowed to be violated by one of the parties because he may deem it expedient to do so. Neither should a treaty be broken, nor injustice allowed, though there be no treaty.

Just so soon as we allow expediency to be a sufficient ground for violating God's law, we are all at sea for a rule of right. Who but an omniscient God, seeing the end from the beginning, can tell what *is* expedient! He *has told us what is expedient*, viz., to do right, even when wronged, to return good for evil, to feed and clothe your enemy in need.

Our Government at the beginning, deemed it *expedient* to allow slavery for awhile, believing that the system, deplored by all, North and South, would die out of itself. We now see and feel the tremendous results of that temporizing policy. So, too, it is deemed expedient to allow a great Territory to grow up in our Union, which practices polygamy. We shall yet see tragic results.

O Christians! Set yourselves in a soli phalanx against whatever God forbids, an bear whatever reproach your faithfulnes may incur. Teach your children to ris above the prejudices of caste, color or cour try, and to regard, not fellow-countryme only, but all mankind as brothers.—*Advocat of Peace.*

CONNECTION OF THE CELIBATE WITH TH NOTIONS ENTERTAINED OF THE SCHEM OF SALVATION.

BY ISAAC TAYLOR.

(Continued from page 327.)

In the *perspective* of ancient Christianity personal sanctity stood in front of the doc trine of justification by faith (or the doctrine by whatever phrase it may be designated which is the characteristic of the gospel) an so far obscured it: but this was not all; for in front of this very doctrine of persona sanctity, stood the gnostic notion of angeli perfection, or virginity; thus was ther effected a double eclipse of the light of th gospel. If the question had been put— "What is a Christian's aim?" and it had bee replied—"To be holy;" and again, "Hov may he become holy in the most absolut manner?" the answer was—"By avoidin the contaminations of matrimony, and by re fraining, on earth, from that which the angel are denied in heaven—the marrying, and th being given in marriage." Of what avai then would it be to prove, by multiplied cita tions, that the doctrine of the remission o sins, and of justification, in some ambiguou sense of the term, was firmly held by th ancient church? Let reasonable men ask themselves whether the gospel, such as w find it in the inspired writings, could possibl consist with, or could be efficacious, as a bod of motives, in combination with notions suc as these?

Is the doctrine of the atonement, and of full remission of sins, thereby procured, doctrine of universal application, or is it not Have all men equal need of it; or is it only a desperate resource, left for those who hav unhappily failed to secure heaven for them selves in a more direct, honorable, and legiti mate manner? This question is a vital on in relation to Christianity, and on the answe that may be given to it, whether our repl be formal or tacit, turns the entire characte of our piety. Let then this question be re peated in any such pointed manner as may seem the most likely to bring it conclusively to an issue. All allow that the thief on th cross must have been saved by a sovereig extension, toward him, of that mercy, th means of which were, at that moment, bein secured by the suffering Saviour. But if th "beloved disciple" had been dragged t

alvary, along with his Master, and if, as ight have happened, he had occupied the ght-hand cross, would *he* too have been saved y the same means as the thief, and on the ery same principle? Or, had *he* already eached by merit of virginity, and by the urity of his manners, such a proximity to ie divine holiness, as that *he* needed nothing ut just to drop the encumbrance of the flesh, id to find himself at ease before the eternal hrone? We surely should not gather any ich supposition as this from his own lan- uage, when he says of the Saviour that "He the propitiation for *our* sins."

But now there would be no end to our cita- ons, were we to adduce all, or a third of ose passages from the fathers in which the libate, when held to in the strictest manner, spoken of as a mode of life differing from at of the angels in heaven, neither in purity, or in security; and only so far in felicity, s resulted from the conditions of mortality; drop the flesh, and then the monk, or the rgin nun, is at once a seraph!" That no such assage might be produced, I will not affirm, it certainly I have met with not so much one, in which the inviolate virgin is spoken as being *like others*, even like any repen- nt Magdalene, dependent altogether for sal- ation upon the vicarious merits of the aviour. Allowing, however, that some such assage might be hunted up, yet assuredly it not the usual style of the great church riters of the Nicene age. Certainly this ay of putting the case, in relation to the onk and virgin, is not characteristic of catholic teaching." Catholic teaching runs a contrary direction, and the clear import it is to this practical effect—That, to have horted a "spotless nun," in her last hour, look to the atonement, as the only ground hope for a dying sinner (or saint) would ave been a very inappropriate, unseemly, id even offensive sort of interference with e honor and comfort she was entitled to; id would have been an insult, like thrusting obolus into the palm of a Crœsus.

I boldly ask any one competent to give me reply, whether herein I misrepresent the *neral character* of ancient catholic teaching; id if not, then I ask, appealing, not merely the few, who may be able to turn to the pa- istic folios, but to the right-minded Christian orld at large, whether the first element of e gospel was not effectually and fatally mpromised by an institute which, in practice, perseded the "only hope" that "maketh t ashamed?"

At this point we touch that article of dis- imination—that test which exhibits the fference between apostolic, and Nicene ristianity. Does Paul, when, either ob- quely or directly, he expresses his personal hope of heaven, so speak as to imply that he looked to be acquitted, accepted, and saved, on any other principle than that which he would have urged upon a penitent prodigal, called at an hour's warning, to appear before God? We confidently assume that the apostle who, if any ever have understood Christianity, understood it, was used to make no distinctions whatever between man and man, when per- suading all to "lay hold of the hope set before them in the gospel."

But how different is the style of the doctors of the Nicene and following age! Then, a spiritual aristocracy had grown up within the church; and those of this class who could profess that their celestial escutcheons were shamed by no spot—these, if never plainly told that they stood above the range of the gospel scheme of salvation, were seldom, if ever told, that they could claim no exemption, and were entitled to no prerogative, and must be saved, if at all, even as others. What then! after all her conflicts with nature, all her tears and fastings, must the spotless virgin, the spouse of Christ, submit, at the last, to the humiliation of standing along with the married, on the same level, needing mercy, even as others? alas! if it comes to this, has she not driven a poor trade?

Those can know very little of the human heart who can believe that monks and nuns, talked to as they constantly were by their spiritual guides, and told that, because virgins in body and soul, they stood as near to God as flesh and blood can stand—that these victims of delusion could, nevertheless, be humbly and contritely relying, as sinners, upon the propitiatory work of Christ. It was not so in fact; no such spirit breathes through the extant records of monkish piety, here and there we gladly catch a faint gleam of sun- shine, as in a wintry and watery day; but monkish piety, on the whole, was nothing better than what we must expect to meet with, as the proper fruit of this "catholic teaching."

Catholic teaching! let us hear a little of it; and, for a sample, take the portrait of a spotless nun, as drawn by the master hand of Chrysostom himself; and be it remembered, we are not now about to gaze upon the blind pharisee, whose lips, life, and manners, said to all around him—"Stand by, I am holier than thou;" but upon an ideal of Christian perfection, conceived and expressed by one who, irrespective of his high station in the church, has always been granted to stand for- ward as the prince of the fathers.

The passage I am about to quote is taken from a tract to which I must again refer; it was composed by Chrysostom, with the hope of repressing the infamous practice against which, as we have seen, Cyprian, long before, and in another quarter of the church, had

vehemently protested, namely, that of nuns cohabiting with men, and which tract, with its companion, addressed to monks, contains admissions and exposures which one must have thought exaggerations, if they were not borne out by concurrent testimony. But let the archbishop's immaculate nun step upon the stage. Our author had just told the nun that, like cherubim and seraphim, she and her order constituted, not the attendants of the eternal King, but his very chariot.*

"The virgin, when she goes abroad, should present herself as the bright specimen αγαλμα of all philosophy; and strike all with amazement, as if now an angel had descended from heaven; or just as if one of the cherubim had appeared upon earth, and were turning the eyes of all men upon himself. So should all those who look upon the virgin be thrown into admiration and stupor, at the sight of her sanctity. And when she advances, she moves as through a desert; or when she sits at church, it is with the profoundest silence; her eye catches nothing of the objects around her; she sees neither women nor men, but her Spouse only; and he, as if present and apparent; and then retiring to her home, there again she communes with him, in prayers, and his voice alone she listens to, in the scriptures; and of him there she thinks, whom she desires and loves; and whatever she does, it is as a pilgrim and a stranger, to whom things present are as nothing. Not only does she hide herself from the eyes of men, but avoids the society of secular women also. The body she takes care of only so far as necessity compels her, while she bestows all her regards upon the soul; and who shall not marvel at her? who shall not be in ecstasy, in thus beholding the angelic life, imbodied in a female form? And who is it that shall dare approach her? Where is the man who shall venture to touch this flaming spirit? Nay rather, all stand aloof, willing or unwilling; all are fixed in amazement, as if there were before their eyes a mass of incandescent and sparkling gold! Gold hath indeed by nature its splendor; but when saturate with fire, how admirable, nay even fearful is it! And thus, when a soul such as this occupies the body, not only shall the spectacle be wondered at by men, but even by angels."

Miserable teaching this, whether catholic or not. How could the subject of any such rhapsody, if any might actually have thought herself the archetype of the picture, how could she imagine herself obliged to listen, like others, to the humbling doctrine of the cross? But such as was the teaching and th system, such were its practical effects; and i is remarkable that, for an ingenuous state ment of these effects, we need go no farthe than to the two tracts above named; fo actually within the distance of a page or tw from the place where this "lump of molte gold" dazzles the eye, we find description barely fit to be translated, of the ordinar night-scenes in a Constantinopolitan convent or more properly, ecclesiastical μαστροπειον Could nothing lead so wise and good a ma as Chrysostom to entertain the suspicion tha the church had, in this instance at least utterly misunderstood the purport and spiri of the gospel?

(To be concluded.)

* In quoting Chrysostom I shall refer to the volume and page of the recent Paris reprint of the Benedictine edition, which is perhaps as likely as any other to be accessible to the studious reader. The above occurs, tom. i. p. 321.

EXPLORATIONS IN JERUSALEM.

BY WM. IVES BUDINGTON, D. D.

The Christian public, on both sides of the Atlantic, are taking deep interest in the researches now going on amid the ruins of ancient Jerusalem. Very little remains above ground, nothing indeed sufficiently instructive to decide the controversies that have existed for centuries, and are as active as ever, around the places consecrated by the "blessed feet that were nailed for our advantage to the bitter cross." When one remembers how much, and how much of transcendent interest and importance, has been discovered on the sites of ancient empires,—Assyrian, Babylonian, Greek and Roman,—it is astonishing how little has been added to our certain knowledge of Jerusalem. After you have mentioned Mt. Moriah, Mt. Olivet, the Kidron, and the valley of Hinnom, you can scarcely add another name without encroaching upon the field of some controversy. One would think that Mt. Zion at least might be identified without question, and yet even this has been called in question by respectable authority. As to Calvary and the Sepulchre, nothing but confusion has reigned ever since modern investigation has been applied to the traditional sites. The Latin, Greek and Oriental Churches are agreed in adhering to tradition, for it is matter of faith rather than intelligent conviction; Protestants generally reject it, and yet even among these there are not wanting advocates of the received beliefs. So wide are the differences of opinion, and so interminable are the disputes, that despair has settled upon the minds of many modern students—our own Robinson, among the rest, resigning all hope of ever recovering a knowledge of the true sites. If we were confined for our knowledge to what remains above ground, this despair would doubtless become universal. But we are probably on the eve of discoveries which will throw new and decisive light upon these vexed questions.

The explorations that are conducted by Lieut. Warren, of the Royal Engineers, under the patronage of the Palestine Exploration Fund, have already resulted in discoveries which are of great value, and which warrant the hope of still more important ones in the near future. He is busy in finding where the temple stood, and particularly the altar. There is no doubt that it was upon Mt. Moriah, and somewhere within an enclosure called the *Haram*. This is an area of about thirty-five acres, and it is surrounded by a wall, on the inside, fifteen or twenty feet high, in the south end quarter of the city, the walls of the Haram on the east and south constituting also the walls of the city. This plot of ground, until very lately, was prohibited to Jews and Christians. Now it is visited freely, but permission has not yet been accorded to dig within the sacred area. It is in part the living rock of Mt. Moriah, smoothed off in places like a pavement, but the summit preserved, evidently untouched by the chisel, and it has been covered, as a sacred dome, by a costly structure called the Mosque of Omar. It is largely made ground, resting on arches, and these upon others still deeper. Among these are passages, tombs and chambers, communicating with subterranean gates in the outer wall, and with other passages, the direction and design of which can be ascertained only when permission has been obtained to sink shafts within the sacred enclosure. The living rock also is honeycombed with chambers, some of which have been examined and others only known to exist. The dome itself is excavated into a large room or cavern, and the floor sounds hollow, showing that there is a passage beneath, the nature and direction of which would throw much light upon the mysteries of the place, and perhaps, lead to the identification of the spot where the altar stood. This doubtless occupied the place whence started the subterranean channels, through which the blood and ashes and water were carried off. The Great Sea is known, capable of holding a million gallons of water; and another has been discovered, with a capacity of not less than 700,000. The many and vital questions of the temple area will not be solved until the time comes to prosecute researches from within.

Outside, along the south and west walls, the most extensive and successful excavations have taken place. The surface and direction in part of the Tyropaeon, the most important valley of Jerusalem, separating Moriah from Zion, have been determined. It is much deeper than was supposed, sixty and ninety feet beneath the present surface. It was comparatively level for a good part of the distance between the two mountains, and sinks suddenly down into a gully, falling rapidly to the south and east, by and within the substructions of the temple walls, where it has been determined they were not less than one hundred and eighty feet high. The language of Josephus, universally held to be exaggerated, has been unexpectedly vindicated. Robinson's arch, the famous discovery of our countryman, has been shown to be what he suspected. The *voussoirs*, or wedge-like stones constituting the arch, have been found where they fell, on the pavement to which they were tumbled by Titus, perhaps; and what nobody suspected, twenty feet beneath this, similar stones have been found, lying in the depth of the valley, possibly the very arch constructed by Solomon. The pier, too, upon which the side of the arch furthest from the temple rested, has been found at the distance of about forty-two feet. Up the valley, some little distance, another arch has been found, which unlike Robinson's, is perfect, and is buried under ground, with a street above it and the houses of the principal effendi of Jerusalem. A complicated system of arches, chambers and passages have been opened up in this connection, which propound the most interesting questions to the topographer. We can now with a good degree of certainty re-construct "the ascent by which Solomon went up to the House of the Lord," it must have sloped down from the palace on Mt. Zion, and been carried over the arches and bridges that spanned "the lower city" in the valley, at a zigzag height above the depth beneath, while to the south and east the valleys multiplied and deepened. "No wonder," says Lieut. Warren, "that when the Queen of Sheba saw it, *there was no spirit left in her!*" It is possible the secret passage has been found, through the midst of these arches, by which troops were marched to the temple. If so, the site of Herod's palace will be determined. In the same connection the suspicion is harbored that the first wall of Jerusalem ran; and if so, it may settle the question as to the Church of the Holy Sepulchre, and thus one of the entanglements in the so-called *Eastern Question*. In the course of these excavations, at a depth of twenty-two feet, was found the signet ring of "Haggai, the son of Shebaniah," engraved in Hebrew characters, which are described as of the transition period.—*N. Y. Observer.*

EFFICIENCY OF TRUTH.

There is nothing more admirable in the moral order of the world than the inefficiency of falsehood, on the whole and in the long run. What is gained by it this year or in this place, is sure to be lost next year and in some other place. The liar, no matter what the cause he serves, holds only the ground he camps on. The great and permanent con-

quests for justice and humanity are made by truth only.—*The Nation.*

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 23, 1869.

MEMOIR OF JOHN PEASE.—We are indebted to the kindness of an English Friend for an early copy of the Annual Monitor, containing the memoir of John Pease. Many of our readers will remember how welcome was the gospel message spoken through "*the silver trumpet.*" On page 824 of our last volume will be found an Editorial tribute to his memory. The paper now transferred from the Monitor is but a precursor to the testimony of the Church, the incipient steps for the preparation of which have been taken. There is little left for us to say: yet we would affectionately press upon the attention of our young Friends—indeed, upon all—his habitual and frequent seasons of private religious retirement, and his constant practice, when a commercial traveller in early life, to attend meetings of Friends, on First-days and in the middle of the week—and when this was impracticable, attentively to observe the appointed hours "in retirement before the Lord in his own room." This furnished him with the spiritual panoply, and also opened to him opportunities to explain to others the views of Christian worship on which the practice was based. "Keep thy heart with all diligence," is an injunction of unspeakable importance. Our dear Friend opened his soul to the reception of pure and holy influences, seeking occasion to invite the entrance of the heavenly Guest.

"Come, descend, O heavenly Spirit!"

He was also careful to exclude the admission of the enemy who would sow tares. We have heard him tell of his youthful circumspection in the choice of reading matter, and how, when a boy, being about to peruse a book of at least doubtful tendency, the message was uttered to his mental ear, "*It will do thee no good.*" He was obedient to the voice of instruction, and the book remained ever unread. Thus he chose the good, and refused the evil.

John Pease was a steadfast friend to the *Review*, and his kindly approval often cheered us in the performance of responsible duties. His last letter to us, written about a month before his decease, was strongly expressive of unity with this Journal, and fraught with solicitude for the maintenance of pure truth by the Church on both sides of the water, and with sympathy for American Friends in the narrowing by death of "the circle of Fathers and Mothers, Brothers and Sisters, so large and so loving, in which it was my privilege to move, for nearly two years, in your land." Earnest was his desire that "the Spiritual Presence of our glorified Head" should be known as the crown of the assemblies of believers, and that all wrong tendencies be "kept down by the superincumbent power of the Spirit of Life, Peace and Love."

From the London Friend we quote a metrical tribute to his memory by one of his fellow helpers in the gospel.

JOHN PEASE.

BEFORE the year marked by his loss passes away, I thought some hearts might respond to this slight but heartfelt memorial.—W. B.

Oh, sweet companionship! enjoy'd no more
On earth; for brightness, for instruction, rare!
Our stay and cheer!—Prompt was the Heavenly shore
To claim from earth whom earth so ill could spare!

We, from thy mansion in the skies, had fain
Delay'd thee, treasur'd friend!—With smile of love
Thou chid'st our folly that would here detain
Whom Heaven had meeten'd for the home above!

Though fond our folly, it was widely shared:
Thee did the Church bewail, the world regret;
The Church to lose thy service unprepared,
The world bedimm'd when light like thine had set.

Dear, lost companion! safe on Heavenly shore!
Come to the brink, and waft a whisper clear,
Tell us how sweet thy rest, the conflict o'er!
Of the dark wave that parts us, calm our fear!

Shine, white-robed, on the brink! near, nearer still,
Till the wave glistens: beckon o'er the tide:
Uplift thy harp, and reach us with its thrill
Praising the Lamb, for thee, for us, who died!

WILLIAM BALL.

Bruce Grove, Tottenham, 11 mo., 1868.

DEATH OF KRUMMACHER.—This venerable Court Preacher of Prussia, the associate of Thollock, Guthrie, &c., and author of "Elijah the Tishbite," "The Suffering Saviour," "David," and other useful and well known works, died on the 10th ult. at the age of 71, a few weeks before the 50th anniversary of his Pastorate. The Observer says:

"He was a man of majestic presence; with the deepest and heaviest voice that we ever heard from the mouth of man. It was cavernous—perhaps sepulchral is the word—but in prayer or speech his

thoughts and words flowed in such a rich, copious, golden stream, with melody, metaphor, earnestness, command and love, that he bore the hearts of his hearers on with him, as easily as the great man could take any one of them up in his arms."

ENCROACHMENTS UPON PAGANISM.—It is most interesting to notice the spread of Christianity in Pagan lands. In Madagascar the new Queen and Government have openly renounced idolatry. The Government works are stopped on the first day of the week, and the representative of a foreign power was recently refused an audience on that day, upon a very pressing business. The Christian edifices are insufficient to accommodate the thronging congregations, all of them being crowded to excess. The Prime Minister's eldest son is a candidate for Church fellowship. The Queen's household attend the ministry of a Protestant missionary. This important island, which has a population of *five millions*, will very soon be Christian in profession. That the power of godliness may prevail is devoutly to be wished. The Samoan Islands in the South Pacific have abolished Paganism, and the nation professes Christianity. The Bible, translated into their own language, is freely circulated, and fully one-third of the population can read it. For further statistics:—There are 5,000 church members, and 4,000 candidates. There are over 200 native preachers of the gospel—and many have gone forth as missionaries, to proclaim salvation to distant islands. In India, within thirty years, 12,000 persons have adopted the profession of Protestant Christianity, having native ministers, one at least of whom is of a Brahmin family. Sixty years ago, Dr. Buchanan found in the southwest extremity of the Indian peninsula 120,000 persons holding nominal communion with the Jacobite Patriarch of Antioch, and having the Scriptures and the liturgy in the Syriac tongue, which was unintelligible to them. Since then the Bible has been given to them in their own language (the Malaytian,) and it is from these persons that the Protestant converts alluded to have been gathered. In China, a very dim and questionable form of Christian profession has gained ground. To the Roman Catholics (whose system, as we have seen, drew largely upon Buddhism and Brahminism, and which now offers to them a revised edition of their own old errors,) privileges are extended by law, while outrages are offered to Protestant missionaries. A Boston correspondent writes:

"The Government of China has recently restored to the Jesuits all the estates which were confiscated when they were driven out two hundred years ago. Their position then was high,—and with the increased value of this property, they have now become by this act possessed of incalculable wealth. 'If this be true,' adds the *Christian Intelligencer*, 'Protestant missionaries will have Romanism in its worst forms as well as heathenism to contend with.'"

The persecution of Christian missionaries in China, has, according to the latest advices, been denounced in a pompous proclamation, ending thus:

"In future, therefore, all must preserve peace and harmony, and each be allowed to follow his own belief, and his liberty of conscience. Those who have the audacity to disobey will be arrested, judged, and punished without remission and with all the severity of the law. TREMBLE!"

In Spain, in Panama, and in the Hawaiian Islands there would seem to be some hopeful advance of Protestantism. Whether Protestantism or Christian belief of any kind is being promoted in South Africa by the presence and teachings of Bishop Colenso, is a question which we apprehend few would answer in the affirmative. *The Society for promoting Christian Knowledge*, appropriated, in Eighth month last, £2000, to be expended in the promotion of Christian knowledge in the Diocese of Natal. To discuss this appropriation, an excited, clamorous, and disorderly meeting was held in the large hall of *Freemason's Tavern*, in London, on the 8th ultimo, the Archbishop of York presiding. Doubts having arisen as to the legality of intruding gospel light into a lawfully established Diocese, this meeting was intended to be composed of members of the Society, for the purpose of setting themselves right. The dense crowd which assembled, however, prevented the arrival at any clearly ascertained test of opinion. The Roman clergy, and especially the hotel-keepers in Rome, are looking forward with gleeful expectation to the Œcumenical Council—the means devised by the Pope and his advisers for galvanizing into increased activity a system whose claim to Christianity must be regarded as equivocal, and whose time we trust is but short; though it may seem for a while to multiply and prosper.

How to keep Christmas.—A correspondent has sent for insertion an essay upon *Christmas observances*, written by John Baldwen, the Representative in Congress from the Sixth district of Massachusetts. Although it is a little after the assumed anniversary, it comes to hand when the date is still recent, and before the children have altogether disposed of the contents of the stockings which on that morning were swelled into horns of plenty. The curious reminiscences brought into view by the writer are amusing—but we are not prepared to accept as an axiom his concluding sentence: "Christmas represents the birth of Christianity, and, *therefore*, should not pass entirely without recognition." This seems to treat the observance of the day as a Christian *duty*, and the non-observance, consequently, as a fault. From this view we dissent. The general celebration of the day propagates and perpetuates an erroneous belief which is embodied in the line which is chaunted in hundreds of Sabbath schools and congregations:

"Christ was born on Christ-*mass* day."

This, though it may be viewed as merely a chronological error, is still error—and in all things, small or great, truth is to be preferred. It is never best to drill communities in any untenable opinion. The event celebrated is one of unspeakable importance. A knowledge of its date is of no importance. We would gladly ascertain it if we could, but there is no clue farther than this:—that it could not have been in the month called *December*. The question then, that comes before us for consideration is not whether the day shall "*pass entirely without recognition.*" The recognition is a popular fact. We cannot ignore it. The proper consideration then is, how shall we observe it? We find the whole community around us engaged in a recognition of the most solemn event in the history of our race. The Holy One became incarnate that he might as a man suffer and die for our redemption. How shall we recognize it? Not surely by merry-making and frivolity. Not, surely, by putting farther from our thonghts a theme which ought daily to occupy them. Neither will we sanction superstition by the holding of worship-meetings in mere perpetuation of pagan or papal appointments. Paul wrote to the brethren at Phillippi: "I thank my God upon every remembrance of you." How much more then shall we give thanks whenever the remembrance of the birth of our merciful Lord is brought before us? The memory is recalled, perhaps, by actions most unworthy to commemorate it, but however brought into our thoughts, there is no occasion for us to put it away. How, then, shall we observe it? By very devout thankfulness to the Author of all our sure mercies, and by deeds of mercy and love. George Fox in his autobiography says: (1646) "When the time *called* Christmas came, while others were feasting and sporting themselves, I looked out widows from house to house, and gave them some money." This was a worthy remembrance of the Lord over all who is good unto all. This shows the sound good sense and enlightenment which characterized this remarkable reformer. At that very day Christmas observances were carried into sinful extravagances on the one hand, whilst, on the other, austere sectaries strove to prohibit by law all observance of the day and any solemnity in Churches. George Fox, with a serenely religious balance of mind, kept the happy medium between sensuality and fanaticism, well knowing that *it is lawful to do good on Christmas day.* That he did not restrict his benevolence to anniversary occasions, is shown by another entry in his journal. "When I was invited to marriages, I went to none at all; but the next day, or soon after, I would go and visit them; and if they were poor I gave them some money." Let every man then, be a Christian on this assumed aniversary—but let not his exemplariness on that day form a contrast with his demeanor on the 24th and the 26th and on all other days,—like those who

"Back their rigid Sabbath,—so to speak,—
Against the wicked remnant of the week."

The arrival in London of our dear Friends Sarah F. Smiley and Grace Dickinson, on the 26th ult., is announced in an interesting letter from Eli Jones, which will appear next week.

Holzopel, of Reifnitz, a German pastor, has left a will touchingly simple and brief:

"My soul to God, my body to earth, my money to our deaf and dumb hospital."

SCRIPTURES FOR SOUTHERN CIRCULATION. Notice was given in No. 20 of the commendable action, in this direction, of the *Bible Association of Friends in America*. We noticed it with pleasure, for a good deed with a pure motive is twice blessed, and the donor is enriched by giving. Since then, at a regular Board Meeting of the American Bible Association, held in New York, a grant was made of five hundred Bibles and two thousand Testaments, to our Friends in North Carolina, for gratuitous distribution through *Friends' Bible Society of North Carolina* and the Committee to aid the Freedmen. A much valued Southern correspondent says:

"This grant will, I trust, enable Friends to start Colored First-day Schools, as soon as the weather permits. Fifty Bibles and two hundred Testaments were sent to the Eastern Quarter, and the balance to High Point—for distribution among the Quarters."

We do not doubt that a wise disposition of the books will be promptly made. The gift of the American Bible Association was generous and judicious. Several members of the Board and one of the Vice Presidents are Friends. Are there not various Auxiliary Bible Societies, scattered through the Yearly Meetings, with funds beyond their local necessities? and might not these usefully appropriate sums in aid of the large work in the South, for which there is a present opening?

HOW TO HOLD A PROTRACTED MEETING. —The late Thomas Bulman of Kirklinton, England, a convinced member of our Society, said that he had three meetings:—one in going—one in the Meeting House—and a third in returning home. Rebecca Jones, on the evening before meeting-day, entered into the spiritual communion which is the right employment of a worshipping assembly. Similar experience has been known by many who, being alive in the Truth, and loving the place where the Lord's honor dwelleth, have gone to their meeting filled with the Spirit, and the very presence of such has helped to solemnize the congregation. A company of spirits so prepared, would assuredly be gathered in Christ's Name, and His presence in the midst would be certain.

"Keep us, Lord, in close communion,
Daily nearer drawn to Thee,
Sinking in the heart-felt union
Of that holy mystery.
Into pure devotion guided,
May our hearts Thy unction prove,
And, from earthly cares divided,
Triumph in a Saviour's love."

MARRIED,

At Chester Meeting, Ind., on the 16th of Ninth month, 1868, SAMUEL JONES, of Poplar Grove, son of Henry and Susannah Jones, to LOUISA, daughter of John and Anna Salker, of the former place.

DIED.

DORLAND.—At his residence in Salem, Iowa, on the 26th of Twelfth month, 1868, Seburn Dorland, in his 77th year; a member of Salem Monthly Meeting. This dear Friend, during an illness of about three years, was enabled to endure chastening and to glorify the merciful Father, who mingled therewith abounding blessings. His end was peace.

PICKRELL.—At Oskaloosa, Iowa, on the 17th of Tenth month, 1868, Benjamin H., son of Wm. and Susanna Pickrell, in the 20th year of his age; a member of Spring Creek Monthly Meeting. From early youth he evinced an earnest attachment to the Christian principles held by our beloved Society. He was very diligent in perusing the sacred volume, and listened to Scripture reading with evident tenderness of spirit. He had long been preparing for the solemn close of life, and a sweet calmness and fortitude attended him to the end. His last words were: "Great and marvellous are thy works, O God, and thy ways past finding out!"

WOODARD.—Near Bloomingdale, Ind., on the 10th of Tenth month, 1868, Lydia F., daughter of Thomas and Sarah Woodard, (the former deceased) in the 23d year of her age; a member of Bloomfield Monthly Meeting. During the sufferings attendant upon pulmonary consumption, she realized the preciousness of the declaration, "Whom the Lord loveth He chasteneth," and whilst her ties to life were strong, she was, through mercy, enabled to resign all to her loving Saviour, and to say, "Not my will, but thine, O Lord, be done!" Patience had its perfect work, and she rejoiced in the prospect of joining in the anthems and praises of the redeemed of the Lord. In her family, during the latter part of her life, she was frequently exercised in vocal prayer for sustaining grace, and on behalf of her beloved relatives and friends, that they might "come, taste and see that the Lord is good"—and that they might realize the beauty of holiness, and that there is, in the religion of Jesus, a joy and peace which the world can neither give nor take away.

MORRISON.—On the 7th of Twelfth month, 1868, near Bloomingdale, Ind., in the 71st year of her age, Mary, widow of Enoch Morrison; a worthy member of Bloomfield Monthly Meeting, and a faithful laborer in the Church. While her words were few, her example spoke well of the Redeemer's cause. Near her departure, she said her mind was resting in peace.

NEWLIN.—Near the same place, on the Tenth of Eleventh month, 1868, Loretta R., daughter of Ira and Mary Newlin, in the 12th year of her age.

BALDERSTON.—In Philadelphia, on the 12th of Twelfth month, 1868, at the residence of his grandfather, (our Friend Samuel F. Balderston,) Samuel F., son of John E. and Rachel S. Balderston, in his 8th year. This child was truly a "Lamb of the Fold," and was accustomed to go for help, in simple prayer, to his Heavenly Father, as unto a tender shepherd. He realized the precious promises of the dear Saviour to children, and by his mercy was strengthened to bear severe suffering without a murmur, and to look forward joyfully to the heavenly land of rest and peace.

TEACHERS' MEETING.

A meeting of the Teacher's Association of Friends will be held at the Lecture Room of the Boys' Select School, Cherry St. above Eighth, on the evening of the 27th inst., at 7½ o'clock. New and interesting subjects will be brought before the meeting. Friends and others interested in education are cordially invited to attend. E. M. HUNTINGTON,

Chairman of Meeting for First month.

1st mo. 20, 1869.

Public Exercises of the Junior Class at Haverford College, 1st mo. 27, 1869.

1. A Latin Oration.—"De Ægyptiorum Monumentis." STUART WOOD, Philadelphia, Pa. 2. An English Oration.—"John Bright." THOMAS KIMBER LONGSTRETH, Philadelphia, Pa. 3. An English Oration.—"The Netherlands." CHARLES WOOD, Mt. Kisco, N. Y. 4. An English Oration.—"The Early History of Maryland." JOHN ELLICOTT CAREY, Baltimore, Md. 5. An English Oration.—"The Last of the Bourbons." ALFORD GABLE COALE, Baltimore, Md. 6. An English Oration.—"Christian Statesmanship." J. STUART BROWN, Philadelphia, Pa. 7. An English Oration.—"Our Pacific Coast." DAVID FRANKLIN ROSE, Chester, Pa. 8. An English Oration.—"Electricity as a Force." WILLIAM WOODNUTT GRISCOM, Philadelphia, Pa. 9. An English Oration.—"The Mineral Resources of Pennsylvania." JOHN DUTTON STEELE, Coatesville, Pa. 10. An English Oration.—"Heroism of the Early Friends." WILLIAM HARRISON HUBBARD, Monrovia, Ind. 11. An English Oration.—"Richard Whately." THOMAS ALLEN HILLES, Wilmington, Del. 12. An English Oration.—"Philosophical Influences in the Ancient Church." OLIVER GOLDSMITH OWEN, Indianola, Iowa. 13. An English Oration.—"The Future Relations of China with the United States. BARTHOLOMEW WISTAR, Philadelphia, Pa. 14. An English Oration.—"The Poetry of Longfellow." HOWARD COMFORT, Germantown, Pa. 15. An English Poem.—"Moses on Mount Nebo." CHARLES EDWARD PRATT, Rochester, N. H.

N. B. Visitors will take the train at the Penna. R. R. Depot at 8 A. M. (of the 27th,) to attend the Exhibition, and at 5½ P. M. (of the 26th), to attend the Loganian Oration; and returning from Exhibition, may leave the Haverford College Station at 12.5 P. M. and from the Oration at 9½ P. M.

THE CHRISTMAS OBSERVANCES.

Our British forefathers called Christmas "the Merry Yule-tide;" and this designation is still current in many rural districts of the "three kingdoms." Yeul, or Yule, was a festival, celebrated on the day which we make the 25th of December, in Great Britain, and in all the countries from India to Norway, for a great many ages before Christianity appeared. It was the "Festival of the Unconquered Sun." The 25th of our December was the time when the sun, having reached its greatest distance from our hemisphere, began to return and lengthen the days. The observance of this day originated in planet worship, which made it one of the greatest and most joyous festivals of the year. The first preachers of Christianity, not being able to suppress this old institution of sun-worship, baptized it, and allowed it to be appropriated by their joyous reverence for Christmas day, nearly all the old ceremonies and methods of the celebration being retained.

After the time of the apostles, it seems to have been the policy of those who introduced Christianity into unchristian countries, to convert, not only the people, but, also, many of the customs, festive days, holy places, and ceremonies of the old religion. In Great Britain, the Druid circles or temples became places of Christian worship, and Christian meanings and uses were found for customs and rites of the form of worship it displaced. When Pope Gregory, towards the end of the sixth century, sent St. Austin to convert the Anglo-Saxons of Britain, he directed him to "accommodate the ceremonies of the Christian worship, as much as possible, to those of the heathen, that the people might not be too much startled by the change; and, in particular, he advised him to allow the converts on certain occasions to kill and eat as great a number of oxen to the glory of God as they had formerly done to the honor of the devil." Christianity had already pursued this policy with the Keltic people of Britain, who began to receive it five centuries earlier; and it had already converted the great yeul feast of the Kelts into a Christian festival.

Nearly all the old rites, festivities, pageants and superstitious observances were appropriated. The evergreen decorations, the soused boar's head, the Yule log, the wassail bowl, the disguisings, the wassail songs or carols, the twelve holidays called *Y. Gwylian* in the old British tongue, the Twelfth Night revels, the custom of Christmas gifts, and even the very name, Yule-tide itself,—all belonged to the old festival to the returning sun. Sometimes, the Christmas ceremonies differed very little from the old festivities, save in being more bacchanalian. This origin of the Christmas revels is admitted by all antiquaries. Of one custom, still very general, Polydore Vergil says:—"The custom of trimming temples and houses with hangings, flowers, boughs, and garlands, was taken from the heathen." And an English antiquary tells us, that, "wherever Druidism prevailed, the houses were decked with evergreen, in December."

In the course of time, additions were made to the old observances. At an early period, "plays and masques were introduced, with games at dice and dancing;" for these things were condemned in vain by councils in the 5th, 6th and 7th centuries. The addition of "miracle-plays," towards the end of the 11th century, was an improvement, although these plays were very homely, and, sometimes, very droll. At a later period came the "Moralities," consisting chiefly of allegorical personifications; and, in their train, came

Punchinello or Punch, and Harlequin, imported from Italy. One old writer suggested that it may have been their business to serve as "the Vices of the Moralities." At all times eating and drinking constituted a principal part of the Christmas festivities. From time immemorial, it had been settled by the old sun-worshippers of Britain, that the first dish, to be eaten at the beginning of the celebration, must be a soused boar's head; and so it was after the festival was Christianized. A large use of the wassail bowl was indispensable; and the other provisions for feasting were innumerable. Frere, describing the dainties of King Arthur's Christmas, says:—

"They served up salmon, venison, and wild boars,
By hundreds and by dozens and by scores.
Hogsheads of honey, kilderkins of mustard,
Muttons, and fatted beeves, and bacon swine;
Herons and bitterns, peacocks, swan and bustard,
Teal, mallard, pigeons, widgeons, and, in fine,
Plum-puddings, pancakes, apple-pies and custard,
And therewithal they drank good Gascon wine,
With mead, and ale, and cider of our own,
For porter, punch, and negus were not known."

Pies of every variety, and in large quantities, were deemed essential. The old Yeul-feast seems to have created the mince-pie. At any rate, here is a recipe for making mince-pies for this festival, which, it is said, came down from druidical ages before the Christian Era, and was preserved by the old Britons of Cornwall:—A pound of beef suet chopped fine; a pound of raisins stoned and chopped fine; a pound of currants clean and dry; a pound of apples chopped fine; two or three eggs; allspice beat fine; sugar to your taste; a little salt; as much brandy and wine as you like; and add a piece of citron.

The Christmas pies, however, were not all of the minced variety. The New Castle (England) Chronicle of January 6, 1770, described as follows another sort of Christmas pie:—"Monday last, there was brought from Howick to Berwick, to be shipped for London for Sir Henry Grey, Bart., a pie, the contents whereof were as follows:—2 bushels of flour; 20 pounds of butter; 4 geese; 2 turkeys; 2 rabbits; 4 wild ducks; 2 woodcocks; 6 snipes; 4 partridges; 2 neat's tongues; 2 curlews; 7 blackbirds; and 6 pigeons. It is supposed to be a great curiosity, and was made by Mrs. Dorothy Patterson, housekeeper at Howick. It was nine feet in circumference *at bot'om*, weighed 12 stone (168 lbs), and will take two men to present at table. It is neatly fitted with a case, and has four small wheels to facilitate its use by every guest at table."

This may have been the most notable Christmas pie ever described in a newspaper. It probably reached London in time for the Twelfth Night revels. We must suppose, however, that more remarkable pies than this were made and eaten, without record, during the great ages of the "Merry Yule-tide." The Anglo-Saxons did not allow the eating and drinking ceremonies of the celebration to fall off. They were a ruder, coarser and much less civilized people than the old Keltic Britons, in the 7th and 8th centuries; and they contributed much to give the Christmas festivities that bacchanalian character, which the church so frequently censured, and which, finally, brought them into disrepute.

The Christmas observances encountered the stern hostility of the Puritans, because they had become almost as offensive to morality and decency, as the worst revels of the Roman Saturnalia. In a book on "Scotch Presbyterian Eloquence," is the following:—"One preaching against the Christmas observances, said:—'Ye will say, sirs, Youl Day; I tell you, Fool Day. Ye will say, it is a brave holiday; I tell you, it is a brave belly day.'" There was an inflexible crusade against the Christmas revels, while Cromwell and the Puritans were in power. An order of Parliament, dated Dec. 24, 1652, directed that "no observation shall be had of the five and twentieth day of December, commonly called Christmas day, nor any solemnity used in churches upon that day, in respect thereof." And mourners for the suppressed jollity said:—

"Gone are the golden days of yore,
When Christmas was a high day,
Whose sports we now shall see no more;
'Tis turned into Good Friday."

Certainly, Christmas had become a very "high day." The Puritans may have been too emphatic and sweeping in their hostility; but, it cannot well be denied, that they have good reason for their condemnation of the wild revelings of the Christmas holidays. Their feeling was just; but their methods of reform were not always those best calculated to secure permanent success; nevertheless, the riotous jollity, gluttony and drunkenness, that had dishonored Yule-tide, never recovered from the effects of the Puritan crusade. The subsequent attempts to revive the old "sports," were not very successful; and, since that age, they have steadily declined. It is noteworthy, that their existence was maintained with most tenacity among the Keltic people of Great Britain, as in Cornwall, and in some districts of Scotland, where they were always more decent than they finally became under Anglo Saxon and Norman influence; and where there seems to have been retained a more implicit belief in all the popular superstitions of the old Yeul feast.

In our time, the Christmas celebration,

among those who regard it seriously, has become more like what a Christian festival should be. Most of the old ceremonies and pageants have disappeared. It is impossible to restore them, for they cannot be accepted by the spirit of this age. But many rites and observances still exist, which are likely to become more general. The evergreen decorations survive; the custom of gifts is retained, and the poetic Germans have given us the "Christmas Tree;" the Christmas feast has been reformed; Santa Claus lingers, although it requires considerable ingenuity to make even the children believe in him, and he is quite likely to be superseded by the Christmas Tree. It is noticeable that in our time, observance of the day has become more general. There is a growing disposition to regard Christmas as a festival, and make its observances pleasant and beautiful. This is not to be regretted, for Christmas represents the birth of Christianity, and, therefore, should not pass entirely without recognition. — *Worcester Daily Sun.*

Youth's Department.

THE FISH WITH A BLOW-PIPE.

"Did you ever see a fish shoot?" asked Uncle Rea, who had been a great sailor in his time, having been twice around the world.

"Of course I have, hundreds of times," answered Harry, his little nephew. "Shoot through the water just like an arrow."

"Oh, I don't mean that kind of shooting; but with a gun," said Uncle Rea.

"A fish shoot with a gun! You know I never did, nor anybody else."

"Not so fast, my boy. There's a fish in the Indian Ocean that carries a gun and shoots its prey."

"Now, uncle, you're just fooling me? I don't believe I would believe that if I saw it."

"Seeing is believing, Harry; and as I've seen it, I'm bound to believe it."

"You, Uncle Rea; you saw a fish with a gun?"

"Yes."

"And saw it shoot?"

"Yes, oftener than I've got fingers and toes."

"What kind of a gun was it? Did the fish use powder and shot?"

"I hardly think," said Uncle Rea, smiling, "that it could have kept its powder dry. No, it did'nt use a powder-gun, but a blow-gun."

"You're just fooling me in some way," said Harry, half laughing, half serious.

"No, honor bright," returned Uncle Rea; "it's just as I'm telling you. You have seen a pair of bellows with their long nose. Well, instead of a wide mouth, like most fish, the one of which I speak has a long muzzle or snout, something like a pair of bellows, only it is split down the middle, so that it can open like a pair of pincers. This is its gun."

"Oh! I thought you meant that it carried a gun in its fins."

Uncle Rea laughed, and then went on telling about his fish.

"The name of the fish is the *Beaked Chaetodon*, and it lives in the East Indian seas, along the coasts of China, Japan and many of the islands. It feeds mostly on insects, but as enough of these to satisfy its hunger do not usually fall into the water, it makes up the deficiency by gunning."

"I'd just like to know how, Uncle Rea?"

"It's wonderful enough, my boy," said Uncle Rea; "but as I've seen it scores of times, there is no doubt of it in the world. A fly will light near the water's edge on a blade of grass or twig, seeing which, the fish takes a drop of water in its mouth and swims quietly up to within two or three feet of the fly, with its body, except the end of its snout, in the water. When near enough, it shoots this drop at the fly, and with such sureness of aim as almost always to knock it into the water, when it is snapped up instantly."

"Well, now, that does beat everything!" exclaimed Harry. "And you've seen it done, Uncle Rea?"

"Oh yes, as I've said, scores of times. In Java and China they keep these finny hunters in bowls and vases as pets, and amuse themselves by watching them in pursuit of their prey."

"And did you ever see them in vases?"

"Oh yes; and have often held a fly near the water, on the end of a stick, to see them shoot it."

"And did they always shoot?"

"Almost always, and rarely missed their aim."

"Why didn't you bring one home, Uncle Rea?" asked Harry.

"I don't think they would live in our climate; they belong to a warmer region of the world."

"Are they large?"

"No; I never saw them more than five or six inches long. They are shaped much like a sun-fish, and are curiously striped with brownish bands, edged with darker brown and white. But let us see if we can't find the picture of one of them in a book on Natural History."

And Uncle Rea went to the library and took down a volume.

"Yes, here is the very chap himself," said Uncle Rea, as he turned the leaves of the book; "and the artist who drew him has taken him in the very act of shooting a fly.

See the drop of water just at the muzzle of his gun, ready to pop out at the poor insect, that hasn't a thought or danger."

"I'll believe most anything after this!" exclaimed Harry, gazing intensely at the picture for a long time. "And to think that I never heard of it before," he added; then after a pause, he said: "I guess there are a good many other little boys—and girls too—that never heard of a fish with a blow-gun. I wish I could show them all this picture, and tell them about it, too."—*Moravian.*

For Friends' Review.

THE TEACHER.

BY CHARLES WILLIAMS.

There's a beautiful stream in the orient clime,
Where the wings of the morning play,
That descends from the glacier-crest sublime
Of the mountains of Himmalay.

And it waters a land where the flowers are bright,
And the birds wear the richest hues,
Where the diamond sparkles in crystal light
In the fragrant evening dews.

Then it visits a realm where the noontide sun
Pours a fiery fervor down,
And where, were it not for its moisture, would run
A desert waste and brown.

But its banks are graced with the Banian tree,
And with gorgeous tinted flowers,
And the beautiful Bird of Paradise
Flits through its leafy bowers.

And this is a type of the teacher's life:—
Like a messenger from Heaven,
He enlivens a dreary moral waste,
Wherever the blessing is given.

For his influence springs from the regions above,
From the fount of the human soul;
It should foster the flowers of Friendship and Love,
And the passions with vigor control.

And when it approaches the torrid clime
Where the fires of temptation glow,
It transforms the waste of the human mind
To a garden of bliss below.

And its banks are crowned with the gilded towers
Which the Temple of Science uprears,
And the Spirit of Friendship dwells in its bowers,
And sports in its gay parterres.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 18th instant have been received.

The Eastern Question.—The second session of the Conference at Paris, was held on the 12th. Rangabe, the Greek Ambassador at Paris, who was expected to represent Greece, was excluded from the Conference. He protested against this action, and appealed to his government for instructions. This protest was generally condemned by the press of London and Paris, on the ground that Greece assented to a similar exclusion from the Congress of 1856, although Turkey was represented therein, and this was held to be a precedent for the action of the present Conference. Subsequent sittings were held on the 14th, 15th and 16th. At the last, the members signed a declaration of opinions, asking Greece, in the interests of European peace, to suppress the bands and vessels intended for incursions into the neighboring States of the Ottoman empire, recommending that Power to accept so much of the Turkish ultimatum as relates to Cretan affairs, and counselling Turkey to withdraw part of the ultimatum. The Conference maintained the policy of strict non-intervention. It had previously been agreed that the Powers represented should not, by reason of their participation in the Conference, be held bound to enforce its conclusions. Both the Turkish and Grecian Ministers awaited instructions from their governments relative to signing the declaration. The latest account was that the Porte had instructed its representative to sign the protocol, and that it was believed that the Greek government would not refuse the terms proposed by the Conference.

The latest advices from Athens showed that preparations for war were actively going on in Greece. The banks of Athens had loaned the government $20,000,000 for war purposes. The Sultan was said to have sent an agent to Paris to raise a loan for the same object, and to have called upon his two vassals, the Viceroy of Egypt and the Bey of Tunis, to furnish their quota of troops in the event of war.

The leading members of the Cretan revolutionary government are reported to have fallen into the hands of the Turks, together with the books and documents of the government.

Great Britain.—The telegraph gives information that the treaty between the United States and Great Britain for the settlement of the Alabama claims has been signed by Reverdy Johnson and Lord Clarendon on the basis of the original protocol. It is understood here that this agreement provides for the settlement of all claims and differences which have arisen between the two governments since 1853, by a commission of four persons, two to be chosen by each government, a majority of the commission to decide all questions brought before it, and in case of disagreement, to notify the two governments and nominate an umpire, whose nomination must be ratified by the Senate. In case of the refusal of the umpire to decide any question, it shall be settled by lot in the presence of the commission. Claims already adjudicated in the Admiralty Courts are to be excluded, and claimants against the United States must prove that they are British subjects, and did not aid the rebellion. The commission will meet in Washington.

Spain.—A dispatch from Madrid on the 15th announced that the elections for members of the Constituent Cortes had commenced; and later ones stated that both in that city and in a majority of the provincial towns, government candidates had been elected; but as the parties which combined in the expulsion of the Queen and the establishment of the Provisional Government are far from being in full accord, either as to the form of government to be chosen for the future, or the person to be selected to administer it, this statement gives no clear idea of the actual result of the elections, which time only can show. The Duke of Montpensier and the Duke of Aosta, son of the King of Italy, are the most prominently brought forward as candidates for the throne, should a monarchy be decided upon. General Dulce, the new Governor of Cuba, has called for reinforcements to suppress the insurrection, and 4000 soldiers are said to have volunteered for that object.

Asiatic Turkey.—Disturbances are reported to have taken place on the eastern frontier, between the Turks and the Persians, which have led to the withdrawal of the Turkish Ambassador from Teheran.

Japan.—Advices from Yokohama to the 15th ult., received at San Francisco, confirmed previous reports of the surrender of Prince Aidsen, the last powerful adherent of the Tycoon's party, to the

Mikado. The civil war was considered at an end. Yeddo had become the permanent residence of the Mikado, and the Tycoon had retired to his private possessions, with those of his people, numbering some thousands, who desired to follow him, while those willing to take employment in the new government were retained.

South America.—Rio Janeiro dates to the 24th ult. had reached Lisbon. According to these accounts, the Allies, after having been once repulsed from the Paraguayan stronghold at Villeta, had made a second assault, and after a desperate battle, carried it, utterly routing the Paraguayan army, and taking 3,000 prisoners, Lopez himself, it was said, escaping with barely 200 followers. The way was thus opened to Asuncion, the capital, whither the Brazilian iron-clads had gone. The American Minister had reached the Paraguayan camp, and a good understanding existed between him and President Lopez.

Congress.—The Senate passed a bill to extend the provisions of a previous act relative to the removal of cases from State to Federal courts, so as to include suits brought against common carriers for damage suffered by property in their charge from persons hostile to the United States, (designed to apply especially to express companies which had been despoiled by the rebel forces;) and one extending the time for finding indictments in United States Courts in any of the late rebel States to two years after the restoration of such State to representation in Congress, but not including treason or political offences. The following bills among others were introduced: to prevent the alienation to foreigners of grants or privileges from the United States; to provide that in electing Representatives to Congress, each elector, in States with more than one member, shall have as many votes as there are Representatives, and may give all to one candidate, or distribute them as he may choose among the whole number, the candidates with the highest vote to be declared elected; to grant a pension to the widow of President Lincoln; to punish persons attempting to occupy offices for which they are disqualified by the Constitution or laws of the United States; to punish the collection of taxes on passengers by State governments; to amend the Tenure of Office act. The Finance Committee reported a bill relative to funding the national debt, but it was not acted on.

The House passed the Naval Appropriation bill; the Senate joint resolution providing that persons now holding civil offices in the provisional governments of Virginia and Texas, who cannot take the oath prescribed by the act of 1862, shall be removed, the district commanders to fill the vacancies, but the act not to apply to those whose disabilities have been removed by Congress; and a resolution that in the present condition of the national finances, no further subsidies, in bonds or money, ought to be given by Congress to railroads or other corporations. This was adopted by a vote of 90 to 67. A companion resolution, that grants of public lands ought to be discontinued, and such lands held as a trust to secure homesteads to actual settlers, was laid on the table, yeas 110, nays 54. Among a number of bills introduced was one by Butler, of Mass., to authorize the issue of national currency, to lessen the interest on the public debt, and reduce the rate of interest. A resolution proposing to extend protection to Hayti and St. Domingo was reported from the Committee on Foreign Relations, but after debate on two successive days, the whole subject was laid on the table, by a vote of 122 to 36.

FRIENDS' REVIEW.

A Religious, Literary and Scientific Journal, devoted to the spread of pure Christian Truth, of elevated literature, and general knowledge: originated and steadily conducted under a religious concern for the Christian interests of the Society of Friends, and the intellectual benefit of its members. During a successful career of more than twenty-one years, it has been the steady aim of the Review to uphold in their purity the true principles of our religious Society, and the sound practices based upon them: and to do this in a liberal, unsectarian spirit, abstaining from unprofitable controversy, seeking to avoid strife and to preserve and promote the unity of the Spirit, and to conserve this in the beautiful bond of peace. No pains are spared to make the Review a necessity in every Friend's family, and the best medium of communication for all the intelligence bearing upon our religious Society, which it is desirable to circulate in print. No pecuniary motive has influenced the establishment or the conducting of this journal, and during several years of financial disaster it was published at a considerable loss. Whilst it would be unwarrantable for any journal to claim the character of an organ of the Society of Friends, the *Review*, more, we trust, than any other, represents that body of Christians, in its origin, in its supervision, and in its widely extended acceptance: and in its corps of contributors are ranked names justly entitled to affection and confidence. The editor has drawn largely, and will continue to do so, from archives otherwise inaccessible: the completed volumes contain much that is of permanent value. Increased pains will be devoted to the Juvenile Department, so as to benefit intelligent youth, whilst maintaining the proper dignity of a Review designed to elevate the tone of style and sentiment. The cause of Peace finds and will find in the *Review* a steady and earnest advocacy. Temperance principles will be carefully inculcated, and *Morality* will be regarded as the essential handmaid of religion. Each number contains a Summary of News, prepared with singular accuracy and skilful condensation, and comparing favorably with any such weekly issue that has come to our knowledge. As an Advertising Medium, it offers peculiar advantages, having a well established circulation in the rapidly growing Western States, and extending to all parts of New England, New York, Pennsylvania and N. Jersey, to Canada, Nova Scotia, Great Britain and Ireland, to most of the Southern States, and, to a limited extent, in various parts of Europe, Asia and Africa.

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ASSAULTS UPON TRUTH.

"Verus Homo:—Verus Deus."—ST. HILDEBERT.

I have thought it well to bring forward certain reflections upon Christian Truth and the assaults which are now being made against it; some openly and offensively from *beyond* the limits of the professing Church, others covertly and plausibly from *within* its borders. Finding, however, many of these things fully set forth in the scattered words of others, I have chosen simply to collect and group such as were appropriate, fusing them together with a running commentary. There is no attempt at a minute review of the present state of religious opinion, and no *wish* to trace the labored and wearisome details of unbelief which the ever-restless human intellect still finds a perverse delight in substituting for the *simple glory of the Truth;* but there is need *always*, and *great* need *now*, in the peculiar perplexity and confusion of modern systems, to have a comprehensive understanding of the tendencies of those modes of thought and methods of action which daily meet our eye and ear with claims for acceptance and honor as complete statements of religious fact,—but which are really human minglings of truth and error,—mere *earthly* ladders which do not reach to Heaven,—though they may *seem* to stand firmly and to penetrate the clouds,—and upon which there can be no communion "ascending and descending" between the soul and its Saviour. I know

> "These little systems have their day;
> They have their day and cease to be;"

but *their* day is *our* day, and if we attend not to them as we should they are busy and powerful to "deceive the very elect." Well-named "religious miasmata," which are wafted far and wide from the noxious centres of their production, some of these evil influences are "disturbing rather than seductive," but all may insidiously undermine the spiritual health of such even as have at some time possessed "unfeigned faith." Christianity, it is true, is not in peril,—*Christians* are. "It is not 'Divines' or 'Theologians' alone whose position infidelity endangers; *thy* hopes and *mine* are equally at stake in the question, 'Has God spoken to us through Jesus Christ?' and,—reverently let me say it,—neither thy life nor mine would be worth living if He had not."* But while thus avoiding as inappropriate to the present occasion, minute examinations of the complicated network of the so-called philosophical and scientific anti-Christian theories which vex our generation, ("firmly convinced, nevertheless," as says Guizot, "that they are no more in a condition to support any profound investigation of severe reason than to stand the first regard of common sense,"†) we may yet approach them *as a whole* without unfairness, and in a spirit of candid inquiry demand upon what grounds they ask us

* Thoughts on the Inspiration of The Scriptures. —Thos. Hodgkin, 1865. (Printed for private distribution.)

† Guizot's Meditations—3d series. London, 1866. [Author's Translation.]

to forsake the Guide of our life. In so doing we shall reveal the "radical and incurable vice" of each,—the shallowness and weakness of all,—their *miserable* failure to supply those spiritual wants which can be satisfied by Christ *alone* and by Christ *undivided*. And here, at the outset, let us tread upon the charge of illiberality so easily and unjustly made,—the complaint that Christians follow each other "like a flock of sheep along the narrow path of dogma." Far from it. "We are learning in our day to recognize the many-sidedness of truth, and to appreciate more and more fully the Master's broad charter of liberty to all true teachers and workers, 'Forbid him not; for there is no man that shall do a miracle in my name that can lightly speak evil of me."* Meeting our adversaries, therefore, upon their own ground, we may justly require that they keep to it, and accept all the legitimate results of their assumptions. A few words as to the *reality* of the contest.

"The Bible itself," says an able and devout writer of our day,—"The Bible itself is the battle-ground of this generation. From opposite sides the hosts are gathering to the encounter, and a struggle as for life and death is to occupy the latter days of many who received from their fathers as a first axiom of truth, that *all Scripture is given by inspiration of God*. In this struggle may there be no mistaking of friend and foe; no temporary alliance between light and darkness; no gratuitous and outlying combats between truth and *the truth*; no cowardly compromise, and no fighting in armor that has not first been proved!"†

"Yes, we live in days of great unsettlement, and objections which once came only from without the Church, from open enemies or self-styled free-thinkers, are urged now from within, in tones of grave earnestness or pathetic sadness, by men who fill the Christian ranks or even carry the Church's banner. And those whose minds are still ductile, gradually taking that impress which is in after years to stereotype itself into character, are sorely perplexed and embarrassed in forming a decided opinion amidst this agitating strife of tongues."‡. . . . . A trial it is; let no man miscall it; and a trial which must be endured, not evaded. . . . He who would be well-instructed in these days unto the Kingdom of Heaven must have his reasons, be they never so brief, even for the first elements of truth. . . . The Apostle Peter gives this charge to Christians generally,—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." . . . "We want all our armor out again, every separate piece has its use; and we shall be well-contented to be laughed at as old-fashioned if we may but feel ourselves thoroughly equipped against 'all the fiery darts of the wicked one.'"

Guizot says, "Between the adversaries of Christianity and its defenders the discussion grows each day in importance and gravity, and with it grows also the perplexity in the minds of the spectators."*

So exceedingly serious does he regard the present crisis, more particularly in France, that he declares himself impelled to reverse the proposed order of his "Meditations," and to proceed at once whither the emergency is greatest, by publishing a series of reflections upon the actual state of Christianity and the existing remarkably developed contrary movements, instead of first lingering upon the history of the Church and the various crises of the past.

Two features appear to be mainly characteristic of these modern anti-Christian movements which would distort and dishonor our faith.† First, with certain of them Christ Himself is really the point of attack, *although they may make a show of acknowledging Him in some form*. Not that other centuries have no sad record of irreverent recklessness which sought to rob that dear and holy Name of its Divine honor; not that it has *ever* ceased to be at once the greatest glory and the deepest shame,—but

"Never since the time of the Reformation,—never, one might almost say, since the time of the Apostles,—has a more earnest attention been paid to the life of Jesus, than at the present moment. There have been controversies without number as to His nature, confusions without end as to His doctrine, conflicts interminable about His Church, but to the present generation (strange to say) seems to have been bequeathed the task of arranging in an intelligible form the facts of His purely human history."‡

Hence we perceive the real nature of the issue.

"With other religious questions it is possible to fence and play; . . . but this question is too closely intertwined with men's

*Anne Harwood—translator of "Jesus Christ, Son Temps, Sa Vie, Son Œuvre, Edmund de Pressensé. Paris, 1866.

†The Book and the Life. C. J. Vaughan. Cambridge and London, 1864. (Sermon V. The Triple Vail.)

‡Vaughan, Op. Cit. (Sermon VII. What think ye of Christ?)

*Guizot, Op. Cit. 3d series.

†I use the term "anti-Christian" as more just than "infidel," wishing to include certain ecclesiastical movements scarcely less dangerous than those without the organized Church.

‡Edinburgh Review, 1866. Art. "Strauss, Renan and Ecce Homo." (The writer is sadly wrong in his main positions.)

personal feelings and hopes for that. It is no matter for gladiatorial display. It is a matter of life and death." "What think ye of Christ?"

Secondly, certain others of these movements are, more distinctly than preceding systems, *partial statements of the truth.*

"This," says Vaughan, "is the most painful characteristic of the infidelity of our generation,—its combination with morality, its disseverance from that which heretofore has been its motive. Unbelievers now are oftentimes men of moral life, men of candid inquiry, men of sober judgment and of good intention. They are not conscious of anything which should make it their interest to disbelieve; they admire the Saviour's character, they approve His moral doctrine, they confess the beauty of His sympathy, they feel the force of His self-sacrifice. But they cannot accept what are called, and *rightly* called, the distinctive revelations of the Gospel. They cannot see the justice of a vicarious atonement; they cannot make love consist with everlasting punishment. They do not see why a man should not be saved by following conscience, or why a Gospel which offers so fearful an alternative of salvation or ruin, should be pressed upon the unwilling or communicated to the ignorant. In short, they stand aloof from Christianity in all that distinguishes Christianity from the religion of nature."*

Do we not in this second peculiarity, this overstatement of a part of truth, see the picture of that sad error, that real wandering, which organized itself in our own Society forty years ago? Truth and The Truth; no, there can be no *conflict* between them unless there be first *confusion.* The anti-Christian movements under consideration may be conveniently classified as those made *in the name* of Philosophy, of History, of Science, of Church Authority, and of Morality. Thus do the enemies of our faith attempt to prevail by carrying in their front the recognized standards of its most faithful allies.

(To be continued.)

PATIENCE AS A WEAPON.

If thou wilt learn to overcome the greatest, fiercest and most spiteful enemies, who would fain crush thee and do thee all possible harm in body and soul, purchase before all things one weapon, and give all thou hast to learn how to exercise it; and know that it is one sweet, lovely little herb which serves this purpose best, which is called *Patienta.*

"Ah," sayest thou, "how can I find this medicine?" The answer is, "Take faith to thee, which says that no one can hurt thee unless God wills it." If evil comes to thee, it comes to thee from God's kind and gracious will; so that thy foe does himself a thousand fold greater hurt than thee. For from this faith flows love, which says, "I will still render good for evil,—heap coals of fire upon his head." This love is the Christian's armor and coat of mail, wherewith he casts down his foes, though they seem like great mountains, and are not to be cast down by fire and steel. This same love teaches us patiently to suffer all things.—*Luther.*

* Vaughan, Op. Cit. (Sermon VIII. Fragments that remain.)

For Friends' Review.

EDUCATION IN NEW ENGLAND YEARLY MEETING.

Having lately read with much satisfaction in the *Review*, articles which evince an increasing interest in several of the Yearly Meetings upon the subject of Education among their members, I have hoped that Friends in New England also might bring the question home, and consider whether a subject of such vital importance to the well being of our Society is claiming with us the close and earnest attention which it deserves.

By the Report of the Committee on Education to our last Yearly Meeting, we have 780 children in attendance of school, only 158 of whom are under the care of Friends, while all who desire a Collegiate or Normal course are obliged either to leave New England or seek it at Institutions controlled by other denominations.

In view of these facts, does not the conclusion force itself upon us, that there is not that active engagement among parents which should prevail, to place their children, while pursuing their studies, under the care of those who, valuing our Christian doctrines and testimonies, will endeavor to lead their pupils to an intelligent understanding and acceptance of them—of those who,

> "Much impressed themselves,
> Are anxious mainly that the flock they feed
> May feel it too."

And is it a matter of surprise, that subjected as it appears many of our young people are, at the most impressible period of their lives, to the frequently adverse influences of other schools and colleges, so few comparatively, of latter time, grow up with an attachment to the doctrines of Friends and a consistent carrying out of their testimonies.

Do parents, who would discourage their children from the attendance of other meetings on First-days, realize how much more effectual in alienating them from their own Society may be the six days' moulding of their characters in the schools which they permit them to attend.

It is also a question for serious consideration, how far our schools may be safely and

profitably opened to other denominations. If the presence of others should lead to embarrassment on the part of teachers in presenting our own views, such admissions cannot be regarded as salutary. We need more of "the *definite* and *earnest* teaching upon these subjects," to which Professor Chase, in his excellent "Address before the Teachers' Association of Philadelphia," thus alludes:

"Friends may certainly make their principles prominent in their schools with as much propriety as Episcopalians and Presbyterians in theirs. Yet, in some places, it is to be feared that a larger proportion of the young people in the Society of Friends grow up unacquainted with the religious views of their Society than in any other denomination."

And President Moore, of Earlham College, in his late article upon the needs and capabilities of that Institution, expresses what I believe many in this Yearly Meeting would fully endorse, and apply to our own Boarding School; he says:

"We by no means wish those who are not in religious profession with us to be excluded from Earlham, for then we should lose *some* of our best students; but it is a fact needing no discussion here that it was built *by* Friends *for* Friends, and considering the crying need among us for more thorough scholarship, *we* ought to keep Earlham and Haverford constantly full." And I would add, in reference to *our* school, that it should offer our members all the inducements afforded at Haverford, Earlham, or the best Normal Schools. Our young men and women should not be obliged to go beyond our own borders for the higher culture which they have a right to claim at our hands, and which the Funds at the disposal of this Yearly Meeting are quite sufficient to supply.

While lamenting, as we have often occasion to do, the failure of our younger members to understand and appreciate the grounds of our belief, is it not a duty incumbent upon all who have the welfare of society at heart, to cherish more earnestly in our educational system whatever may promote a better knowledge of our principles?

Perhaps there has never been a period in the history of the Society of Friends when their views of gospel truth were more in conflict with much in the professing Christian church, than at the present time. We have still to meet the same ritual and skeptical tendencies, the same practical denial of the *perceptible* teaching of Christ, the same world-serving spirit.

While this remains to be the case, until there shall be a more full and general recognition of the great principles, in the acknowledgement and advocacy of which we were first united as a distinct organization, our mission is not accomplished. Let us not falter in the work assigned us, but endeavor to keep our candle upon the candlestick burning with a clear light. Let us be faithful in feeding the lambs of the flock, and then I believe we shall see the next generation *gathering* instead of *scattering*, and our ranks filling up with those who will contend zealously and successfully for the advancement of the Redeemer's Kingdom

North Providence, 1*st mo.*, 1869. J. C.

CONNECTION OF THE CELIBATE WITH THE NOTIONS ENTERTAINED OF THE SCHEME OF SALVATION.

BY ISAAC TAYLOR.

(Concluded from page 342.)

Under another head of this present argument, I shall feel it unavoidable to revert to the two connected tracts, from one of which the above-cited passage is taken: leaving, therefore, its context untouched at present—pertinent though it be,—I will here only observe that the quotation is a sample, one among hundreds, nay, thousands, which might be easily produced, of a fault generally characteristic of the great writers (and the small writers) of the ancient church—I mean the propensity to magnify and glorify what is merely human; in fact, to worship and to deify the creature, more than the Creator; that is to say, so to magnify human virtue, as that, upon the general field of the people's view, the encomium of man *subtends a larger angle*, than the praises of God, and of his Christ. Do not the fathers then worship God? do they not adore the Son of God? Assuredly: but when they muster all the forces of their eloquence, when they catch fire, and swell, as if inspired, whenever (I must be permitted to make the allusion, for it is really appropriate,) whenever they take their seat upon the tripod and begin to foam, the subject of the rhapsody is sure to be—"a blessed martyr," it may be an apostle: or a recently departed "doctor," or, "a virgin confessor," or it is the relics of such a one, and the miraculous virtues of his sacred dust. If, in turning over these folios, the eye is any where caught by the frequency of interjections, such a page is quite as likely to be found to sparkle and flash with the commendations of the mother of God, or of her companion saints, as with the praises of the Son; and more often does the flood-tide of eloquence swell with the mysterious virtues of the sacraments, than with the power and grace of the Saviour. The Saviour does indeed sit enthroned within the veil of the Christian temple; but what the Christian populace hear most about, is—the temple itself, and its embroideries, and its gildings, and its ministers, and its rites, and the saints that fill its niches. In a word, what

was visible, and what was human, stood in front of what is invisible and divine; and when we find a system of blasphemous idolatry fully expanded in the middle ages, this system cannot, in any equity, be spoken of as anything else than a following out of the adulatory rhapsodies of the great writers and preachers of the Nicene church.

Of this impious adulation the martyrs and confessors were the first objects; and then came those "terrestrial seraphs," the monks and virgins. The ancient church, well knowing its real and vast superiority, on all grounds of theological truth, and moral principle, as compared with the polytheistic world, or with the schools of philosophy, and yet trampled to the dust, and contemned, and exposed to humiliations, such as human nature very seldom well sustains, sought to right itself, as far as it could, by indulging in exaggerations of every kind; and no sooner did it get the upper hand of its enemies,—that is to say, its abstract Enemy, and its personal persecutors in every particular vicinity,—than it gave vent to its stifled pride and resentment, in torrents of adulatory congratulation, in the hurry of which the glory of God stood in abeyance, while the vindicatory praises of man were to be uttered.

In advancing this great allegation, I must decline to appeal, for support, to those who, by a long and fond converse with Christian antiquity, and by mere familiarity with its style, have ceased to feel what others would most painfully be conscious of: but I am willing to be judged by any well-informed persons, of sound and undamaged mind, who, fraught with genuine Christian sentiments, and hitherto unacquainted with the writers in question, shall look through the orations of the most noted of them, such, I mean, as Chrysostom, Basil, the two Gregories, Jerome, and Augustine. On what occasions then do these great orators and doctors kindle and glow? When is it that they exhaust the powers of language, and return upon their theme, as if they could never think that they had done it justice? Is it when they are holding forth, before the multitude, the glory of the Saviour of sinners? Is it when they are blowing the silver trumpet of mercy, in the hearing of the guilty? Alas! it is not so. The Saviour, not denied indeed, but not glorified, is left, by these orators, to sleep in the hinder part of the ship: or he is imprisoned in the creeds and liturgies of the church, while commendations, which Grecian and Roman sages would equally have loathed to have pronounced, and have blushed to have received, are lavished upon the heroes of the church and its anchorets.

Are these representations fair or not? I appeal to those who will go with fresh and modern Christian feelings, into the company of the fathers. But if the facts be such as I allege, will any pretend that an unaffected and heart-stirring proclamation of the Gospel—the glad tidings of mercy, free, and adapted to all men's acceptation—was likely to consist with so much bombast and frippery, about the merits, miracles, and virtues of the shoals of saints that burden the calendar? Two such abhorrent elements will never coalesce; and if the church must and will have her demi-gods, to adorn her state in the eyes of the prostrate multitude, she must even forego the presence of her Lord.

A dry, polemic orthodoxy, severed from the gospel, is the doctrinal description of ancient Christianity: and I here refuse to be put to silence by any who shall return the phrase, "the gospel," upon me, as if I used it in the cant sense of this, or that, modern sect; and as if it conveyed some restricted and special scheme of doctrine. By the GOSPEL, I mean nothing more or less than the frank declaration of God's mercy to guilty man, assuring to him, through faith in Christ, the full and absolute remission of his sins, and an exemption from "all condemnation" and fear of wrath. I do not affect to speak as a theologian: nor care to cut and trim the phrases I may employ, so as shall make them square with this or that "confession." Does the Bible offer no broad and universally intelligible sense, even on the most momentous subjects? If it do, then it does so in conveying, to the troubled conscience, a message of joy—authentic, simple, efficacious, and such as subdues the grateful heart to obedience.

Now, meaning this by the gospel, I affirm that, from beginning to end of the patristic remains, the clearness and brightness of the message of mercy is obscured, its simplicity encumbered, and its efficacious power almost entirely nullified. In entering the awful and gorgeous edifice of the ancient church, one's feelings are very much such as might belong to a descent into some stalactite cavern, the grim magnificence of which is never cheered by the life-giving beams of heaven; for there is no noon there—no summer. The wonders of the place must be seen by the glare of artificial light; human hands carry hither and thither a blaze, which confounds objects, as much as reveals them, and which fills the place more with fumes than with any genial influence. In this dim theatre forms stand out of more than mortal mien, as if a senate of divinities had here assembled: but approach them—all is hard, cold, silent. Drops are thickly distilling from the vault; nay, every stony icicle that glistens in the light, seems as if endued with penitence, or as if contrition were the very temper of the place: but do these drops fertilize the ground on

which they fall? No, they do but trickle a moment, and then add stone to stone—chill to chill. Does the involuntary exclamation break from the bosom in such a place—Surely this is the very gate of heaven! Rather one shudders with the apprehension that one is entering the shadows of the valley of death; and that the only safety is in a quick return to the upper world.

Negations and deficiencies are not easily to be set forth, in any of the usual modes of adducing evidence; nor is it to be supposed that the general allegation of a want of that element which makes the gospel, a gospel, as attaching to ancient Christianity, could be established by the citation of a few passages collected here and there. The fact alleged, presents itself to a rightly principled mind, in passing up and down through the patristic theology. What we ought to meet with in Christian writers, we do not find; or find it seldom, and find it overlaid, and find it wrought up with neutralizing ingredients. I will, however, endeavor to put a clue into the hand of the diligent student, which may enable him, with less labor than otherwise, to verify or to correct the averment here made, namely, That the religious celibacy of the ancient church, springing as it did from a gnosticised theology, excluded, or did not in fact consist with, that clear, cordial, efficacious, announcement of God's free mercy to a guilty world, through the propitiating work of Christ, which is the characteristic of the inspired Scriptures, and which it has pleased God to revive, more or less fully, in the modern church. It is this heart-stirring preaching of Christ (no imputation of employing the phrase in a sectarian sense, shall deter me from the just use of it) it is this which makes Christianity a living doctrine; and it is this, of which we find but faint and feeble indications, look where we may, among the early writers. Between a dialectic and partisan orthodoxy on the one hand, and on the other, a mystification of the sacraments, and a stern or fanatical asceticism, the gospel nearly disappears. Those who have known what it is, with a hand, warm with health, to take within their own the hand of a corpse, know how the chill ascends to the heart, and enters the soul. Of this sort is the feeling with which, if the mind be quickened by scriptural piety, it makes its first acquaintance with the body of ancient Christianity.

To communicate happiness is worthy the ambition of beings superior to man, for it is the first principle of action with the author of all existence. It was God that taught it as a virtue, it is God that gives the examples.—*Langhorne.*

A VISIT TO THE GEYSERS OF CALIFORNIA.

BY BAYARD TAYLOR.

In approaching this noted locality by the San Francisco route, we leave the comparatively level country, when within twenty miles of the Boiling Springs, and begin the ascent of the mountain-range by which they are enclosed. The high conical peak, behind which lay the Geysers, and the lower slopes of which we were ascending, is called Geyser Peak. Its summit is 3,800 feet above the sea, and is distinctly visible from the bay of San Francisco. Eastward, across an intervening valley, rises the blue bulk of Mount St. Helene, 5,000 feet high; while to the west and south, the valley of Russian River, which here makes an abrupt curve, spread wide below us—a dazzling picture of warmth, life and beauty, covered as with a misty violet bloom. Our road was shaded with pines and oaks, with an undergrowth of buckeye and manzanito. The splendid forms of the trees were projected with indescribable effect against the yellow harvest which mantled the mountain sides. The madrona, elsewhere a shrub, here becomes a magnificent tree, constantly charming the eye with its trunk of bronze, its branches of copper, and its leaves of supernatural green.

Ascending gradually for a mile and a half, we reached the top of the first terrace or abutment of the mountain chain. Here stood a shanty, near a spring which suddenly oozed out of the scorched soil. We now followed the top of the ridge for three or four miles, by a broad and beautiful trail, marked with cart wheels. A pleasant breeze blew from the opposite height, and the clumps of giant madrones and pines shielded us from the sun. As we passed along our eyes rested continually on the wonderful valley below. The landscape, colossal in its forms, seemed to lie motionless, leagues deep, at the bottom of an ocean of blue air. The atmosphere, transparent as ever, was palpable as glass, from its depth of color. No object lost its distinctness, but became part of an unattainable, though not unreal world. The same feeling was excited, as when, leaning over a boat in some crystal cove of a tropical sea, I have watched the dells and valleys of the coral forests.

Across a deep hollow on our right, splendidly robed in forests, rose Geyser Peak, covered to the summit with purple *chamisal*. I am afraid to describe the effect of this scenery. It was a beauty so exquisite, a harmony so complete, as to take away the effect of reality; and our enjoyment was of that supreme character which approaches the sense of pain. Finally, we descended into the hollow, which narrowed to an abrupt gorge, losing itself between steep mountain walls. Masses of black volcanic rocks, among which

grew Titanic pines, gave the place a wild, savage air; but the bottom of the gorge was a bower of beauty. An impetuous stream of crystal water plunged down it, overhung by a wilderness of maples, plane-trees and deciduous oaks.

Gradually regaining the summit of the ridge beyond the gorge, we rode under broad-leaved oaks, which reminded me of Erymanthean forests. Presently there opened the most unexpected picture. A circular meadow of green turf, with the peak on our right, golden and purple to its summit. A pathway, made by art, engineered up the steep by easy windings, led us to a height of 3,200 feet above the sea; whence the unknown realms behind Geyser Peak became visible, and we turned our backs on Russian River Valley.

It was a wild region upon which we now entered; sheer down slid the huge mountain sides, to depths unknown, for they were concealed by the thick-set pillars of the fir and redwood. Opposite rose heights equally abrupt; over their almost level line, the blue wall of a chain beyond, and scattered peaks in the dimmest distance. The intervening gorges ran east and west, but that immediately below us was divided by a narrow partition wall, which crossed it transversely, connecting the summits of the two chains. Over this wall our road lay. The golden tint of the wild oats was gone from the landscape. The mountains were covered to the summits with dense masses of furze, laurel and manzanito, painting them with gorgeous purples, yellows, browns and greens. On the sharp comb of the transverse connecting wall over which we rode, there was barely room for the trail. It was originally next to impossible, but several thousand dollars expended in cutting chapparal, blasting rocks, and bridging chasms, have made it secure and easy.

We reached the opposite ridge with feelings of relief—not from any dangers passed, but because we knew that Pluton river must lie in the gorge beyond, and we were excessively fatigued and hungry. The sky between the distant peaks became so clear as to indicate that a considerable depression lay below it, and I conjectured (rightly, as it proved), that this must be Clear Lake. Looking down into the gulf below us, I noticed only that while the side upon which we stood was covered with magnificent forests, the opposite or northern steep was comparatively bare, and the deep gullies which seamed it showed great patches of yellow and orange-colored earth near the bottom. But no sound was to be heard, no column of vapor to be seen. Indeed, the bottom of the gorge was invisible, from the steepness of its sides.

Straight down went the trail, descending a thousand feet in the distance of a mile. It was like riding down the roof of a Gothic church. The horses planted themselves on their fore feet, and in some places slid, rather than walked. The jolts, or shocks, with which they continually brought up, jarred us in every joint. Superb as was the forest around, lovely as were the glimpses into the wild dells on either side, we scarcely heeded them, but looked forward at every turn for the inn which was to bring us comfort. At last we saw the river, near at hand. The trail, notched along the side of its precipitous banks, almost overhung it, and a single slip would have sent horse and rider into its bed. Ha! here is a row of bathing shanties. A thin thread of steam puffs out of a mound of sulphur-colored earth opposite. Is that all? was my first dolorous query—followed by the reflection: if there were nothing here, we have still been a thousand times repaid. But—there comes the hotel at last!

It was a pleasant frame building of two stories, surrounded by spacious verandahs. Patriarchial oaks shaded the knoll on which it stood, and the hot river roared over the volcanic rocks below. A pipe carried from a spring across the river, supplies the baths, which have a temperature of about 100 degrees. In their vicinity is a cold spring, strongly impregnated with iron. The Geysers lie in a steep little lateral canon, the mouth of which opens on Pluton river, exactly opposite the hotel. The best way to visit them is, to enter the bottom of this canon, and so gradually climb to the top. The air of the valley is strongly flavored with sulphur, but beyond this fact, and the warmth of the stream, there are no indications of the phenomena near at hand.

(To be concluded.)

For Friends' Review.

HAVERFORD COLLEGE.

It would appear that not a few of our members fail to estimate duly the importance of Haverford to the interests of the Society of Friends.

It has been repeatedly remarked by a valued European Friend, whose extended learning and acquaintance enable him to judge, "that the high standard of education at Haverford College, excels all other schools under the control of Friends in any part of the world."

It is believed there is an increasing religious concern felt by those having the direction of this Institution, that whilst its students are acquiring proficiency in classical, scientific, and other useful branches of learning, their minds and morals may be preserved and shielded from the contaminating influences which too often beset youth during their connection with college life; and care is taken to

uphold the exalted standard of Christianity as professed by Friends, in its purity and simplicity.

Provision having been made to accommodate but a limited number of students, and the preparatory department having been for several years past discontinued, the liberal and elevated character of the instruction imparted necessarily incurs a large cost in proportion to the number. Experience has proved the need of endowment or aid for the support of colleges and schools in all places.

An unusually large proportion of the graduates of Haverford have been, and are, filling very important positions as teachers in Friends' schools in various parts of our land.

It has been suggested that *one hundred thousand* dollars be raised for an *Endowment Fund*. Several friends have signified their willingness to subscribe *five thousand dollars each*, provided the above amount shall be obtained, whether in larger or smaller subscriptions. T.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 30, 1869.

ELDERSHIP.—A much valued writer has contributed to *The British Friend* of First month, an article upon this subject, containing some interesting and sound views respecting the meetings for Ministers and Elders. It is with surprise, however, that we notice the intimation of a doubt whether Elders "must possess any special *gift* for the oversight of ministry." Those who have been long conversant with the religious history of the Society of Friends, know of a surety that such a gift exists, distinct from, yet harmonious with, and subsidiary to the ministry of the word. In various instances, persons thus gifted, have, for want of patient in-dwelling, entered upon the public ministry—and some such have been indiscreetly acknowledged by the Church. Others, keeping their eye upon their Master and Guide and the ear attentive to discipline, have found their appropriate station for the edification of the body in love. For want of living, baptized Elders, them inistry sometimes languishes, and sometimes runs into exuberant growth. The latter error is still increased in frequency, when those who ought to be Elders are recorded as Ministers. An anecdote, for the accuracy of which we are prepared to vouch, may best illustrate the character of the gift, so important in the right ordering of the Church.

A very young woman, blind from her birth, was many times introduced into a sense of the states of meetings and of individuals, and matter appropriate for expression would open upon her understanding, with a clear sense of its adaptation, but without a requirement to make her exercise vocal. In due season, her mind would be relieved by the delivery by some anointed minister, of the very message, the burden of which she had been bearing. One day, under the pressure of deep feeling, she called upon that eminent servant of the Lord, George Dillwyn, and timidly invited him to accompany her in a visit to a young person whose residence was several miles distant. They went, obtained an interview, and, as they sat in silence, the blind young woman was impressed with an extraordinary weight of religious exercise, which expanded in her mind, and grew in its dimensions. George Dillwyn was made perfectly conscious of the young sister's travail of soul,—and sat expecting her to be the bearer of the Lord's message. At length, however, the weight of it rested upon him, and he began to speak, and, as the words flowed in the Spirit's demonstration from his tongue, her concern was gradually relieved, the burden being taken from her mind, (as she afterward expressed it,) like the unwinding of a ball of silk. The visit was a memorable one. The maiden addressed became an eminent minister of Christ, and in after years travelled in the ministry with the other young woman, a true Elder, as her helpful companion, bearing her burdens, and so fulfilling the law of Christ. George Dillwyn, though he thus preached the truth as a workman needing not to be ashamed, had so clearly felt the exercise of his young companion's mind, that he thought that it was for her disobedience and rebellion that the expression of it had devolved upon him. On this account he treated her with some coolness, and a few days after administered a gentle rebuke. She calmly replied: "I am very thankful that I was made clearly sensible that the exercise of which thou wast aware, was not designed for me to express, but was a preparation for a very different service." The great man

(for such truly he was) sat for awhile in silence, and then said—"I see it—I see it—thou art quite right." This dear Friend in after years was frequently led, as an Elder, to visit in privacy, clothed with the Divine panoply, ministers eminent and popular in their gifts, who were from one cause or other in danger of marring the work, and of injuring the excellent cause they were called to exalt in the earth.

A person may be religiously minded, and well instructed in a critical knowledge of points of doctrine, and yet by no means answer the *ideal* of an Elder. Such an one may not be prepared to enter into sympathy of exercise with those who are called to speak as ambassadors for Christ, strengthening them with the aid of their spirits, helping them with their prayers, and even opening the way for their services. The true Elder is sensible when the spirit of supplication is over a meeting, and will be enabled to impart a still strength to the minister who is called to be mouth-piece for the people: the Elder who by the misjudgment of himself and his Friends is made preacher, will catch the exercise, and, perhaps, stepping prematurely into the water which the angel's wing has troubled, foreclose the proper service of the one with whom he ought silently to have sympathized.

An Elder, as a true father or mother in the Church, is called not merely to admonish or rebuke, but equally, and much more frequently, to comfort or encourage. The mother finds frequent occasions to aid the faltering steps of a child, and more frequent necessity for encouragement and comfort than for censure. The child who slips through heedlessness is punished *by the fall*, and needs the parent's cheering voice to pacify the alarm. The Elder may have even tenderly to sympathize with and to comfort a minister who is distressed by the consciousness of some mis-step, or of withholding more than is meet. But whilst thus insisting that there is a distinct gift of Eldership, there is great consideration and sympathy due to those who, without believing themselves sufficient for these things, are placed by their brethren in the official station. On the part of such, submission to the Church's judgment is a duty. They have not taken the office upon themselves, and if they are mindful to live and walk in the Spirit, the qualifying power of Divine grace will prove sufficient, not merely to preserve them from hurting the work of the Lord, but to make them servants in His house. They will impart strength to the building whether they are aware of it or not, and their peace will be evidence to themselves that it is a reward from one who is not an hard Master, gathering where He had not strewed.

The writer in our respected British contemporary properly enforces the propriety of "a close incorporation, under like exercise, of Ministers and Elders," and the importance of the latter being "mainly chosen from those who are yet in the strength of their day." Persons are often introduced into this position after their powers are waning, who through many years had been qualified to aid the ministers in arduous missions, giving the full vigor of manhood or womanhood to the service.

HAVERFORD COLLEGE.—The liberal support of our institutions of learning has been a subject of deep interest to the *Review*. The claims of *Earlham College* have been ably and fully presented, and we gladly admit the articles now offered in the interests of *Providence* and *Haverford*. Haverford College had its origin in a desire to provide a high grade of instruction under safer influences and more religiously guarded care than exist at ordinary colleges. This involves a degree of selectness as to the moral character of the pupils, which necessarily limits the number of admissions. Hence, also, the cost per scholar is much greater than would be the case if their number equalled the capability of the College to impart instruction. The expensiveness of a full course almost excludes the children of those who are not in affluent circumstances, including many of those whom it is most important to educate:—those who desire to qualify as teachers. The present limited endowment fund has to be first applied in keeping down the indebtedness of the Institution, and numerous applicants for its benefit are unavoidably refused. The question whether Haverford College shall be enabled fully to perform

its great work, presents itself with force and emphasis, to all who love the Society of Friends, who are solicitous for its future, and who possess pecuniary means beyond the absolute necessities of living. Nowhere, we believe, can a more thorough education be acquired. No college can bestow a diploma more creditable to the youth who receives it. No school, in America at least, if anywhere, is more admirably fitted for the sons of Friends. A correspondent justly remarks:

"It combines a curriculum, under learned professors, amid beautiful surroundings, and with ample material appliances,—with Quakerism and moral and religious precept and example. Now it may be possible to conduct a vast institution with its thousand students, so as to yield financially a good balance sheet; but jealous as we are at Haverford of whom we admit to matriculation,—circumscribed, therefore, necessarily to a small number of students, this is nearly impossible."

The charge, then, must be beyond the reach of most members, or the endowment liberal. We rejoice to notice a movement towards an object so desirable. Several Friends have pledged a subscription of $5,000 each, provided others will swell the fund to $100,000. Surely such a proposition will be met in the liberal spirit which prompts it. And even with the proposed endowment, the claim upon the wealthy among us will by no means be extinguished. It will still be a proper object for bequests, and legacies thus bestowed will be a blessing self-multiplying, and extending to successive generations.

PRESENT EFFORTS ON BEHALF OF THE ABORIGINES.—The Indian Committees of the Yearly Meetings of Ohio, Indiana, Western and Iowa, met at Chicago on the 26th of 12th month, and deputed John Butler and Enoch Hoag to proceed to the national capital in prosecution of their Christian concern on behalf of a race who so much need a conscientious and intelligent care in guarding their rights as the original proprietors of the soil. At Baltimore they were met in conference by delegations from other Yearly Meetings, as follows: *New York*, Wm. Wood, Benjamin Tatham, Wm. B. Collins, Augustus Taber. *New England*, Wm. C. Taber, Gilbert Congdon, Geo. Howland. *Baltimore*, Francis T. King, Richard Mott Janney, James Carey and James Carey Thomas. The conference met at the meeting-house on Fourth-day, 1st mo. 20th, and organized by appointment of Benj. Tatham as Clerk. The two delegates from the Western Yearly Meetings having spent two days at the seat of government in conference with Senators and Representatives, presented an interesting statement of the views and feelings of Congress, and E. Hoag, having been one of the Committee of Iowa Meeting for Sufferings, which met the Indians and the Peace Commissioners upon the plains, gave valuable information respecting the character of that conference, by the action of which 140,000 Indians residing east of the Rocky Mountains are affected. Senator Pomeroy's bill, now before the Senate, (embracing 76 sections,) was read and discussed, with sundry letters and statements bearing upon the general subject. The author of the bill having requested the Conference to give him their views and suggestions, it was referred to a committee, who, at a future sitting, made a report, which being approved, they were directed to confer with Senator Pomeroy. A memorial was adopted, and ordered to be printed and presented to Congress, the members of the Conference to proceed in a body to Washington. A copy of this document we shall probably soon receive. A concern arose to prepare an address to the public, upon Indian affairs, which was referred to a committee.

We rejoice in the faithful attention given by our dear Friends to this question of justice and humanity, involving not merely the rights and interests of the Red Man, but the integrity and prosperity of our nation. Before this notice can meet our subscribers, there will have been further action.

NEW MEETING AT MONTREAL.—The Montreal *Witness* publishes an account of the establishment of a Friends' Meeting in that city. The copy of the paper sent to the *Review* has miscarried, and we turn for the information to our private correspondence. In this important river-port of British America an esteemed Friend and his family have held regular parlor-meetings for the last five years to worship God after the manner of their forefathers. During the last 18 months the

have been joined by two young men, resident about five miles distant, who have generally performed the journey on foot, and who have now applied for membership. It was thought due to them, and to several others who, though non-members, are favorable to the views of Friends, to seek a more convenient place of meeting. A suitable room, centrally located over the Bible depot on Craig Street, has been hired for three months, where, on the 3d of First month, 1869, the first regular *Friends' meeting* in Montreal was attended by fourteen persons. The very solemn silence was pervaded by a sense of Divine favor. Before separating, a vocal offering was made in the life, and it was felt to be a time of refreshing as from the presence of the Lord. Our information included two subsequent meetings, which were favored opportunities. Our correspondent writes:

"The few who thus meet together in this great city, desire the prayers and sympathy of Friends who are favored to meet in large numbers, and would gladly welcome any Friends who may feel drawn to visit them in Gospel love."

We regard with Christian, affectionate interest, what appears to be a sincere, humble effort to set up a banner in the name of the Lord. May it please the blessed Head of the Church to own this small gathering, to have respect unto them and to their offering, and to satisfy them with His mercy, that they may be glad and rejoice all their days. He seeketh those who are spiritual to worship Him,—in His free grace he furnishes the offering for the altar, and He teaches His people Himself, *as never man taught.* Let us bear this dear company upon our spirits,—keeping them as epistles written in our hearts,—and let our aspirations arise for them in the language of Moses the man of God: "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord their God be upon them; and establish thou the work of their hands upon them; yea, the work of their hands establish thou it."

MONTREAL, (*Mons Regallis—Mount Royal,*) was founded in 1640 on the site of an Indian village. Its first name, Ville-Marie, indicates a Roman Catholic origin, Romanism, we believe, retaining an ascendency. The following lines, written on visiting the Cathedral in that city twenty-two years ago, by a Friend whose memory is cherished by many of our readers, may be read at this time with interest.

Reflections after visiting the Cathedral at Montreal, British America, Seventh mo. 29th, 1846.

BY SUSAN H. LOYD.

It is not in the stately hall, when we approach thee, Lord,
Nor yet in crowded courts alone, that thou art most adored;
It is not in the pageantry, the glare of worldly show,
That humble spirits seek in truth to serve thee here below.
It is not when the pealing sound of music swells thy praise,
When songs of sweetest melody united voices raise;
For worship is not eloquence of feeling, thought, or word,
Though trembling on the lips of those who dare to call thee Lord.
But 'tis the patient, waiting soul, thy Spirit deigns to meet,
The lowly and the contrite one who feels thy presence sweet;
Gathered from aught of earthliness that veils thy beauty, LORD!
Encircled by thy Holiness—these feed upon thy word.
Thy Temple is the human heart, that sacred altar thine,
Where incensed prayers ascending oft as rays of glory shine;
And thou, Omniscient One, canst see, and wilt in mercy own,
The inmost breathing of the soul—when wafted toward thy throne.

WRITE LEGIBLY.—We receive communications in a running hand, fair to the eye but almost unreadable, and often written upon *blue glazed* paper. These are not deciphered without *great pain* to the optic nerve. An essay which cannot be perused without physical suffering, ought to possess very extraordinary merit; and an essay which possesses very extraordinary merit, ought surely to be so engrossed that the editor who is expected to use it will be able to decipher it. This complaint has not been made until it has become a serious one, and the editor begs his friends to write legibly, and upon *white* paper. He does not ask for neat or elegant chirography—he does not object to erasures and interlineations—what he insists upon is *distinctness.* He has had many years experience in deciphering illegible scrawls, but this requires vigorous eyes.

An old proficient in caligraphy used to say to his pupils, "*Make every letter a letter.*" His precept has our endorsement, and our printer and our proof-reader will not dissent. It may

be added that several manuscripts are on hand which have been repeatedly taken up, and then again laid aside for perusal at a time of greater power of vision.

QUARTERLY MEETINGS TO BE HELD IN SECOND MONTH, 1869:—

Second-day,	2d mo.	1st,	Philadelphia, Pa.
Third-day,	"	2d,	Abington, "
"	"	"	Dunnings' Creek, Pa.
Fourth-day,	"	3d,	Purchase, N. Y.
"	"	"	Rhode Island, R. I.
"	"	"	Falmouth, Maine.
Fifth-day,	"	4th,	Alum Creek, Ohio.
"	"	"	Centre, Ind.
"	"	"	Plainfield, Western Y. M.
"	"	"	Springdale, Iowa.
Sixth-day,	"	5th,	West Lake, N. Y.
Third-day,	"	9th,	Nine Partners, N. Y.
"	"	"	Concord, Pa.
Fourth-day,	"	10th,	Fairfield, Maine.
Fifth-day,	"	11th,	Smithfield, Mass.
"	"	"	Salem, N. J.
"	"	"	Salem, Ohio.
Sixth-day,	"	12th,	Vassalboro, Maine.
"	"	"	Caln, Pa.
Seventh-day,	"	13th,	Ferrisburgh, Vt.
"	"	"	Western, N. C.
"	"	"	Walnut Ridge, Ind.
"	"	"	White Lick, Western Y. M.
"	"	"	Lost Creek, Tenn.
"	"	"	Bear Creek, Iowa.
Third-day,	"	16th,	Damascus, Ohio.
Fourth-day,	"	17th,	Saratoga, N. Y.
Fifth-day,	"	18th,	Butternuts, N. Y.
Sixth-day,	"	19th,	Western, Pa.
Seventh-day,	"	20th,	Short Creek, Ohio.
"	"	"	Salem, Iowa.
"	"	"	Pleasant Plain, Iowa.
"	"	"	Lynn Grove, "
"	"	"	West Branch, Ind.
"	"	"	Western, Western Y. M.
Third-day,	"	23d,	Burlington, N. J.
Fourth-day,	"	24th,	Yonge Street, Canada.
Fifth-day,	"	25th,	Bucks, Pa.
Sixth-day,	"	26th,	New Garden, Ind.
Seventh-day,	"	27th,	Concord, Western Y. M.
"	"	"	Eastern, N. C.
"	"	"	Southerly, N. C.
"	"	"	Bangor, Iowa.
"	"	"	Oskaloosa, Iowa.

OUR BOOK TABLE.

THE AMERICAN AGRICULTURIST.—We are indebted to the Publishers, Orange Judd & Co., 245 Broadway, New York, for a copy of this beautiful Monthly. The first No. of the 28th volome lies before us, in 38 pages of large quarto. The pictorial illustrations are numerous, instructive and beautiful—the reading matter replete with useful information—the topics very various. Price $1.50 a year, or $5.00 for four copies.

VICK'S ILLUSTRATED GUIDE FOR THE FLOWER GARDEN, AND CATALOGUE OF SEEDS FOR 1869.—This Floral Guide is "*beautiful exceedingly.*" Its numerous engravings delight the appreciative eye, and the cultivator of a garden will rejoice in its accurate descriptions of "the leading floral treasures of the world" and plain directions for sowing seed, transplanting, &c. It consists of 96 pages, and more than 125 pictures, the first of which, richly colored, is worth more than the price of the whole. It will be sent on order, for *ten cents*,—"not half the cost," says the proprietor, and we are certain that he says truly. His profit is to consist in the sale of choice seeds, bulbs, &c., at a very moderate charge.

THE MANUFACTURER AND BUILDER. Western & Co., Publishers, 37 Park Row, New York.—A new industrial Journal, evincing research and ability. The first No. is before us, and foreign as it is to our peculiar pursuits, we could glean useful instruction from its pages, and may transfer some of its articles to the *Review*. Its numerous engravings are all designed for practical utility. The subjects treated of are too numerous for specification, but we commend the journal to every intelligent mechanic, to every ingenious man of leisure, to manufacturers, builders, men of science, and to public libraries. Price $1.50 per annum. To clubs of fifty or more, $1.00.

HEARTH AND HOME.—A new illustrated weekly, scientific and literary, but largely devoted to enlightened Agriculture. Pettengill, Bates & Co., 37 Park Row, New York. $4.00.

THE FRIEND.—A New York monthly bearing this name, of ultra-Socinian character, has completed its third volume, and ceased its publication.

THE MOTHER AT HOME, a monthly edited by the wife of Henry Ward Beecher, is before us in its first number. So far we are favorably impressed. Price $1.50 per annum. Publishers, Hasford & Sons, 57 William St., New York.

THE THEOLOGICAL ECLECTIC FOR 1869. Monthly, $2.50 per annum. The first No. of current volume indicates ability and a high moral standard. The Editorial corps is eminently qualified for the service. New York, Moore, Wilstach & Baldwin, 60 Walker St.

NOT APPROVED.—Two numbers lie on our table of a monthly magazine, elegantly gotten up, containing a small amount of instructive matter, and much that is merely sensational. Four pages, partly prose and partly harmonious verse, are devoted to an earnest advocacy of War as the proper means of redressing wrong, which the author desires to perpetuate till the whole world be brought to conform to his political views. He desecrates the muse, to sing,

"Peace apostles, ye rave!"

We should like to hand the writer over to our Friend J. H. Douglas, who would, we think, mend both his morals and his logic.

MARRIED,

At West Union, Ind., ALPHEUS, son of Thaddeus and Betsy White, to MARTHA E., daughter of John and Mary Bundy. [*Date not given.*]

DIED.

CASE.—At Pine Plains, on the 28th of Twelfth month, 1868, Eliza Case, wife of John Case, in the 60th year of her age; a member of Stanford Monthly Meeting, New York. Her surviving friends feel an humble assurance that this dear one has been gathered to the fold of heavenly rest and peace.

STANLEY.—At Plainfield, Ind., on the 4th of 1st month, 1869, Matthew Stanley, aged 69 years; a member and esteemed elder of Plainfield Monthly Meeting. The Christian virtues were remarkably blended in the character of this dear Friend. His gifts being recognized by the Church, they were made in many ways contributive to the service of Truth, the more so, because, in meekness and quietness of spirit, he maintained the simplicity of a child. Thus was he qualified to approach and speak kindly to the trembling lambs who longed to find a shelter in the arms of the Good Shepherd—to secure, through the Saviour's mercy, the pardon of sin. The Christian principles and doctrines of our early Friends were very dear to him,

and his earnest belief in them was often expressed during his painful illness. A glorious prospect was given him of peace and joy beyond the tomb. The day before his departure he said, "I would not give my bright prospects for a long life of pleasure here." Again: "It is a solemn thing to be born into the world, and it is a solemn thing to die." Some one alluded to his exemplary and useful life; but he humbly replied that it was not through any works of righteousness that he had done, but of the Lord's free mercy that he was accepted.

DAVIS.—In Amesbury, Mass., on the evening of Twelfth month 31st, Lydia J., wife of Joel H. Davis, in the 57th year of her age. With strong affections for a large family circle, and much prospective enjoyment to bind her to life, she was in the quick progress of the fatal disease, (diphtheria,) mercifully reconciled to her lot. Having her family assembled around her, she, in the calmness of a trusting and ransomed soul, bade them an affectionate farewell, giving messages of love for the absent. In a few moments after this, in great composure, she said: "Is this death?" and very sweetly fell asleep in Jesus.

NEGUS.—At the residence of his son Israel, in Cedar Co., Iowa, on the 6th of Eleventh mo., 1868, John Negus, in the 91st year of his age; a beloved member and elder of Springdale Monthly Meeting, Iowa. His close was peaceful, being gathered, it is humbly believed, as a shock of corn fully ripe. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

KENWORTHY.—On the 5th of Ninth mo., 1868, Lydia, wife of John Kenworthy, in the 63d year of her age; a member of Elk Monthly Meeting, Ohio.

GAUSE.—At the residence of his daughter, Ann E. Pleas, on the 18th of Twelfth month, 1868, Eli Gause, in the 83d year of his age; a member, elder and upright pillar in Spiceland Monthly Meeting, Ind. Fallen asleep in Jesus, he still speaketh by the example of integrity, fidelity and his exemplary walk through life.

MATHER.—At the residence of his brother-in-law Jesse Negus, at Honey Grove, on the 16th of First month, 1868, Philip Mather, in the 32d year of his age; a member of Springdale Monthly Meeting, Iowa. He joined the Society of Friends from convincement when about 22 years old, and was firmly attached to its principles, greatly desiring to see them upheld in their purity. He was much interested in the distribution of the Scriptures, and left a large portion of his estate to the American Bible Society. He was not known to regret any thing except that he had not given up more fully to serve his heavenly Father. Near his close, a number of his connexions being present, he took each by the hand, and bidding them farewell, exhorted them to be faithful and meet him in heaven. He then quietly passed away, to occupy, as we reverently believe, through the mercy of God in Christ Jesus, the place prepared by Him among the "many mansions" which are never invaded by sorrow.

BEE-HIVE SEWING SCHOOL.

The readers of the Review may remember that about this time last year a short account was published of the commencement of a Colored School, held in the Locust St. Mission building, on week days.

This school, called the Bee-Hive Sewing School, contains now about 70 pupils; more could be admitted, as there are constant applications, but the managers think the present number as many as can receive proper attention. They are encouraged in the belief that a marked improvement is manifest in the conduct of the children under their care, as also in the sewing and knitting.

The articles of clothing completed in the school are sent to various orphan homes, thus conferring benefit on two sets of children.

That our subscribers may know that their funds have been well expended, we make the following comparison:

It is estimated that Public Primary Schools cost $14.91 per annum for one pupil, while the Bee-Hive School costs $8.60 for one pupil yearly.

The salary of the Principal Teacher is paid by the friends who kindly promised to provide it when the school first opened in the winter of 1865–66, but we are still dependent upon the subscriptions and donations of our friends for the salary of the second teacher and the other expenses of the school.

Any assistance will be gladly received by the Treasurer,

L. C. Wood,
1st mo., 1869. 150 N. Seventh St.

Correspondence.

12th mo. 31, 1868.

My dear friend William J. Allinson.—I avail myself of a brief hour to write a few more loving words, to send one more cordial greeting to my dear friend before the close of the year 1868, and desire to unite with him in thanksgivings to our God for mercies and blessings so largely bestowed upon us and the respective households of which we are the paternal heads. As we turn to other households and to our country and to other countries and peoples, we see everywhere evidences of the superintending care of Him in whom we live and move and have our being. And are we not reminded by divers tokens for good that light is advancing? And may we not accept as true the words of the poet:

"Upon the great dial-plate of ages,
The light advanced, no more recedes."

If this be so, let us bind on our armor, and as the new-born year takes its place, as the successor of those that are past, and when it shall have done its full measure of service in the long line of years will give place to others, so let us fill up our little measure of usefulness, do our appointed life-work, and give place to others who, we will hope, may be blessed in their deed and doing beyond their progenitors.

On the closing day of the last year I stood with my fellow travellers upon the western slope of Mount Lebanon, and there reviewed the past and looked prayerfully forward to the incoming year—a year whose history will shortly be complete. And what a history! and what a work has been accomplished! work in which millions have been actors. The citizens of the two great English-speaking nations, Great Britain and the United States,

have, with unprecedented unanimity, at their late elections declared in favor of religious liberty and of political equality. In Spain, multitudes seem only waiting for the opportunity to claim for themselves and their countrymen these inalienable rights of all men. Even in Turkey, where the teachings of the Koran and the False Prophet have dominated so long, see we not bright rays of light here and there amid the darkness? I think we do. The Christian woman with her Firman from the Sultan is diligently instituting schools where the children of the Jew, the Christian and the Mohamedan are taught *not* the *Koran*, but the *page* written by inspiration of God. Here, too, the American Missionary, some forty years since, kindled his watch-fire, which by incredible toil, by watching and prayer, has been kept burning with increasing brightness until now. The results are seen in numerous schools, in gathered churches, in a complete translation into the Arabic language of the Bible, and other religious works that tell of salvation by Jesus Christ, and all designed to convey light and knowledge to the one hundred million of the world's inhabitants that speak that tongue; but the great work of this devoted band, which finds its place in the history of 1868, is the electrotyping of three several sets of plates for printing the Holy Scriptures in Arabic, one to be used in Beirût, one in London and one in New York, each plate being capable, as I am told, of furnishing 1,000,000 copies.

If we turn to Madagascar, that far off island of the sea, we observe much with which to fill a large page in the history of the year just closing. A Queen has reached the throne who looks approvingly upon the Christian workers among her Pagan subjects, while thousands press about those who tell the good news of salvation by Jesus Christ, and hear them gladly. While Liberia, India, China and Japan can each furnish a page that shall tell of light advancing, and declare to the world that "God is love" and the "Father of us all."

I think it worthy of note in this connection that John Bright, a member of the Society of Friends, and the well-known advocate of temperance reform, of a peace policy among nations and of political equality among men, has been appointed a member of the Cabinet of Great Britain. When about to be inducted into office, the new-made Minister of State, on account of his known religious sentiments, was allowed to make a simple affirmation of loyalty to the Crown and fidelity to the Government, instead of the usual oath of office: and prior to being introduced to the Queen, the sovereign of this great realm, with a kind consideration which adds lustre to her reign and evinces a love for all her subjects, sent a messenger to assure him that he would not be expected to kneel in her presence or to perform any other act that might conflict with his religious views. There may, however, be room for a doubt whether our brother, in his present exalted position, will find himself able to do more to promote the welfare of his country and of his race than when he ranked simply as the laborious and outspoken member of the House of Commons; be that as it may, he will often desire, I doubt not, the prayers of Christian friends and the guidance of a wisdom superior to his own.

I need offer no apology for inserting in this an extract from a letter addressed to me and dear Sibyl Jones by a Christian sister from America, now resident in Greece, and dated

"Dec. 11th, 1868.

"Your visit to Athens is often recalled to mind by our little circle who enjoyed the 'sweet society' of Christian intercourse with your party.

"Your visit to the schools and to the prison will not be effaced; the influence emanating from them I believe will not be lost.

"We never meet the jailor of the dismal prison-house but he seeks opportunity to speak and ask after your welfare.

"The poor refugees (Cretan) still claim our sympathy, although many are returning to their island, which to their weary home-sick hearts seems like a Paradise, with its abundant harvest of grapes and olives this season.

"If the agitation of the Eastern question is not further disturbed we can expect continuous quiet, but should not affairs be amicably adjusted, war between Turkey and Greece is threatened; in the Lord Jehovah is our trust, therefore will we not fear."

Our American Friends Sarah F. Smiley and Grace Dickinson, reached Liverpool on the afternoon of the 26th inst., and the same night, at a late hour, arrived in London, lodging at the house of Joseph B. and Martha Braithwaite. On the 28th they were at the Quarterly Meeting of Ministers and Elders held in London, where they were given a cordial welcome as ambassadors of Christ from a distant land. I rejoiced in being one of the company so welcoming them. Next day at the Quarterly Meeting they had good service.

Sibyl Jones has been engaged during this month holding meetings and attending such as have come in course in Ireland. She is at present in the neighborhood of Belfast, and in the enjoyment of somewhat improved health.

I have thankfully to speak of my own health as more vigorous than on leaving my native land.

The writer of this, since reaching England

on the 27th of last month, has attended four of the Quarterly Meetings constituting London Yearly Meeting, and held numerous others in this great city and its environs. But as I write I am impressed with the words of the Apostle, "I have planted, Apollos watered, but God gave the increase." Whatever may be done by his servants, let *all be* to His glory and to the exaltation of His great name. With a love unfeigned to the whole household of faith, I am thy sincere friend,

ELI JONES.

Youth's Department.

For Friends' Review.

LES DEUX VOYAGEURS.

(*Paraphrased from Florian.*)

Thomas and Lubin, two intimate friends,
Were walking together one day;
Intending to visit a neighboring town,
They were cheerfully wending their way.
A purse full of coin, that some one had lost,
By Thomas was luckily found,
And his pocket he thought was a more fitting place
For the treasure than 'pon the bare ground.

As he placed it with haste and with eagerness there,
"Good fortune for *us*," cried his friend;
"For *us*! not well said, but for *me* I prefer;
To divide I will not condescend."
Unworthy compeer! To his selfish retort
Did Lubin make little reply;
He was certainly dwarfish, or darkened in soul,
If money so blinded his eye.

Through a forest, with trees and underwood dense,
The road they were travelling led,
And they came, unawares, upon robbers concealed,—
What think you that Thomas then said?
"*We* perish," he uttered, with trembling and fear;
Said Lubin, "That word is not true;
I can make my escape through the underwood here,
And the suffering is surely for *you*."

No help could he have, and, o'ercome by his fear,
Poor Thomas is taken at once;
And the robbers obtained all that coveted store
Which he claimed for his *own*, like a dunce.
Oh, he who considers alone upon self,
In the day of prosperity here,
May sorely lament, when the evil time comes,
That no helper or friend should appear.

Carthage, Ind. J. M. C.

SOWING IN HOPE.

"My words are poor and weak," I said, "they pass
Like summer wind above the summer grass.
"To utter them seems idle and in vain;
I cannot hope to gather them again;
"And yet, impelled by some deep inward voice,
I must work on; I have no other choice.
"But oh, my words are poor and weak," I said;
"The truth is quick, the utterance cold and dead."
"Nay, nay, not so," He answered, "sow thy seed
Unquestioning, God knoweth there is need.
"For every grain of truth in weakness sown,
He watches over who protects His own.
"Though buried long, it shall spring up at length,
And shake like Lebanon its fruitful strength."
He said and left me, while I pondered o'er
The holy truths so often heard before.
And while I pondered, unawares there stole
A strange, sweet, subtile strength through all my soul.
I rose and went my way, and asked no more
If words of mine had any fruit in store;
Content to drop my patient seed, although
My hands shall never gather where they strow;
Leaving the harvest, be it great or small,
In His dear keeping who is all in all.

WALKING HORSES.

The best gait a horse ever had for every day use is a good walk. It is a gait that not one in ten possesses. Colts are not trained to walk in all of the Eastern States. Young America wants more speed. Kentucky has more good walking horses than any other State, for there, horseback travelling has long been in fashion for men and women, over a country where muddy roads, at times, rendered any other gait impossible, and so horses have been bred for the saddle and trained to a walking gait. This is also the case in all the Western States, and perhaps might have been so in New England, when our grandmothers rode to meeting on a pillion behind our grandfathers. But one-horse wagons have put horseback riding out of fashion, and now a good walking horse is more rare than one that can trot a mile in 2.40.

At the Springfield (Mass.) Horse Show of 1860, the writer was one of the committee to award prizes to the two best walking horses. Out of seventeen entered, the committee found but one which was considered a first-rate walker. This was a Morrill mare, which walked five miles an hour with ease. Two others were fair walkers, and the rest knew no gait that could be called walking. At the New York State Fair the same state of facts was again developed. A letter from Wisconsin says: "I think horses trained to walk fast, would be a greater benefit to our farmers in general than fast trotters, as almost all of their work has to be done with a walk." I once knew a man in Massachusetts, who, before the railroads were built, kept from two to four teams at work on the road, and never allowed them to trot at all, and made the distance in quicker time than his neighbors, who made their horses trot at every convenient place. He said that when a horse commenced to walk after a trot, he walked much slower than his common gait, if kept on a walk, and thereby lost more than he gained. Will farmers think of this and pay more attention to walking horses?—*Farmers' Home Journal.*

A COUNTRY LIFE—The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom and goodness of God.—*Wm. Penn.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 25th instant.

THE EASTERN QUESTION.—The *Independance Belge* of Brussels says that the protocol adopted by the Paris Conference declares that to encourage insurrections within, or privateering and military expeditions against, the territories of a friendly Power, is a violation of international law. The protocol, it says, when signed by all the Powers participating in the Conference, was to be offered to Greece for signature, and if signed, the Porte would then withdraw its ultimatum, but if Greece should refuse to sign, the great Powers will then remain neutral and let events take their course.

It was announced on the 22d that the Conference had selected M. Walewski to convey the protocol to Athens, and instructed him to wait five days for the answer of the Greek government. It was reported on the 24th that Greece had rejected the protocol.

GREAT BRITAIN.—The bullion in the Bank of England has increased £99,000 since the last report.

A vessel which arrived at London on the 20th, having left Madeira on the 14th, brought intelligence that nothing had been heard there, at that time, of the 39 missing passengers of the wrecked steamer Hibernia, who, it had been reported, were to be landed there, and it was generally believed that the account of those persons having been picked up was untrue.

FRANCE.—The members of the Chinese embassy made their first visit to the Minister of Foreign Affairs on the 20th, and on the 24th were received by the Emperor. Their reception on both occasions was very cordial, all the courtesies usually extended to diplomatic representatives of high rank being shown to them. The Emperor expressed satisfaction at the step taken by China in opening diplomatic relations with other nations, and a willingness to co-operate with its representatives. The tone of the French press toward the embassy is friendly.

BELGIUM.—Leopold Ferdinand, Duke of Brabant, the King's only son, and heir apparent, died on the 21st inst. after a lingering illness, aged nearly ten years. As the law of Belgium excludes female succession, the King's brother, the Count of Flanders, becomes presumptive heir.

GERMANY.—A money-order system between the large towns of North Germany and the United States, is to go into operation on the 1st of next month. The plan is to receive payments at the post-offices in the North German Union for the United States, and issue orders for the same on the agents of the North German "Lloyd," the amounts to be limited to about $50, and to be calculated at a fixed rate of exchange. The arrangements will be similar to those already made by the United States with Switzerland, except that on the American side the business will be done by agents of the North German Lloyd, instead of the post-offices, the Post office Department having declined to enter into the arrangement.

SPAIN.—The nearly complete returns of the elections just concluded for members of the Constitutional Cortes, show, it is stated, that the assembly will be composed of 300 monarchists, 35 republicans, and 15 Bourbonists. The cities of Seville, Barcelona, Alicante, Saragossa, and some others, were carried by the republicans. The Cortes will meet for business on the 11th of 2d month.

The subject of the abolition of the slave trade in the several colonies of Spain is engaging the serious attention of the government. A proposition to declare all vessels engaged in this traffic to be pirates is under consideration, and it is thought will prevail. Troops to reinforce General Dulce were about to be sent to Cuba, and had been ordered to land at Santiago de Cuba, in the south eastern part of the island, nearer to the insurrectionary district than Havana. It is announced on official authority that the provisional government, believing that it thereby truly represents the national feeling, refuses to accept any proposition for a cession of Cuba.

ITALY.—Violent debates have taken place in the Italian Parliament on the question of the mill tax, the collection of which has lately caused serious riots in various parts of the country. The opposition severely denounced the course of the government.

DOMESTIC.—It was announced on the 25th instant that 1000 miles of the Union Pacific Railroad were finished and in operation, and that the Central Pacific Railroad was completed 500 miles east from Sacramento, leaving only 267 miles to be built to connect the two. The earnings of the Union Pacific Railroad for the year 1868 are officially reported at $5,066,651.

The following U. S. Senators have been elected within a few days: John Scott, from Pennsylvania; Hannibal Hamlin, Maine; Carl Schurz, Missouri; Reuben E. Fenton, New York; Matthew H. Carpenter, Wisconsin; John P. Stockton, New Jersey; Charles Sumner, Massachusetts; Alexander Ramsey, Minnesota; Zachariah Chandler, Michigan; the last three being re-elected; James A. Bayard, from Delaware, to fill an unexpired term till 3d mo. 4th, and Thomas F. Bayard forthe full term from that date.

CONGRESS.—The Senate passed the House bill relative to duties on copper and, as amended by the House, the joint resolution providing that persons now holding civil offices in the provisional governments of Virginia, Mississippi and Texas, who cannot take the oath prescribed by the act prescribing the oaths of officers, shall be removed, and their places filled by the district commanders with those who can take such oath; those persons who, on the removal of their disabilities have taken the oath prescribed in such cases, being exempted from the action of this resolution. A bill was introduced to provide for a reduction of the army; one to prohibit secret sales or purchases of gold by the Treasury; and others; and Thayer of Nebraska offered a joint resolution as an amendment to the Constitution, that no male citizen of the United States, 21 years old, shall be deprived of the right to vote at any election, unless convicted of crime. Considerable time was spent in discussing a bill for a direct railroad from Washington to New York, and one relating to the Central branch of the Pacific Railroad, but neither was disposed of.

The House passed a bill prohibiting any person entitled to the franking privilege from exercising it otherwise than by written autograph; another section, providing that no person entitled to such privilege shall receive mail matter free, being stricken out before the passage of the bill. Bills were also passed relieving of disabilities a number of persons in the South, and to preserve the purity of elections in the Territories. The proposed Constitutional amendment relative to suffrage was discussed without decisive action. A bill was introduced to create a Department of Indian Affairs and to provide for the consolidation, civilization and government of the Indian tribes; one to authorize married women in the District of Columbia to hold property in their own right; one to make provision for the representation of the two-fifths of persons heretofore held in slavery; and several others.

FRIENDS' REVIEW.

A Religious, Literary and Miscellaneous Journal.

VOL. XXII. PHILADELPHIA, SECOND MONTH 6, 1869. No. 24.

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SELECT EPISTLES—NO. I.

[The Editor being privileged with access to various archives not otherwise accessible, proposes to lay before the readers of the *Review* occasional selections from cherished manuscripts. No particular method as to dates or connection will be observed. To those who remember the venerable Sage of Oxmead,

"With liberal mind above unkind mistrust,
The Christian, Patriarch, Gentleman and Friend,"

a few traces from his pen will be welcome. Those who remember him not, though the perfections of his character can scarcely be pictured to them, will read his letters with interest.]

John Cox to Joseph John Gurney.

PHILADELPHIA, 6th mo. 11th, 1838.

My dear friend,—Since my arrival in this wilderness of houses on the 7th, I have received a letter from my beloved correspondent at Ipswich [*Ann Alexander*] from which I am disposed to furnish thee with such extracts as I conclude will be interesting, and which I am desirous of forwarding in time to meet thee during thy tarriance at Newport. It is dated the 4th of last month, and after mentioning the receipt of my letter which contained the information of thy first visit to Oxmead, she proceeds:

"His brother Samuel Gurney and my old friend Elizabeth Fry, called here lately on their way to Lowestoft, Earlham and Lynn." [*Here follows an account of the illness of a dear Friend.*] "Our dear Friend Stephen Grellet will participate in all this. We have had a further deep call upon our sympathies during the last nine days. Our cousin Samuel Alexander, of Goldwood, has been for some weeks in a faltering state of health. In his recent journey to London, on business, he consulted a physician and was detained. One of his daughters went to him there, and on their return the tall, portly man denoted by his walk the abatement of bodily energy. On Fourth-day week he went to Woodbridge, but this was his last ride. Returning in the evening and attempting to raise his enfeebled limbs on a couch, he found his strength too much gone to effect his wish, unaided. He made a remark denoting his sense of the case, and a physician was sent for. He was supported to his bed, and continued to sink till one o'clock yesterday, when he quietly passed away from all his earthly sorrows. Two days before, he desired his children to gather around him. It was a most affecting and touching farewell. He could express but little; that little was consolatory: counselling all those around him." . . .

Commending thee to the care of the Good Shepherd for protection and guidance,—to Him who puts forth His own and goes before them,—I am thy affectionate friend,

JOHN COX.

P. S.—Accept this effort to gratify thee with intelligence from home, *dear home*, and make all due allowances for age and infirmities.

From the same to the same.

OXMEAD, 7th mo. 25th, 1838.

My dear friend,—Apologies for neglect among letter-writers are generally awkward and superfluous, though sometimes, perhaps, courteous and proper. When I assure thee that thy address of the 14th ult., from Newport, was truly acceptable, and that the reception of it being so long unacknowledged has been principally from the oppressive heat of the season, so affecting my eyes as to

forbid the use of the pen, (excepting an occasional short script for necessary purposes,) I feel sure of being acquitted. I have seldom, however, been confined a whole day, either by the heat or any other cause, but have embraced the coolness of the mornings for a ride, and in the afternoons find retirement and shade essential to my comfort. A late change in the air is very refreshing, and somewhat invigorating even to *my* feeble frame, and relieving to my eyes. [*Here follow extracts from English letters—so desirous was this aged disciple to cheer upon his pilgrim way the humble-minded but great-hearted brother, whose Christian nobleness he well appreciated.*]

Of the doings of the Yearly Meeting in London, always important and interesting to me, thou art, doubtless, in possession of ample information. Several Friends were in attendance whose services in this country I hold in near and affectionate remembrance, and am glad of the information that they are yet among the living in Israel,—Ann Jones, Hannah C. Backhouse, Elizabeth Robson, &c. R. D. Alexander's report of one of the public meetings at Devonshire House, put me in mind of the outpouring on the day of Pentecost. Our friend Stephen Grellet, from a severe attack, has been confined more than three weeks, of which, he told me when calling to see him on First-day last, he had informed thee. On that day I heard of thy having commenced a visit to the families of Friends at Lynn. I suppose, therefore, it is among the many probable circumstances, that this letter may come into thy hands at that busy place, where, I hope, many an honest and industrious cordwainer, and others also, may be strengthened and comforted by thy gospel labors. My own experience in this line of service has been much limited, yet sufficient to warrant the conclusion that it is of a character peculiarly exercising to all who are rightly engaged in it. "In deaths oft." Yet, on a retrospect of similar engagements, and of Divine support through them, thou mayest surely set up thy Ebenezer and say: "Hitherto hath the Lord helped me."

(28th.) I have delayed despatching this sheet, indulging a hope, day after day, of receiving further intelligence from Ipswich. Thus delaying, I think thou wilt fail of receiving this sheet, until thy baptisms unto death, while wading through a visit to 130 families, shall have passed away. Well—even if it be so, the expression of sympathy which the writer has felt for a fellow pilgrim, separated from a numerous train of near and dear friends and family connections, will not be unseasonable. Our feeble Friend Stephen Grellet attended our meeting on the 26th, the first time since his late confinement, and appeared considerably exhausted after a short sitting. He will not be likely to gain much strength until a more cool and temperate season shall admit of frequent exercise in a carriage. Short as the distance is, he rode to and from the Meeting house. What a contrast to your hazy, breezy midsummer! I took up a volume on one of our very warm days, entitled, "Sketches of Society in Great Britain and Ireland," in which was a letter dated about the middle of 7th month, when the travellers were pursuing their journeys in the North of England "comfortably wrapt in their cloaks."

I suppose thou hast heard that our valuable Friend Abigail Barker is added to the list of solitary widows. She is in poor health, and a disease in one of her eyes, long painful at times, so as to awaken distressing anticipations, is lately ascertained to be a cataract, which I hope may be removed. On conversing with her a few minutes after meeting, she seemed to decline submitting to a surgical operation on the diseased eye, while the other continues well as it now is—which I approve. On my informing her that I was writing to thee, she desired me to say that she had received thy letter, and to add her love. S. Grellet was also with us at meeting. His sonorous voice gave no indication of debility.

In this part of the country the drought is severe, and the heat during the past week very oppressive. In this airy situation, it has not amounted to suffering with me. Thou knowest there are good habits and bad habits; and amid what are called the *ills* of life, the best way to hush the voice of murmuring, is to be fixed in the habit of numbering our blessings—and he that can make this calculation with accuracy, must be a better arithmetician than thy feeble correspondent. I know thou wilt like to hear of my comforts, therefore I report—that through the "long, long course of sultry hours," day after day, I have been cheered with the company, the smiles and chat of my grand-children, emerging by turns from the sultry city; most of the boys having been at the watering places for sea-bathing—their father lately returned from one of these places, (Long Branch on the Jersey coast, not far distant from New York,) their mother most of the time here.

I suppose thou art soon to commence a family visit in another portion of the vineyard. For thy safe guidance, and renewal of strength, under covert of the all-protecting wing, thou will be accompanied by the best desires (and perhaps prayers when access to the unfailing source shall be granted,) of thy affectionate friend, JOHN COX.

Repentance without amendment is like continual pumping without mending the leak.—*Geo. Dillwyn.*

REPORT OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The Managers report that between Third month 31, 1867, and Ninth month 30, 1868, there were issued from the Depository, two thousand five hundred and five Bibles, two thousand five hundred and ninety-five Testaments, and three thousand one hundred and eighty-five Testaments and Psalms, making a total of eight thousand two hundred and eighty-five volumes. Seven hundred and fifty-one Bibles, seven hundred and seventy-one Testaments, and eight hundred and ninety-one Testaments and Psalms, were sold to Auxiliary or other Bible Associations of Friends. The sales to booksellers and subscribers consisted of eight hundred and eleven Bibles, seven hundred and forty-nine Testaments, and one thousand six hundred and twenty Testaments and Psalms, and the donations have included nine hundred and thirty-four Bibles, one thousand and seventy-eight Testaments, and six hundred and forty-nine Testaments and Psalms. A part of the donations have, as in former years, been furnished to Auxiliaries and individuals for gratuitous distribution or sale, at full or reduced prices, at their discretion; the proceeds of such sales to be remitted to this Association.

One thousand Reference Bibles, 1500 School Bibles, 4000 Testaments, 750 Testaments and Psalms, and 1000 Psalms for the large Testament have been printed during the same term.

Our stock on hand on the 1st instant, consisted of bound volumes as follows: Reference Bibles 136, Medium do. 19, School do. 189, Testaments and Psalms 347, and Testaments 673. In sheets, 700 Reference Bibles, 800 School do., 600 Testaments and Psalms, and 1650 Testaments.

The Treasurer's account with a statement of the receipts and disbursements is herewith submitted; on the 1st instant there was a balance of $2,525.64 in his hands due the Association.

Though the number of Auxiliaries in connection with our Association has been much reduced, valuable aid is still rendered by some of them in carrying out its benevolent objects. It is gratifying to be able to state that through the instrumentality of *Friends' Association of Philadelphia for the Relief of Colored Freedmen*, a large portion of the Bibles and Testaments taken from our Depository since last report, have been employed in supplying the wants of that class of persons. The number of poor and destitute is, however, so large that there will be room for all that can be spared from other demands for a long time to come. It is not among the colored people alone that aid is needed, for many of the white inhabitants of the Southern States are equally without the Holy Scriptures, and alike poor and destitute.

The share in Scripture distribution taken by our Association has not hitherto been large, not so large as we may hope it will be in future years, yet we may rest assured it is a good work, having for its tendency the promotion of the Kingdom of our Blessed Redeemer.

Soon after the commencement of the present century, organized and systematic efforts were commenced in Great Britain and in the United States for the more general diffusion of the Holy Scriptures; these efforts have been continued until this time with constantly increasing diligence and success. It may be interesting and encouraging to advert briefly to the operations of the two most prominent of these Associations. First in order is the "British and Foreign Bible Society," which recently published its sixty-fourth Annual Report. The total issues of the Society have now amounted to 52,669,089 copies, which have been sent to almost every part of the world. The issues of the last year at home and abroad, were 2,383,380 copies, of which 989,404 were for foreign lands. The receipts of the year amounted to £187,508 17*s.* 7*d.*

The Society publishes the Bible in all the various languages and dialects of Europe, and in many of those spoken by the inhabitants of Asia, Africa, and other parts of the world. At the time of the Paris Exhibition of last year, the numerous versions of the Society were exhibited in the midst of that great collection of the works of art and industry. On two handsome revolving stands occupying a prominent position in the great thoroughfare, the Bible with open page was to be seen in 178 different languages. These various translations of the Holy Scriptures represent an amount of patient toil and genius, exerted for a worthy object, which it is very difficult rightly to estimate, including as they do, the life-long labors of many zealous and devoted men, from the days of the early Church, down to the present time.

On the occasion referred to, an immense concourse of people drawn from all quarters of the civilized world assembled in Paris, and an opportunity was thus afforded, such as seldom presents, for placing the Sacred Records in the hands of those who were strangers to them. In order to effect this object, a Depot was opened by the Agent of the Society on the grounds of the Exhibition, with a large stock of the Holy Scriptures in about thirty languages, while the walls were covered with striking texts in English, French, German, Italian, and Spanish. These texts were a source of interest and attraction to many persons who entered the Depot, going all round

and reading them, and this in numerous cases induced the visitors to purchase the volume from which they were taken.

At first the demand was comparatively small, for the vast majority of the people knew little or nothing of the Bible, but day by day it increased; so that though the first week only 241 copies were issued, the last week above 22,000 went forth from the Depot. The purchasers were mostly of the humble and working classes, and when it is considered that those who were thus offering the Scriptures had come into a Catholic country to distribute books which their priests teach the people are heretical, their civility and good behavior were very remarkable. The more bigoted of the priests could not indeed refrain from showing their displeasure, and some of them occasionally came into the Depot and tried to excite prejudice in the people. "They always, however," says the Agent, "seemed to do good service, for as soon as a priest entered and commenced a discussion, the Depot at once filled, and strange to say, the people scarcely ever manifested any sympathy with the clerical disputants." The Depot was, on the other hand, visited by a number of priests who appeared to be enlightened, liberal-minded men, and who purchased the inspired volume, or received it with evident satisfaction. Priests of this class were also disposed to encourage the general circulation and reading of the Bible.

Since the British and Foreign Bible Society have been permitted to distribute the Scriptures in France, a period of thirty-five years, they have succeeded in putting 3,821,805 copies into circulation in that land. In Belgium, the Brussels Agency has distributed 321,248 copies. In Holland, the distribution in twenty-four years has amounted to 672,304 copies, and in Germany, in twenty-one years, to 1,579,878 copies. The Society began to circulate the Holy Scriptures in Austria in 1851, but in the following year its Agent was banished, and the work nearly suspended. It was renewed in 1853, and has been continued uninterruptedly ever since, until the total distribution has amounted to 1,844,409 copies, consisting of 578,687 Bibles, 1,083,311 Testaments, and 182,406 *portions* of the Holy Scriptures. A very large part of the distribution has been to members of the Roman Catholic Church, and to the knowledge of Scripture truths, thus acquired, may, not improbably, be attributed in great measure the growing disinclination in Austria to submit blindly to the mandates of the Romish Church. Throughout Italy, except in the Roman territory, the Scriptures may now be procured by those who are willing to purchase them. Unhappily the great mass of the people are unable to read, and still too much under the influence of a corrupt priesthood, who endeavor to continue their mental bondage.

The Society has Depots for the sale and distribution of the Scriptures in every part of Europe, except Spain, and many have also been established in Turkey, India, China, Japan, Australia, New Zealand, Madagascar, East and West Africa, and other places. Few accessible localities have in fact escaped the care of its zealous and indefatigable Agents. Colporteurs are employed in connection with the Depots, and by their means the chief part of the distribution is effected. They often make long journeys in the several districts assigned to them, visiting the inhabitants in their abodes, and explaining to them the nature of the books they carry. The Sacred Scriptures are now rarely given away by the Colporteurs, experience having shown that Bibles and Testaments thus obtained, were, for the most part, little valued by the recipients.

A very interesting portion of the voluminous annual reports of the British and Foreign Bible Society consists of extracts from the narrations of the simple-hearted and earnest men who perform the duties of Colporteurs in Catholic countries, and in Mohammedan and Pagan lands. They are often obliged to contend with much opposition and persecution, but they mostly persevere patiently in their philanthropic labors in spite of the ridicule, contempt and aversion of many of the people they visit. In Mohammedan countries the stern faith of the false Prophet causes the people in general to reject every invitation to make themselves acquainted with the Christian religion; but even here a few are found who consent to listen or to read, and on whom the declarations of truth contained in the inspired writings appear to have made abiding impressions. Much labor has been expended in bringing the Sacred Scriptures to the knowledge of the inhabitants of India. Colporteurs traverse the country in various directions, the aim being, if possible, to leave no quarter unvisited. As the Hindoos, with comparatively few exceptions, still cling to their ancient superstitions, it is not found that many of them are disposed to purchase. Light appears, however, to be gradually dawning on this benighted region. One of the Society's Agents remarks: "During the last six months my Colporteur has visited nearly every large town and village in the Luckimpore and Seetapore districts, and has succeeded in selling twenty-one entire copies of the New Testament and eighty-eight portions thereof. It must, however, be remembered, that these have been sold to Hindoos and Mohammedans in a country where readers are comparatively

few, and where books, until recently, were distributed gratuitously to all who would take them. My Colporteur reports that he is generally received kindly, and frequently invited to sit down and tell the people something about the Christian religion. There appears to be a growing opinion that Christianity must ultimately prevail in this country, and many wish to know something more about it."

Next in importance and in the extent of its operations is the American Bible Society, instituted in the year 1816, and which has published its fifty-second Annual Report. Its issues during the preceding year amounted to 1,257,960 volumes, and since its establishment, to 22,637,926 volumes. The receipts of the fifty-second year, received for the sale of books, donations, &c., amounted to $723,-106. The Society's publications embrace English Bibles in great variety of type and form, besides which it prints the Holy Scriptures in the German, Dutch, Spanish, French, Welsh, Arabic, Armenian, Syrian, Slavic, and Bulgarian languages, as well as in some of those spoken by the people of Africa, and the Choctaw and Cherokee Indians in our own country.

Its principal distribution has from the first been among the great and rapidly growing population of the United States, and it has twice attempted to supply the whole of the inhabitants with the Holy Scriptures. It would, therefore, naturally be supposed that there could be no serious destitution now remaining; but wherever careful investigation is made, it is found that this is far from being the case. Besides the millions of recently liberated slaves, and the great numbers of poor and uninstructed whites in the Southern part of our country, multitudes of others are found to be unsupplied.

Bibles are perishable, they wear out and are destroyed by casualties. New families are constantly springing up in which from poverty or indifference no care is taken to provide this inestimable book, and emigrants arrive here in vast numbers who do not bring it with them. It should also be remembered that the professed spiritual instructors of a large religious denomination discourage the general circulation and reading of the Holy Scriptures. From these combined causes there is doubtless at the present moment a very great need to be supplied, and the American Bible Society proposes for the third time to endeavor to place the Scriptures within the reach of all persons in this country who are capable of reading them. To effect this important object, much time, labor, and expense will be required, and the Society appeals to its numerous and efficient Auxiliaries to employ and direct the labor, and to the Christian public to furnish the means for consummating the undertaking.

Though it be true that the all-important work of the soul's regeneration and preparation for a state of never ending felicity cannot be wrought out merely by an acquaintance with the inspired records, and an intellectual belief in the sacred truths they proclaim, they are still greatly to be prized as an invaluable record of all things most surely believed by the faithful followers of Christ. It is God alone, through the immediate operation of his Spirit, who gives true and saving faith in the Holy Redeemer, our ever-living Advocate, and the Author of eternal salvation to all them that obey Him. It is, however, the testimony of the Apostle that the Holy Scriptures, having been given by inspiration of God, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and that they are able to make wise unto salvation through faith, which is in Christ Jesus.

Such being the character of the Scriptures of Truth, we must rejoice that they are every year becoming more widely disseminated among the various classes and families of mankind.

Signed on behalf and by direction of the Managers. WILLIAM BETTLE, *Secretary*.

THE TRUE DEFENCE.

I was riding in a stage-coach in Massachusetts. It was full of passengers. There was one man whom the others called Colonel. He talked a great deal about expending fifty millions of dollars to put the country into a state of defence. "It would be a happy thing," I said, "just what the nation needs; for it is in great danger, and ought to be put in a state of defence." "I hope," said he, "Congress will appropriate all the surplus revenue for that purpose." "So do I," I replied. He began to think I was on his side, and to make quite free with me. "But," said I, "we may differ as to the *best way* of putting the nation into a state of defence. How would *you* do it?" "Why," said he, "there is but one way." "What is that?" I asked. "To build forts and fortifications," said the Colonel, "all along our sea-coast and on our frontiers, to build more ships of war, to increase the army and navy, to fill the nation with implements of war, and improve the military system." "I thought we should differ," said I. "Now, I believe every gun and sword, every fort and ship of war, and every soldier, only adds to our danger. These are the very things that portend our ruin. We have too many of them already. If we had not one we should be safer." "How, then," he asked, "would you

put the nation in a posture of defence?" "I would use the money to make all the people love their enemies, and be willing to die rather than kill them; to make all the world feel that we loved them, and that we had no means or disposition to hurt them in any way. Then we should be in a posture of defence. The people would all be armed with a power before which no nation could stand. No nation would desire to invade us. No nation *could* do it. Would not this place the nation in a better posture of defence than forts, armies and navies?" He confessed that it would, if the *whole nation* would adopt the method.

"If the whole nation *would*." There's the rub: but if they will *not*, what shall be done? Continue the present suicidal policy? Of course they will until they shall learn and put in practice the wiser, safer policy of peace. Whenever any nation shall do so, they will find it as effective as that of William Penn, which secured perfect peace with our most warlike Indians, just as long as it was continued in good faith. The only question is whether nations professedly Christian can be trained to treat each other in this way. We fully believe they can be, and sooner or later will be. But how? Never by the kind of training taught or tolerated for the most part in Christendom during the last fifteen centuries.—*From a Mennonite Paper.*

ASSAULTS UPON TRUTH.

(Continued from page 365.)

The *so-called* philosophical assaults need not detain us long. With Rationalism, Materialism, Pantheism, in a word with *pseudo*-metaphysics, we need not entangle ourselves. Over and over again they have been triumphantly refuted and put to open shame. They profess to commence with nothing, and in absolute nothing they surely end. We leave them to tread while they will the soul-wearying round of their "eternal circle,"—unsatisfying and unsatisfied,—refusing to recognize and unable to respond to even the feeblest, childlike cry of the human soul.

A self-styled Positivism alone remains under this head; making its proud claim to regard outward fact only, and excluding as something apart from this,—and therefore as non-existent,—"conscience, the sense of the Divine, and the inextinguishable thirst after moral and religious truth." To this rash intruder it is sufficient to reply, you are the type of inconsistency: there is no fact more positive than the religious sentiment. In the words of Guizot:

"You may interrogate the human race in all times and in all places, in all states of society and in all grades of civilization, and you will find man everywhere and always believing spontaneously in facts and causes beyond this sensible world, this living mechanism called nature."* Says another eminent Frenchman:

"Positivists, men of the outward fact, here is a positive fact, which, of all the rest, has exercised the weightiest influence on the destinies of our race: here is a fact universal and incontestable, appreciable not only in the individual, but in the race, and you take no account of it. . . . . Strange positivism that, which gives no place in science to the human yearning which has worked most mightily on history, and has troubled and agitated the race to its depths,—not like a passing breath which swells the waves, but like that mysterious law which day by day heaves the whole heart of the ocean. Positivism rejects supernatural and divine order on the pretext that it is *without* the world, and, behold, this supernatural order invades the world itself,—at least by the passionate longings which it excites, and thus asserts its right to be placed in the category of appreciable facts to be verified and explained. The [professed] school of fact thus shows unfaithful to itself, and it is not needful, in order to establish its insufficiency, to invoke the rights of soul and conscience which it ignores: it is enough to prove to positivism that it sets aside the positive facts which fetter it, and thus is untrue to its own method."†

The opposition to Christian truth made *in the name* of history presents itself under the two phases of *explanation* and *criticism*. We find them united in Strauss, but there is no necessary connection, and they should be considered apart. Moreover, it is not against *men* we write, but against *ideas*, and the names of the former are used only so far as they become useful to make clear or identify. This wise historical explanation, then, sets aside the claim of Christianity to be a "Divine work," an original revelation, a "supernatural creation,"—maintains that it was "*born* of the ancient world, that it is the product of its various elements, and, as it were, the confluence of its streams, so that it can be explained by the simple concurrence or combination of natural causes."‡ With self-satisfied complacency it most generously grants that much

* Op. Cit., 1st series. 1864.

† Jesus Christ, His Times, His Life, and His Work. E. de Pressensé, 1866. Harwood's Translation. pp. 12-13.

‡ De Pressensé, Op. Cit. p. 37.

The preparation of the nations to receive the Gospel, and of means to facilitate its rapid extension,—such as the spread of the Greek language through the conquests of Alexander, the political condensations of the Roman Empire, &c., are among the most striking and manifest markings of the finger of God in history: but with these this monstrous doctrine has nothing in common.

of the teaching of Christ was far beyond all that was before Him, "but maintains that it was a natural growth, the product of the age, its cultivation, its inherited beliefs." This painful idea might be left with the statement of it, but that we meet it often lurking in the minds of men, and revealing itself in various forms in the literature of the day. Its most open advocates are Germans named Keim and Hilgenfeld. The former published in 1865 a work entitled, "The Historical Christ." "He seeks,"—I quote from the Quarterly Review,—"in three different directions for the outward influences that were likely to act upon the character of Jesus; in the prophecies of the Old Testament, in the existing religious parties, [particularly the Pharisees,] and in the contact with John the Baptist. But none of these, nor any *combination* of them, formed the unique character we are studying, or supplied the doctrine which so many listeners recognized as higher than human." It is a temptation to stop and demolish in detail this baseless fabric, but with a few words we must pass on. Was He who taught as "One having authority,"—who used the Law as One who had made it,—who gave to the "apparent contradiction of the glories and sufferings of Messiah a solution which no one of that generation could have prompted," who for the all-prevalent idea of a political leader and powerful earthly deliverer substituted the reality of the "Man of Sorrows," "acquainted with grief,"—who in His very childhood *disputed* with the doctors in the temple,—was *He* the *result* of Rabbinical teaching? Was He who declared, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven," —was *this* Man the child of Pharisaical tradition? Are the words, "He that is least in the kingdom of Heaven is greater than he," the words of a disciple of John the Baptist? Yet men there are who believe it.

Did space permit we might find great interest in a historical glance at ancient paganism, and the true relation of Jesus Christ to the religions of the past; we might dwell upon the beliefs of the Old Testament,—upon Judaism in its glory, and again its decline and corruption under the Persians, under the Greeks, under the Roman Empire; we might trace in detail the course and character of Grecian philosophy up to the day of our Saviour's birth, and view the curious results of its mingling with Israelitish doctrine,—the contact of Moses and Plato,—in the schools of Alexandria. And when we had done all this, and should come at length to contemplate the character and doctrine of Jesus, we should find between this and all that had preceded it an infinite distance which God alone could fill. All that had gone before was a preparation merely, and not an active cause; a preparation for the last and crowning act of God's mercy,—a completion of the "fulness of time." And over the whole inhabited world there seemed to be a vague consciousness of this;—that the "time was at hand."

"Men's souls were stirred by strange presentiments. . . . . The voice of ancient prophets was not drowned in that of doctors of Pharisaic tradition. . . . . The tremor of expectation was communicated even to the pagan world. . . . . As the proximity of an unknown land is ascertained by breezes which have swept across it, so was there mingling with the atmosphere of the times *a breath from the new shores which the human soul was approaching.*" "And when we seek in the simple narrative of primitive Christianity the faithful and living image of Christ," we find a "type of perfection such as the world has never before or since seen equalled. . . . . Can it be supposed that such a type as this, so human in its Divine beauty, was formed from the combination of the most diverse elements of religion and philosophy in an age of universal fusion? . . . Such a mingling of heterogeneous elements could have resulted only in a monstrous *idol*, for which a pagoda could scarcely have been formed. The Christ of the Gospels did *not* come forth from the crucibles of Alexandrine philosophy: He lived, and lived as He is made known to us by His Apostles. He satisfies at once our aspirations after the ideal by His perfect holiness, and our deep need of consolation and redemption by His sufferings and sacrifice."*

The Saviour of the world,—God and man—God with us!

"Nor," says an anonymous writer, "is there of Grecian culture or philosophy any question here. They never reached the quiet home of the carpenter in Nazareth. . . . And when we turn to His own earthly abode, the more exact research, the more remarkable the contrast between *the riches of Christ, His precious doctrine and character*, and the sheer *bareness*, *littleness*, *narrowness*, of the Judæan culture out of which He came.". . . "Thus the theories that have chased one another like clouds across the heavens, allow us still to see the pure sky behind them when they pass. . . . . When they have all swept by, this at least remains to give us courage,—that a mighty [and original] quickening of spiritual life,—more mighty [and more original] the more it is examined, is forever connected in history with the name of Jesus Christ: that attempts to explain it are

*Pressensé, Op. Cit. pp. 211, 556, 557

made and forgotten soon after they are made, whilst the light of that far distant spiritual fire shines still, and the stir and murmur of nations awakening to the new tidings of a crucified Lord, reach our ears to-day."*

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 6, 1869.

ECCLESIASTICAL FASHIONS REGULATED BY LAW.—There are many religious people, fully committed to a ritualistic-hierarchical system, who would say to such system: "thus far shalt thou go, and no farther." Their minds are not so constituted that, having admitted premises, they must carry them to their extremes, and to such minds the Church of England does not lead, via Oxford, to Rome. They are alarmed and disgusted with the ultra ritualism that has within our day made such rapid strides, and loomed so pretentiously. These will find a cause of rejoicing in the recent judicial decision in England of the Privy Council, respecting the ritualistic practices. The acolytes, thurifers, "white-shirted singing boys," prostration before the "Elements," the habit of lifting up the bread and wine after attempted consecration, (the *elevation of the Host*, as Popery calls it,) "candles lighted on the altar in daytime, on the old Roman Catholic plea that they symbolize Christ as the true light,"—all these and other "*Romanizing practices*" have been declared unlawful in the English Establishment.

We certainly regard these parades as not spiritual and not wise. To us they seem almost farcical, and we cannot respect them. And yet, we have no partiality for State interference in such matters. We would that they should be brought to the spiritual test which Paul recognized and cherished, and to which he referred: (2 Cor. xi. 3.) "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." "The Christian religion," says an able British writer in reviewing the very early Church, "was distinguished by great simplicity and lowliness, by its high-toned morality, by its heart-searching, spiritual character, and by its freedom from ceremonial observances."

Could we address those who place an unsafe reliance upon ceremonies and forms in religion, yet who shudder at the ultraism to which they are carried, we would affectionately suggest that they re-examine, in the light of truth, those valueless encumbrances which were *left unreformed at the Reformation*. And to those who have been led out of all reliance upon things that cannot promote their salvation, we would say, with earnestness of entreaty and of Christian yearning: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." There are not a few within our own beloved Society, or upon its borders, to whom this admonition of the apostle may be as apples of gold in baskets of silver.

BIBLE ASSOC. OF FRIENDS IN AMERICA.—This Society, whose 39th annual report is given entire, has performed a noble work. At the time of its organization, many years ago, a great destitution of the Holy Scriptures was found among our members scattered over the far West, in neighborhoods newly settled—and, if the truth must be told, the supply was very deficient in older settlements. The Society was established with the leading idea and intent that no Friend should be without a copy of the entire Bible, and that, so far as practicable, every Friend's child should be furnished. It was intended that this beneficent charity should begin at home, and that after every family of Friends, near or remote, was duly supplied either by gift or purchase, the benefit should be extended to others. The reported distribution during the past year of 8285 volumes is not to be regarded as comprehending the whole work performed in this direction by our Religious Society in North America. The Parent Society, as it was long termed, had for a series of years numerous Auxiliaries within the different Yearly Meetings. Within a number of those Yearly Meetings Bible Associations now exist, whose large operations are in no wise included in this report, their whole supply being purchased of the American Bible Society. Their statistics of distribu-

* Quarterly Rev.

tion we are not at present able to state. One deeply interesting fact, which to many of our readers will not be new, is brought distinctly to light in this Report—the increased distribution of the Scriptures among and their reception by Roman Catholics, Mahomedans and Heathen. We notice with especial satisfaction the declared intention of the *Bible Association of Friends* to take, in future years, a large share in the work of Scripture distribution, on the ground that "it is a good work, having for its tendency the promotion of the Kingdom of our Blessed Redeemer." We love this pure and Catholic idea. We love to see Christians, whilst adhering strictly and firmly to their principles, even when these are peculiar, devote a portion of their time and efforts to unsectarian labor in the love of Christ, for His dear sake, and for the pure love of souls. And blessed is that Church whose members shall be found so doing. Such occupation, in the right spirit, is calculated to exclude partisan rancor, which is too often observed in little minds, or in those who, moving in a contracted sphere, morbidly dwell upon, and in imagination magnify, the failings and deviations of those who seem to be running into errors, some upon the right hand and others on the left hand. We would not ignore the danger, to the unfortified mind, of indiscriminate intermingling with those who are strenuous in erroneous dogmas. But the spirit of prayer is a wonderful tonic to the soul. It is needful everywhere. "Men ought always to pray and not to faint." Without it, the narrowest path of sectarian exclusiveness is beset with danger, and the evil tempter will find room to walk beside us. Wrap your principles about you and go forth. "Who is he that shall harm you if ye be followers of that which is good?"

The Association whose report is before us, and whose aspirations are so Catholic, had its origin in the large Meeting house on Fourth and Arch streets. That building, which has so often echoed the gospel sound when thronged with vast audiences, stands in a centre of population which greatly needs such influences as might be wielded there, if Friends of religious attainment would gather them together for Christian instruction, during those portions of the First-day of the week when the house is unoccupied. Two apartments, if needed, might be usefully appropriated in such a manner, and it cannot be doubted that much good would result, and that those who watered would be watered also themselves.

THE INDIAN INTERESTS.—The letter of our Friend Benj. Tatham, and the Memorial of the Representatives of seven Yearly Meetings, will be read with interest. A deputation from Philadelphia Meeting for Sufferings immediately followed the others, but we cannot obtain a report of their reception in time for this issue. The prompt action of our Friends was well timed and the Memorial excellent.

It is a certainty that the Indians have not been honestly dealt with, even when large appropriations for their benefit have been made. Their history has been one of aggravated and innumerable wrongs perpetrated upon them by white men. *The Independent* says:

"An ounce of justice, as an element of our conduct, would have saved us millions of pounds of gold and rivers of blood; and the sooner we understand this truth and act upon it, the better for us morally, politically and financially."

There are men in our National Legislature who are solicitous for justice to the Red Men, and we trust that the disinterested labors of our Friends will be helpful in pointing to them the course of true expediency, based upon right, and in accordance with the will of Him who has "created of one blood all nations of men to dwell on all the face of the earth."

DIED.

JESSUP.—In Richmond, Ind., of heart disease, on the evening of 26th of Twelfth month, 1868, Mary Jessup, wife of Levi Jessup, in the 55th year of her age; a beloved member and Elder of White Water Monthly Meeting. Whilst cheerfully engaged in her domestic duties, in the presence of her family, she fell to the floor and instantly expired. In her many and varied relations in life, this dear Friend maintained a Christian walk, being "diligent in business, fervent in spirit, serving the Lord." And we rejoice in the assurance that her day's work was accomplished in the daytime, and that she has gone to be "ever with the Lord." During the usual family worship on the morning of the 26th, after the reading of the Scriptures and solemn prayer, in much tenderness and brokenness of spirit she exhorted her family to live so that they might be ready at any time to go and live forever with the Saviour; and she pressed upon her children the importance of prayer, and the necessity of repentance and conversion, and closed her exhorta-

tion to them in the following words:—"I can truly say, dear children, that my greatest concern for a considerable time past has been that I might be ready to go at any moment." Her sorrowing family doubtless recur with comfort to this blessed occasion, and her dear children will accept the solemn words then spoken, as their mother's parting legacy. "Be ye also ready."

MOORE.—On the 16th of Twelfth month, 1868, in La Grange, Dutchess Co., N. Y., Ruth, widow of Stephen Moore, in her 92d year; a member and Elder of Oswego Monthly Meeting. From early youth to her 90th year she diligently attended our religious meetings, and when prevented by declining health, she felt it a great privation not to assemble with her friends for Divine worship. Her protracted illness was endured with meek submission, patiently waiting her Father's time to take her to Himself. She said that having been tenderly visited in early life, the path in which she should walk was then clearly shown to her, and she had endeavored to follow it. "I have prayed that if there be any iniquity in me it might be done away; and my prayer has been answered. I believe there is a place of rest prepared for me. What would I do, at such a time as this, were it not for the full assurance I feel!" Speaking gratefully of all that was done for her comfort, and of the wish of the physicians to alleviate her sufferings, she added, "I am looking to the great Physician—my trust is in Him." Very near the close she exclaimed, "Oh, the peace—the peace—the sweet peace I feel!" An evidence was granted that He who was her morning light and her meridian strength was pleased to extend his mercy in the evening of life, and we trust she has realized the promise: "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name from the book of life, but I will confess his name before my Father and before His angels."

Correspondence.

Letter from Benjamin Tatham

NEW YORK, 1st mo. 28th.

Dear friend,—I herewith enclose the Memorial of the Conference referred to in this week's issue of the Review, and subjoin a brief outline of the proceedings of the Conference, to serve as a continuation of thy published report.

Arrangements having been previously made, most of the members of the Conference proceeded to Washington on Second-day, the 25th, and met the Committees on Indian Affairs of both Houses in a joint meeting for that purpose. The deputation was kindly received and patiently heard. The memorial was read, and the object of our interview was freely discussed. Gen. Harney, who had recently arrived from the scene of his peaceful operations with the great Sioux nation, numbering 28,000 individuals, was present, and fully confirmed the position taken by the Indian Peace Commissioners, that it is easier, better and cheaper to conquer the Indians by kindness and justice than by all the forces of unscrupulous war.

A visit was then made by appointment to Gen. Grant. After an introduction by Senator Wilson, of Mass., the object of the Conference was stated. Gen. Grant listened with respectful attention, and in reply said that he was familiar with the past management of Indian Affairs, and sensible of the injustice to which the Indians had been subjected. He expressed his views sufficiently at length to show that he desired, so far as he could, to remedy the abuses of our Indian system, and harmonize their best interest with that of the whole nation.

The deputation then called upon the Committee on Appropriations, and had an interesting interview with a prominent member of that Committee, who explained some of the difficulties which surround the subject. He assured Friends of the desire of Congress to have the money to which the Indians were entitled faithfully applied for their benefit; and he expressed the confident belief that if the Society of Friends, or any other religious or benevolent association, in whom Congress could feel confidence, would establish missions amongst the Indians, and send competent and reliable persons to instruct and aid them in the arts and duties of civilized life, Congress would appropriate in aid all the money necessary to that end.

The Committee on a public address presented an essay to the concluding meeting of the Conference, which was agreed upon and referred to the Committee for completion and publication.

Upon a review of the facts, it was the judgment of the Conference that full information should be given to the members of all our Yearly Meetings, so that any right concern to labor in the field which has thus opened may be encouraged and carried out; and it was the united belief that the expenses and remuneration of agents and representatives of our religious Society should be borne by the Society, and not serve to diminish the Indians' funds.

The following was the concluding minute:

"We feel that in assembling together for a common purpose we have been favored with harmony, and that it has been good for us thus to meet. And now, in humility, under a sense of our own weakness and inability effectually to labor in the vineyard of the Lord, except as called and aided by his Holy Spirit, we separate in mutual love, and with desires that each of us shall faithfully attend to every duty that may open before and be laid upon us." Thy friend, BENJ. TATHAM.

Excerpta from various Letters.

Rhode Island, 1st mo. 14th.—I have been rejoiced to find in the Review so many excellent editorials, reviving the grounds of our

Christian doctrines and testimonies, and hope the Editor will be encouraged to go on in the good work, until his pen hits the *piano* and other fashionable amusements which are captivating so many and leading them away from the simplicity of our profession. The article on *Birthright Membership* was very opportune. Thine in the bonds of whatever will keep the Society on the right track.

Montreal, 1st mo. 19th.—The perusal of the article, *Friends' Literature and our Junior Members*, in the Review of First month 9th, has given rise to many thoughts, and it certainly seems desirable that our young folks should thoroughly know the trials and faith of our early Friends; but this is not an age when such works as Barclay's Apology and kindred writings can be delighted in by all. And I would suggest that our Libraries be liberally supplied with such books as *The Penns and Peningtons* and *Fells of Swarthmoor*, wherein our rise and our principles are so thoroughly delineated, and which must interest the youthful mind with the beauty of our gospel ministry, and the reality of a faith in Jesus. Our family has just finished the perusal of the last named book, and I am glad to bear testimony to the deep and riveting interest given to the narrative, even by the little ones. I feel sure they understand Friends' principles and practices in a clearer light than before, and see the spiritual, yes, practical life to which we are called. Might not wealthy Friends do a good missionary work, in distributing these works largely among Friends and others? R. W. M.

Burrillville, 1st mo. 18th.—I enclose $10.00, to pay for Friends' Review, as follows: . . . It has been an instructive and welcome visitor in our family for more than twenty-one years, and I think the Editor and conductors are favored to do a good work for the Society so dear to us, and for the community at large.

Grafton, C. W., 1st month 8th, 1869.—Having been a reader of the Review since 1851, I am glad to find that its weekly visits are not less interesting and instructive now than formerly. And whilst it is agreeable to see that a spirit of generous liberality pervades its pages, well according with the spirit of the age, it is certainly not less so to notice that it is a leading and constant object, to maintain, defend, and keep in view the first great principles by which we were gathered to be a people, keeping an eye to the ancient foundation,—to the landmarks and distinguishing features of our portion of the Christian Church. I cheerfully endorse the editorial in No. 16 on an *educated ministry*, as being the right thing in the right time and place. Whilst in the Church at large there is an evident approximation towards the truth in reference to the call and qualification of ministers of the gospel, yet it is equally clear that the consistent practical application of these principles remains almost exclusively with Friends. Hence the great need that with a steady hand we should uphold a perfect standard, in its original completeness. I trust it will never cease to be a cardinal principle with the Society of Friends, that the call and qualification of gospel ministers is the prerogative of the great Head of the Church alone, and so intrinsically sacred that education could not bestow them, nor the boasted wisdom and refinements of man intermeddle therewith.

I was also much interested in the editorial in No. 17 on "*birthright membership*," being myself able to say, in the language of that humble-minded servant of the Lord, Joseph John Gurney,—"Thank God that I was a birthright Quaker!" On perusing that article, I mentally reviewed the history of our Society as far back as my own observation extended—at least half a century,—and I could not resist the conclusion that a very large proportion of its brightest ornaments and ablest advocates were found among those who were members by birth. A system so productive of fruit-bearing branches, and of so large a yield of good fruit,—cannot, it seems to me, be out of harmony with the true Vine. . . . . .

Perquimans Co., N. C.—I am glad to read something from Samuel Bownas in the *Review*. When my great-grandfather, Timothy N., was in England on a religious visit, about a century ago, he procured the work and presented it to the Eastern Quarterly Meeting of Ministers and Elders. It was circulated amongst the members of that body until within my recollection, when it was irrevocably lost. There is not probably a copy in North Carolina, and we have never been able to find a copy for sale, although inquiry has been made, in Philadelphia and elsewhere. But my object in writing is to call thy attention to a letter of Samuel Bownas, which was reprinted in *Friends' Review*, vol. vii. p. 281—just fifteen years ago. It is lucid, pointed, and contains an honest confession of some of his own failings. Elders might draw from it the useful lesson of forbearance towards those of us poor ministers, whose infirmities are so patent. If even Samuel Bownas undertook matters too high for him, decked himself with his Lord's jewels, gave way to the desire of human applause, affected eloquence and scholarly expression, was carried away with blind and bigoted zeal so as to thresh the assembly by denouncing woes upon them until the woe of sadness and trouble covered his own soul, and yet, after all, was helped in the mercy of

God to overcome these things, is there not a ray of hope for some of us who are trusting in that same Jehovah whose strength is everlasting?

[We have marked for insertion, when space can be spared, the letter referred to, addressed by S. B. to a young female minister. *Bownas on the Ministry* is not now to be purchased. The instructive autobiography of this valuable Friend will repay the time spent in its perusal. It is contained in the third volume of *Friends' Library*.]

To the Senate and House of Representatives in Congress assembled:

The Memorial of the undersigned, representatives of Seven Yearly Meetings of the Religious Society of Friends in the States of *Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New York, Michigan, Maryland, Virginia, Ohio, Indiana, Illinois, Iowa and Kansas,*

Respectfully represents:—

That we have met in the City of Baltimore unitedly to consider our Christian duty in reference to the present condition of the Indians of our country.

Whilst thus engaged, having before us the Report of the Joint Special Committee of Congress upon the "Condition of the Indian Tribes, printed January 26, 1867," and that of the "Indian Peace Commission, January 14, 1868," and subsequent reports of the civil and military proceedings in reference to the Indians, we have realized the deep responsibility which rests upon all members of a community professing to be Christians, in their dealings and intercourse with the feeble remnants of the aboriginal inhabitants of this land.

In contemplating the disgraceful facts revealed in those Reports, and the admission of our own witnesses that our wars with the Indians, which have been almost constant, have been uniformly caused by injustice on the part of our white citizens and of Government officials,* we are reminded of the fact that the Treaty of the Indians with William Penn was faithfully kept during the seventy years, in which the Government of Pennsylvania was administered upon the principles of its founder; and history tells us that "whilst the surrounding Colonies were ever and anon at war with the Indians, and the scalping knife and tomahawk brought death and terror to many a hearth, the Pennsylvanians and all their possessions remained uninjured." "The Indians remembered the Treaty with the sons of Onas (Penn) and kept it inviolate."

Is there any reason to suppose that the Indians of the present day are less disposed to be faithful to their engagements than were their ancestors? The testimony of Colonel Bent, confirmed by other witnesses, before the Joint Committee above referred to, states, after thirty-six years' experience in the vicinity of the Indians against whom the United States Army is now engaged in hostile operations, that nearly every instance of difficulties between the Indians and the whites during his residence there, was from aggressions on the Indians by the whites. And after giving an interesting detail of the causes which have, directly or indirectly, led to the present deplorable state of affairs, this experienced witness closed his testimony with these remarkable words: "If the matter were left to me, I would guaranty with my life that in three months I could have all the Indians along the Arkansas at peace, without the expense of war."

But we do not desire to dwell upon the sickening history of the past, except to guard against its repetition in the future. Whilst the white men, whose brutal murders have brought upon many innocent settlers the vengeance of an outraged savage foe, still go unpunished, and with blood upon their hands demand the extermination of the Indians, many of the tribes, both innocent and guilty of retaliation, have been destroyed by the sword, and their survivors have been reduced to subjection, and have submitted themselves to the sense of justice in the white man's breast.

Whilst we have no sympathy with wrong or outrage of any kind, we cannot but express the hope that the further shedding of blood shall cease, and that the leniency which becomes a powerful nation may be extended to the children of the forest who have been struggling for their right to live upon the soil of their ancestors.

"Mercy to him that shows it, is the rule
And righteous limitation of its act,
By which heaven moves in pardoning guilty man;
And he that shows none, being ripe in years,
And conscious of the outrage he commits,
Shall seek it, and not find it, in his turn."

We have watched with deep interest and highly appreciate the evident desire of Congress to remedy the gross evils and abuses of our Indian system. We have no doubt that the proposal to place the Indian Affairs in the control of the War Department, has been dictated by motives of humanity, both to the interest of the Indians, and the honor of the nation. Whilst, however, we sympathize with our fellow-citizens in their desire to remedy these evils, we feel anxious that no retrograde course shall be adopted in these respects. The reasons which induced Congress in former

* "But it is said that our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, yes!" *See Peace Commissioners' Report, signed by* Taylor, Henderson, Sherman, Harney, Sanborn, Terry, Tappan and Augur.—January 7, 1868.

years to remove these affairs from the War Department, still exist, if possible, in greater degree. The loathsome disease which has destroyed thousands, and which now enfeebles and degrades most of the tribes, must be traced to licentious intercourse between the soldiers and the Indians. The demoralization to all parties from this cause is beyond estimate; and we respectfully submit that every consideration of principle and honor demands, that the untutored Indian, who now looks to us for the arts of civilized life, upon which he must hereafter mainly depend, should be kept as far as possible from contact with dissolute and licentious men.

When we reflect upon the boundless evils of such contact, and the outrages to which they have been subjected, we can appreciate the remark of the indignant Chief who said to your Commissioners, "The white people treat us worse than the wolves do."

As professing Christians, we have the utmost reliance upon the power of God upon the human heart; and we are confident that the faithful exercise of the principles and commands of our Lord Jesus Christ will be found sufficient to solve the Indian question, without military aid. If we have heretofore failed to convert these heathen to the adoption of those principles, it is not because they are deficient in strength for their object, but because of the corruption and unfaithfulness of men whose examples have dishonored the Christian name. "Whatever our people may choose to say of the insincerity or duplicity of the Indian, would fail to express the estimate entertained by many Indians of the white man's character in this respect."*

The evils which arise from the exercise of arbitrary power by subordinate military men, are more than enough to counteract the good which might be expected from the influence of officers of high character for principle and honor; and we are forced to conclude that the experience of military influence as a whole in the past, is no warrant to expect a more favorable result in the future.

We therefore have read with much satisfaction the Bill before the Senate, introduced by the Senator from Kansas, "to create a Department of Indian Affairs, and to provide for the consolidation, civilization and government of the Indian tribes." We believe that in its general features it is well adapted to secure the important reforms so loudly called for. Let the effort be made in good faith to promote their education,—their industry—their morality. Invite the assistance of the philanthropic and Christian effort, which has been so valuable an aid in the elevation of the Freedmen, and render it possible for justice and good example to restore that confidence which has been lost by injustice and cruelty.

We are informed that the policy of our neighbors on our Northern frontier has resulted in peace with the Indians for a hundred years. It is our belief that the sooner the tribal relation is broken up, and the Indian population permanently attached to the land, and brought under the same laws, privileges and responsibilities with the rest of the community, the better it will be for the whole country. The three hundred thousand Indians will then become a valuable aid in the development of the national wealth; and the tax paying inhabitants of the land will be spared from contributing the untold millions now worse than wasted in Indian wars. So long as these lands continue to be held in common, they will present irresistible temptation to avaricious men; and schemes for obtaining possession of them, such as that which was last year denounced by the House Committee as a shameful outrage, will continue to be devised. We cannot refrain from expressing the hope that the bill, above referred to, may contain a provision which will hereafter effectually prevent all men from attempting thus to enrich themselves at the expense of the national honor.

The last occasion upon which the Representatives of our Religious Society appeared unitedly before you, was during the darkest days of our country's history. Congress then listened with patient interest to our appeals in behalf of the rights of conscience, and granted relief. We now rejoice that the subject of our appeal is on behalf of humanity, in the interests of peace, and for the practical maintenance of the principles of Christianity. We desire that in legislating upon the rights and interests of the aboriginal inhabitants of our highly favored land, you may remember that "righteousness exalteth a nation, but sin is a reproach to any people." May you be enabled, as representatives of a Christian nation, to legislate respecting the Indians in the fear of the Almighty, and be guided by His wisdom. On the one side is weakness, and on the other is power,—therefore justice and mercy, kindness and liberality, commensurate with its greatness, concern alike the honor and the interests of the nation.

We desire to strengthen the hands of those who fearlessly advocate the right; and to remind all that the eye of Omniscience rests upon us.

It is our prayer that the result of your action may redound to your own peace, and to the interests and happiness of all the inhabitants of the land.

Signed on behalf of the Representatives of the Meetings aforesaid,

* Report of Indian Peace Commissioners, page 4.

John Butler, William B. Collins, William C. Taber, Richard M. Janney, Enoch Hoag, Augustus Taber, George Howland, Jr. Francis T. King, James Carey. William Wood, Benjamin Tatham, Gilbert Congdon, James C. Thomas,

Baltimore, 1st mo. 21st, 1869.

For Friends' Review.

"PRAY WITHOUT CEASING."

The following lines were composed after reading the account in Friends' Review of the "Disaster at Arica," as given by F. L. Dubois, Ass't Surgeon of the U. S. N., the thrilling events of which must affect every feeling mind.

How very fair the scene—the heavens how bright!
How have the stars of late illumed the night!
But why the oppressive atmospheric glow
Which fills all space,—above,—yea, and below?

Low, rumbling sounds are heard along the shore,
The sea birds' cries blend with the ocean's roar;
A sulphurous odor fills the tainted air,
A gloom portentous nature seems to wear.

The shuddering earth a trembling motion shows,
And crevices now open—and now close;
Homes are deserted, outcries wild are heard;
Those fearful omens every heart have stirred.

Some, crushed by falling timbers, meet their doom
While rushing through the darkness, dust and gloom,
Or in the opening earth beneath their feet,
Death and a grave in close connection meet.

For where to flee for safety, who could tell,—
Who picture all the horrors which befell
Thy people, O Arica! Who could stay
In thy dread precincts till the dawn of day?

Of all thy children there was only *one*,
Within an "upper story"—all alone—
Who dared remain. Who—what could e'er impart
Such strength, such courage, to that lone one's heart?

Bowed on his knees, others have urged in vain,
Speedy escape to hills beyond the plain;
Unmoved, unheeding each remonstrance,—he
Kneels all the night. What can his refuge be?

Ah! none can tell how fervently his cry
O'er the wild conflict rose to heaven on high;
How firm his trust in that Almighty power
Which can preserve in life's most dreary hour!

The "upper story" fell not. All around
Fragments of buildings strewed the quaking ground:
O'er the doomed city flowed each tidal wave,
And then receded,—yet his life was saved.

His life was saved. My soul, a record keep,
As with a diamond's point engraven deep;
Who gives the "upper story" of the heart
To his Creator, and withholds no part,—

Is safe, let come what may,—or life, or death—
The yielding of this transitory breath
Will be the signal of such joy begun,
As will endure while endless ages run.

Waynesville, 1869. R. H. H.

So long as a man considers that to be poisonous which the physician offers him, he will, of course, refuse to take it, and the first thing is, to convince him of the erroneousness of his opinion. But, after all, he must yet take it, in order to experience its restorative effects. It is a case, therefore, that must be perfectly clear, that we must apply the Gospel to our personal use, in order to enjoy its life-giving power.—*Evang. Quar.*

Youth's Department.

TO WHAT KINGDOM?

King Frederick of Prussia was once travelling in his dominions, and passed through a pretty village, where he was to remain an hour or two.

The villagers were delighted to see their king, and had done their utmost in preparing to receive him. The school children strewed flowers before him, and one little girl had a pretty verse of "welcome" to say to him. He listened most kindly, and told her she had performed her task well, which pleased her very much. He then turned to the schoolmaster, and said he would like to ask the classes a few questions, and examine them in what they knew. Now there happened to be a large dish of oranges on the table close by. The king took up one of them, saying, "To what kingdom does this belong, children?" "To the vegetable kingdom," replied one of the little girls. "And to what kingdom this?" continued he, as he took from his pocket a gold coin. "To the mineral kingdom," she answered. "And to what kingdom do I belong, then, my child?" inquired he, expecting, of course, that she would answer in right order, "To the animal kingdom." But she paused and colored very deeply, not knowing what to say. She feared that it would not sound respectful to answer to a king that he belonged to the animal kingdom, and she puzzled her little brain for a reply.

Remembering the words in Genesis, where it says that God "created man in His own image; in the image of God created He him," she quickly looked up and said, "To God's kingdom, sir."

The king stooped down and placed his hand upon her head. A tear stood in his eye. He was moved by her simple words. Solemnly and devoutly did he answer, "God grant that I may be counted worthy of that kingdom!" —*The Children's Friend.*

NATHAN AND SOLOMON.

When Solomon was a boy he read in the book of Moses the history of the creation of man. Then he went to Nathan his tutor, and asked: "How can the body of a man be formed out of dust?"

Nathan answered: "How may a tree grow out of the earth with leaves, flowers, and fruit? And knowest thou not, that thy body will return to the dust, from whence it was taken? How cometh this to pass?"

"But why," asked the young prince, "doth the sacred history so fully relate the creation of man?"

"That man may not be puffed up," answered Nathan, "nor be proud of outward things; from earth he is created, from her

bosom groweth the bread that nourisheth him, and the crown also that adorneth the king's head is of dust. The law of earth is eternal circulation; therefore it taketh back man's body and the king's crown. O Jedidia, forget not that thou are dust, and learn humility."

"But," asked Solomon, "He breathed also the breath of life into man's nostrils?"

"Behold," continued the prophet, "the breath of God which streameth through his bosom telleth him, every instant, that he must have continual bounty from above, for thereon hang his being and his life. Ah, forget not, Jedidia, in whom thou livest and hast thy being, and preserve a humble, childlike mind!"

Then Solomon asked again: "What advantage hath man over the beasts of the field?"

"This," replied the man of God; "that it is given him to know on *whose* earth and in *whose* breath he walketh. But, behold, to man was given a countenance to look down on the perishable dust, which is subject to him, and to look upward to the dwelling-place of eternal right. Thus he standeth with raised head in humility and in childlike faith, knowing himself to be the son and the image of the Most High. O Jedidia, may the crown not bow thee to the dust, but be as a wreath of light about thy head!"—*Krummacher's Parables.*

A BEAUTIFUL THOUGHT.

A little Swedish girl, while walking with her father on a starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied, "I was thinking if the *wrong side* of heaven is so glorious, what must the right side be!"—*The Band of Hope Review.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 1st instant.

The Eastern Question.—Dispatches from Athens on the 30th ult. announced the arrival there of Count Walewski, bearing the protocol of the Paris Conference. The Greek government appeared, for a time, to be hesitating as to its answer, but the Russian government, through its Minister at Athens, urged that of Greece to accede to the proposition, and a dispatch from Athens, dated the 31st ult., announced that a majority of the Cabinet had decided to do so. On the final vote, four Ministers, including Bulgaris, the Premier, voted against the proposition. The Porte had previously, in a circular, denied the report, which had been extensively circulated, that Turkey was heavily arming, and it was declared that the Sultan confidently expected peace as the result of the Paris Conference.

Ireland.—A meeting of influential citizens was held in Dublin on the 26th ult., at which resolutions were adopted urging the government to pardon the Fenian convicts.

Spain.—The government has laid claim to all libraries, archives, and works of art, possessed by churches, as the property of the State. The Governor of Burgos, while carrying out the orders of the government by taking an inventory of the articles in the cathedral of that city, on the 25th ult., was assassinated. Great excitement was the result. Violent demonstrations were made by the people of Madrid against the Papal Nuncio, and the government withdrew its official recognition of his diplomatic powers. The Dean and Chapter of the cathedral, and the Archbishop of Burgos, were arrested. The Papal Nuncio, it was said, was about to withdraw from the country, and all the foreign Ministers in Madrid, except the Russian, had protested against the popular insults offered him. The provisional government, to prevent a repetition of such outrages as that at Burgos, had issued a decree establishing equality of religious sects before the law.

A deputation, composed of citizens in favor of a republic and freedom of worship, waited on the Ministers on the 31st ult., and requested them to issue a decree declaring the absolute separation of Church and State. A crowd gathered in front of the ministerial palace, and clamored for religious liberty. The Ministers replied that they would refer the whole subject to the Cortes. The government has prohibited large popular demonstrations, and the utterance of political cries on the streets, as likely to cause disturbances.

On the 28th, the government issued an address to the nation, intended to restore calmness to the public mind. They declined to take active steps against reaction, but declared that they were closely watching it, and would combat it, if necessary. All religious questions they would leave to be finally decided by the Constituent Cortes.

The abolitionists have presented a petition to the government, asking for a decree to set free all children born in slavery since the 9th month last. The petition was referred to the Cortes.

A proclamation has been published granting a general amnesty to the insurgents of Porto Rico.

The American Minister, J. P. Hale, has obtained from the government permission to introduce Bibles, tracts and school-books from America, and hopes to gain a similar favor for other countries. An old law forbade the importation of books published out of the country.

France.—In the Legislative Body, the Opposition speakers demand the restoration of diplomatic relations with the Mexican Republic, on the ground that French interests suffer by their interruption.

The steamship Periere, which sailed from Havre for New York on the 15th ult., returned to that port on the 26th, having encountered a violent storm, during which heavy seas broke over the ship, carrying away the forward deck cabin and dining saloon for second-class passengers, and partially disabling the engine. Three of the crew and three of the passengers were killed during the storm, and several others were injured, most of them slightly.

Germany.—The journalists of Berlin have held a meeting and adopted an address to Gen. Grant, President elect of the United States, asking him to propose to Congress the establishment of an international copyright between this country and Germany.

Austria.—The Reichsrath has adopted a bill allowing trial by jury in all cases of violation of the laws for the regulation of the press.

Prussia.—The House of Deputies has passed a bill confiscating the property of the King of Hanover. A proposition to indict the King for high treason was rejected.

New Zealand.—Late advices reported a fearful massacre of white settlers by the natives at Poverty Bay in that Island. Official dispatches since received announced that a battle had taken place in the same region, between the British troops and the natives, in which the latter were defeated with great loss. Tranquillity was said to be restored in that district.

South America.—Accounts from Paraguay received in London via Rio Janeiro, say that after the capture of Villeta by the Allies, the Paraguayans retreated to Angostura, but that place was also taken soon after by the allied forces, and Lopez, with the remainder of his army, retired into the interior. The new United States Minister still remained with Lopez. A letter from one of the two Americans connected with the U. S. Legation who were arrested when attempting to leave Asuncion in company with the late Minister, is published in the *N. Y. Tribune*, announcing that they had been surrendered by Lopez to the commander of the U. S. squadron, on condition that they should be brought to the United States, to be tried for alleged participation in a conspiracy against Lopez.

Central America.—Frequent earthquakes occurred in Guatemala during the 12th month. On the 25th of that month an industrial exhibiton was opened at the capital of Guatemala, which included manufactures of the country, agricultural products, machinery, paintings and many other articles, indicating the rapid progress of the country. It is said to have been highly creditable.

Cuba.—Serious disturbances have recently occurred in Havana, resulting in conflicts between the volunteer troops and portions of the people, in which some persons were killed. They appear to have originated in the hostility between the Cuban and Spanish factions. It is difficult to obtain any certainty as to the condition of the insurrection. The government accounts represent that many of the insurgents have surrendered, to receive the benefit of General Dulce's proclamation, but that near Santiago they continue active. It is evident that they are still in strong force near Nuevitas.

Domestic.—A correspondent of the *N. Y. World* states that the Inebriate Asylum at Binghamton, N. Y., has received, since 5th mo. 1867, 310 patients, 230 of whom entered during last year. Of these 220 have been discharged, of whom 113 were considered thoroughly reformed after one trial of the beneficent influences of the asylum; 11 returned after one relapse, and 4 after a second. With no hope of retrieval, 25 were expelled; 4 died and 3 were transferred to insane hospitals. The average time that patients have remained is 123 days. Of the whole number received, 146 were married, 164 unmarried. Some entered voluntarily, seeking relief, others were brought by their friends.

A petition has been presented to the U. S. Supreme Court, by the Attorney General of Virginia and an associate counsel, stating the cases of certain persons convicted and sentenced for crimes, under the laws of Virginia, who have been released by Judge Underwood of the U. S. District Court, on the ground that certain of the Judges who tried them were disqualified by the 14th amendment, and therefore were not competent judicial officers; and asking that a writ of prohibition should be issued to Judge Underwood, prohibiting him from further action in the cases mentioned. The Supreme Court granted a writ to show cause, &c., returnable on the 5th inst., and set that day for argument on the motion.

The Trustees of the Peabody fund for education at the South met at Baltimore on the 22d ult., and received the reports for last year of the Treasurer and General Agent. The financial condition of the trust is excellent. The $1,000,000 U. S. coupon bonds originally given have been exchanged for registered bonds, and the rise in public securities has increased their value fully $25,000. The total outlay has not consumed all the interest, and the principal is untouched, though the terms of the gift allowed 40 per cent. of the principal to be used if needed. The operations of the General Agent, Dr. Sears, have been mainly confined to Tennessee and Arkansas. In the latter, schools have been established at Little Rock, Camden, Napoleon, Fort Smith and a few other places. He found the people ready to assist in the work. The schools established have generally been aided by a gift of one-third or two-thirds of the amount necessary to commence, the citizens furnishing the remainder. Many of the schools will probably be self-sustaining after this year. A majority of the schools yet established have been for whites, as the Freedmen's Bureau and Northern donations had provided for the blacks, and it was desired first to aid those needing it most. Most of the schools are normal, three being for the education of colored teachers.

Congress.—The Senate passed a bill to provide for the reduction of the military forces; the Invalid Pension, the Naval, and the Military Academy Appropriation bills; a joint resolution for a Commission to inquire whether any legislation is necessary in regard to taking the census for 1870; and one providing for the appointment, at the next session, of a joint committee of the two Houses, to examine and report upon the expediency of reorganizing the civil service in the several departments of the government. The bill relating to the Central branch of the Union Pacific Railroad, authorizing its extension and granting additional subsidies, was rejected. The proposed Constitutional amendment was debated without action. The Committee on Indian Affairs recommended the indefinite postponement of the bill transferring the Indian Bureau to the War Department. Bills were introduced to enable the people of Montana to form a State government; to prevent the collection of taxes levied by States on the transit of railway passengers; to enable the Choctaw and Chickasaw Indians to become citizens; and others.

The House passed, by a vote of 150 to 42, a joint resolution proposing the following amendment to the Constitution: "The right of any citizen of the United States to vote shall not be denied or abridged by the United States or any State by reason of race, color, or previous condition of slavery of any citizen or class of citizens of the United States;" and also adopted a resolution, setting forth the circumstances relating to the action of the Georgia Legislature respecting colored members and those disqualified by the 14th amendment, the provisions of the Reconstruction act, and the fact that Senators from that State have not yet been admitted, and directing the Reconstruction Committee to inquire what further action should be taken by the present Congress respecting the representation of Georgia. A joint resolution, offered by Orth of Indiana, that the Dominican Republic, (in the island of Hayti,) shall, on application of its government and people, be admitted as a Territory of the United States, with a view to ultimate admission as a State, on condition of establishing, with the co-operation of the people and government, a republican form of Territorial government, to be submitted to Congress for approval, was laid on the table by a vote of 110 to 63.

FRIENDS' REVIEW.

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JOHN ALDERSON.

From a pamphlet printed at London in 1765 the following memoir is taken, of a Friend who was instructed unto the kingdom of heaven, and enabled to bring forth ont of his treasure things new and old. The following lively testimony was issued by Sedbergh Monthly Meeting, held at Brigflats, 5th mo. 29th, 1764, and signed by 53 Friends. It was also endorsed by the Quarterly Meeting for Westmoreland.

Our dear and well beloved Friend John Alderson was born at Ravenstonedale in Westmoreland, in the year 1721, being son of our aged and esteemed Friends Ralph and Alice Alderson, by whom he had a religious education, both by example and precept, which, we doubt not, was signally serviceable to him in the time of his youth, when he demeaned himself to them in a very dutiful manner, which we believe drew down the blessing of heaven upon him. About the nineteenth year of his age, he was remarkably favored with an humbling visitation from on high, which as he yielded obedience to, and kept under the forming hand powerfully working in him, he became fitted for the work of the ministry, into which he was called about twelve years afterward; wherein, in a short time, he grew skilful, and labored with unwearied diligence, visiting divers parts of this nation several times. He also visited Ireland and Scotland; in all which, we have great reason to believe, his labors were acceptable, and of good service to the churches, as he was about home, when we were favored with his company, upon many public occasions, as well as in our more select meetings; which he was diligent in the attendance of. In time of silence he was close and steady in a fervent travail of spirit before the Lord; was often enabled to unfold the deep mysteries of the kingdom, and the work of regeneration, and also strongly to press Friends to a steady watchfulness against the many subtle wiles and temptations of the enemy of man's happiness.

He had a great place with, and reach upon, both Friends and others, his ministry being powerful and edifying, without affectation. His humility and circumspect self-denying life were remarkable, greatly adorning the gospel minister. He was also clear and strong in the discipline of the Church, and very helpful therein; for though his love flowed freely to those in community with us, and to mankind in general, yet he was much concerned to have the camp kept clean; and in order thereto, he found himself concerned to rouse the lukewarm and negligent; reprove and rebuke the backsliders and disorderly amongst us, with a becoming zeal, accompanied with fervent charity, which made him beloved of all who rightly knew him. He was much inward, and seemed to be constantly waiting, to feel the motions of the Holy Spirit to lead him forth in his several services; and had closely to press upon others, the necessity and advantage of frequent inward retirement of mind; knowing that to be the way whereby he witnessed the renewings of wisdom, and strength to persevere in the way of his duty.

About a year ago he was seized with a disorder in his breast or stomach, which, not-

withstanding what helps could be procured, remained upon him; nevertheless, in this weak situation as to his health, he found a concern upon his mind to pay another visit to Friends in some of the southern parts of this nation, particularly the City of London; which being laid before this meeting, for our approbation and certificate, it made very deep impressions on our minds, to see him so given up and devoted to the great Master's service under such bodily weakness. He proceeded upon the said journey, in company with our valuable friend Anthony Mason, with whom he arrived at London in the twelfth month last, in a declining state of health; nevertheless he attended some meetings in that city; and by accounts from some Friends there, as well as his companion, he appeared in public testimony, to the comfort and edification of many; but his natural strength continuing to decrease, he was confined to his chamber near seventeen weeks, and most part of that time to his bed, at our friend Thomas Jackson's, where all necessary care and assistance were administered to him.

His illness was often very painful, and bodily affliction great, which he bore with exemplary patience and resignation; he was frequently visited by many Friends, to whom his mouth was often opened in advice, exhortation and encouragement, suitable to their states; which being attended with the living evidence of truth, it is hoped will remain, and be as bread cast upon the waters, which may return after many days. He divers times expressed, that he found peace in giving up to answer the requirings of his Lord and Master, to pay that last visit to the Churches; saying, if he had died at home, without endeavoring to discharge what he believed to be his duty, he had died in disobedience.

He often spoke of the near sympathy he felt with his beloved and affectionate wife, and intimated the tenderest regard for his children, with desires that they might be brought up in the way of truth. His resignation to the ordering hand of Providence was very remarkable; for though he signified how desirable it would be, to lay down his head, and depart this life, as in the bosom of a beloved wife, yet he was freely given up; saying, it was more to be desired to die in the bosom of his dear Lord, for that he saw, in the resurrection they neither marry, nor are given in marriage.

His understanding and memory were mercifully preserved clear and strong to the last; and though sometimes he said, he felt great poverty of spirit, yet, at other times he was graciously favored with the aboundings of love and life; which were often comfortably felt by those who visited him. He was blessed with remarkable serenity and quietude of mind, the preceding part of the day on which he died, declaring, he was easy both in body and mind.

He departed this life the 26th of the fourth month, near midnight, and his body was interred in Bunhill-fields the 30th of the same, after a large and solemn meeting held at Devonshire-house for that purpose; aged near forty-three, and a minister about twelve years.

[The death, in London, of this worthy minister of Christ, in the midst of his gospel mission, produced a deep impression, and Friends of that great city preserved and published some of his "useful observations and advices," which are transferred to the *Review*, as being well worthy to be pondered in our day.]

London, the 13th of the 1st month, 1764.

Our dear and well beloved friend John Alderson, of Ravenstonedale, finding a concern on his mind to pay a religious visit to Friends in the southern parts of this nation, he accordingly, with the unity of his brethren, set forward on his jurney (though weak in body) from Settle, accompanied with our beloved Friend Anthony Mason, his near relation. They travelled together in great love, mutual affection, and true unity of spirit, being one in a weighty concern for the welfare of Zion. His great care in his journey was, to travail deeply in spirit, to reach the root of life and light, lest he should be drawn to minister to the cravings and affections of the people, and not to their true state. He was cautious in appearance, composed and settled, with a steady eye to Him who breaks the bread, and gives his servants to dispense suitably to the condition of the people; and was faithful in administering judgment on the transgressing nature. He was likewise helped to preach the gospel in simplicity, and not to mix flighty expressions and elevations in his ministry, and watchful to stand as short a time as possible, and to stop as soon as he felt the influence of the spirit to abate. A deep sense was given him of the unsettled floating disposition of the people, whose expectations were more after words, than the word of eternal life, and careful not to feed them with the food they seemed most to hunger after; and at many places he cautioned ministers against gratifying the people's lust after words.

His appearance in that solemn duty of prayer was short, pertinent, and accompanied with power and great awfulness, especially his last appearance of that kind at Albans, where he was much favored with Divine goodness, and seemed as one about to leave the earth, to partake more fully of the blessed state of the saints in light.

From hence he was favored with a degree of strength to reach the city, and to attend some meetings of Friends. The few testimonies he appeared in, though short, were very

acceptable to the living amongst us. But it pleased the all-wise disposer of His people and children, to visit him with an increase of that bodily weakness which attended him in his journey; nevertheless the Lord, in divine goodness, whose tender mercies fail not them who love Him and keep His commandments, eminently supported and comforted him, in the midst of his afflictions, with the consolation of His blessed Spirit, which was of more value to his travailing soul, than thousands of gold or silver, or the consideration of any perishing object. A sense of the continued goodness of God, who had been with him all his life long, had forgiven his backslidings, restored and preserved him from falling a prey to the enemy of souls, greatly humbled and bowed his spirit, in thankfulness and solemn praise to the great preserver of men, much to the edification, consolation and encouragement of some present; which caused us to be humbly thankful to our God, who directs His faithful messengers in their service, to speak suitably to the states of the people, publicly or privately, either by way of reproof or comfort.

(To be continued.)

ASSAULTS UPON TRUTH.

(Continued from page 376)

Foremost among the systems of so-called Historical *Criticism* stands the mythical theory of which Strauss is the chief exponent. His first "Life of Jesus," a book intended for scholars, was published in 1835:—his recent work with the same title, not yet three years old, is avowedly for the German people (für das Deutsche Volk.) It has been well said concerning this man that no "wish to retain anything weakened the arm that wielded the destroying hammer,—no mistrust as to what the world might be without Christianity,—*the Bible with no face of Christ there*,—prevented him from doing his very utmost towards its destruction." The positions which he flattered himself he had successfully maintained in his earlier work, were, "that the Gospels are not historical,—that a miracle is impossible,—and that the life of our Lord as recorded in the Gospels is an accretion of myths." We will not stay to refute the denial of the supernatural upon which this labored fabric rests. Starting with this unjustifiable assumption, he reasons in a circle:—

"The Gospels are unhistorical because they have a miraculous element, and miracles cannot be established in the face of scientific difficulties by unhistorical books."

More reasonable than this is the celebrated and now fossilized petitio principii known as "Hume's argument:"

"All experience being against miracles, it is more likely that testimony should be false than that miracles should be true."

The third, equally fallacious, doctrine of Strauss was this:

"The Messiah ought, according to popular belief, to accomplish such and such works; now Christ claimed to be the Messiah, and therefore popular belief attributed to Him such and such works."

The theory otherwise stated would be,—"Miraculous elements in the history of our Lord are to be explained by supposing that when the disciples had once come to look upon their Master as the Messiah, they would naturally look for the fulfilment in Him of all the Old Testament types and prophecies. . . . What they *expected* to find in Him they would *supply* in Him if they did *not* find it. . . . In the course of time the fundamental ideas of Christianity received, by a spontaneous process of creation, a dress of legends and inventions which blended themselves inseparably with the true history."—Now time was indispensable for the evolution of these legends, and therefore the theory of Strauss falls to the ground the moment it is shown, as it *is* shown beyond all question, that the Gospels were the product of the *first*, and not of the *second* century, which he maintains. One other familiar consideration is entirely fatal to it,—the character of the Christ of the Gospels *is as far as possible from the popular expectation.*

"Certainly," too, "this mythical hypothesis left very much unexplained; it did not give any satisfactory answer to the question why it was that this numerous collection of traditions, or the transfer of Messianic attributes, *was conferred on the person of Jesus;* it left in obscurity *what* Jesus really was."... "He became a misty figure that floated as a residuum of fact amid hallucinations, myths, and forgeries."

There was not in the former work of this writer any charge of *conscious* falsification on the part of the authors of the Gospels, who were, of course, not the Apostles, but the myth-believers of the second century. Thirty years passed, and to what is he reduced? Baur, and other companion infidels, in pursuit of materials, each one for the construction of his own favorite monstrosity, had refuted many positions assumed by Strauss, and had forced back the Gospels to the time of the Apostles, and compelled him to acknowledge at least *some* historical documents connected therewith. Constantine Tischendorf, he of the Codex Sinaiticus, from his Christian standpoint, had established the same thing. It became therefore necessary *either* to "attribute an intentional, planning untruthfulness to the authors, who must have known better,—therefore that Christianity as it is

and has conquered the world, is based on the deception and insincerity of the Apostles,—*or*, on the other hand, that they really believed what they taught and died for, and should be regarded as having been themselves deceived; in which case the attack of the "critical theory" must end in an attack on Him who had deceived them—*on the person of Christ Himself.*" This is its legitimate end. "And accordingly in his new work we find," says Dr. Dorner, "that he has entered on the steep downward path of the assumption of a designing tendency with respect to the Scriptures of the New Testament,"—still sullenly clinging, however, to his theory of myths. This charge of *deception* flows more easily from the restless pen of Renan. Of *his* strange inconsistencies we need say little. He gives us a "Christianity without miracles,"—which he attributes to delusive appearances intentionally produced,—to the imaginations of myth-bewildered fishermen and hysterical Magdalens." The Resurrection more particularly is referred to a vision of Mary of Magdala. We breathe more freely as we escape from this poisonous atmosphere, and will dispose of him with the words of his Christian countryman,—in another relation:—

"Christianity is *bound up* with the folly of the supernatural, and with it must either conquer or fall. To attempt to maintain it, while robbing it of this truly characteristic feature, is to introduce intolerable anarchy into the world of thought.". . . And specially with regard to the Resurrection,—"We can conceive the rejection of Christianity on account of this miracle, but that there should be a pretence of receiving the Gospel while this is set aside or contemptuously treated as of secondary importance, passes our comprehension and offends our common sense. In short, the empty tomb of Christ has been the cradle of the Church; and if in this foundation of her faith the Church has been mistaken, she must needs lay herself down by the side of the mortal remains, I say not of a man, but of a religion."

Under this head of *Historical Criticism* we can most conveniently make a brief reference to another strange movement,—one which expends its feeble force upon the Old Testament. "Colenso and the Pentateuch" have become painfully familiar terms in the last decade. And what do they mean? Simply this:—that a Missionary Bishop of Natal in South Africa, a man of much learning,—skilled in dialectics,—a smooth writer,—of restless ingenuity,—and more zealous in *seeking* perplexities than candid in endeavoring to *explain* them, has drawn out in several elaborate volumes,—("almost with an air of triumph, contrasting somewhat strangely with the anxieties of the stake at issue and the expressions of personal sorrow with which t discussion is introduced,") certain questio and difficulties, (some real, some imaginar few, if any, new, except in this developmen chiefly relating to "numerical discrepanci and arrangements of the sacrificial worship —has magnified these into false proportio stated them in different shapes, and reiterat them with a wearisome pertinacity, in ord to arrive at a conclusion placed in the fo front of the inquiry. That the Noachi deluge could not have covered the whc earth; that the size of the tabernacle is i correctly stated; that the sacrificial arrang ments are impossible because Aaron wou have been compelled to carry certain pa more than six miles to reach the border the camp; that Moses and Joshua could n have spoken to the congregation, there bei more than two millions of people;—are so of the grounds upon which we are asked relinquish our confidence in the historic verity of the Books of Moses, of Joshua, a the Chronicles. Well may Vaughan e claim, "Let the words, *that nothing be lost*, ri in our ears in reproof of such rashness, a bid us remember that what God has join together,—the Old Testament and the New,- the dispensation of the Patriarchs, the d pensation of the Law, the dispensation of t Prophets, and the dispensation of the Go pel,—can only be dissevered by doing violen to the plain words of our Saviour, declari Himself to be the fulfiller of the one in t other, and appealing ever to holy men old, to saints and lawgivers and prophets, his forerunners and his witnesses." Are v to destroy all those "footprints of Jesus" up which we dwell with delight and instruction- the deliverance from Egypt, the triumph the Red Sea, and the types of the Temple,- because among very many difficulties easi explained, a few things of numeration, chronicle, of genealogy, continue obscure Are we to demand more of Revelation ma through man and man's language than w demand of Natural Religion? This work a sad and serious one; not because man thoughtful and well-educated men are likel to be deceived by it, but because it must c great injury among the working classes, pa ticularly in Great Britain, where it has bee widely circulated. With these it is said "a arithmetical reckoning is conclusive, and tha they are as prompt to seize upon a flaw i numbers as they are backward to appreciat a spiritual answer."

The position really assailed by Colenso* a view of inspiration which the Church as whole never held, viz.:—"That *every word* i

* Or better, the assumption on which his arg ment is based.

he Bible is the sacred utterance of the Spirit of God." "This fixes each word in its own meaning, and will not allow it a sense derived from idiomatic use. Thus when it is said that the 'Lord brought the fear of David upon *all* nations,' Colenso's view of inspiration binds him to understand this as asserting '*all nations*' literally and absolutely, as, for instance, the then inhabitants of this Western Continent. But this is a travesty upon the true and orthodox doctrine of inspiration, which is that while some parts of Scripture are the immediate and direct utterance of the Holy Spirit, other parts are written under His superintendence, allowing the writers, like Moses, Ezra, David, and Isaiah, to use their native tongue in their own style, freely, with all its idioms and peculiar forms of expression; and other parts still are merely the truthful record of events and lives, adopted by the authority of the Holy Spirit into the Sacred Volume as filling an important place in sacred history."*

Thus is it possible to exhibit the *utter* weakness and fallacy of all these movements. In the main they are merely *negative* systems; they attempt to destroy, but they do not build up; or if any form of structure *is* presented, it is but a religion of sentiment on the ruins of our Christian faith. Of Christianity they *know* nothing, they *appreciate* nothing. Christianity, a religion of the *heart*, (to which, nevertheless, the *whole intelligence* of every believer gives its free and glad assent,) they approach only on the side of cold, unsparing controversy, or disordered imagination. Their error,—nay, their *crime* rather,—consists in this,—that they would 'between the intellectual order and the moral order,—between the *thought* and the *life* of man, destroy the harmony established by the law of God."

They call that *criticism* which is *unlicensed comment*; they degrade the name of History, and ignore her only true foundations, declared by Guizot to be "positive written evidence as to facts and persons, and presumptive evidence resulting from the connecting of facts and the actions of persons.". . . . They present to us, a problem "contradictory and insolvable,"—a Jesus "impossible and false, made by the hand of man."

And having despoiled us of the very hope that is in us, they would ask us to be consenting unto our own ruin,—to seal our own destruction. But throwing aside for a moment all our soul-consciousness of the Truth, what is the real character and teaching of that interpretation of the records of the past which men do right to call History?

"I know no thought," says Pressensé, "more elevating, more satisfying than this: God in History, a free God, a God of Love, the God of conscience and of the Gospel; God carrying on His own scheme of restoration *with* man when man submits to Him, *in spite* of man when he rebels;—this is the grand thought which should inspire these studies of History, the purest literary glory of our age. The life of Jesus then fills its central place as the capital event to which all was tending in the ages anterior to it, and from which all proceeds in subsequent times; it is the very key of the drama, which is neither a miserable farce nor a tragedy without a climax, but the magnificent development of a Divine thought of pardon, salvation, [and redemption] wrought out through the conflicts and reactions of human freedom," [and the sacrifice of Christ.]

(To be concluded.)

* "Evenings with the Bible and Science."—Sewall.

ANOTHER MEMORIAL IN BEHALF OF THE INDIANS.

To the Senate and House of Representatives of the United States of America in Congress assembled.

The Memorial of the Representatives of the religious Society of Friends in Pennsylvania, New Jersey and Delaware, respectfully showeth:

That your memorialists as Christians and as citizens of this highly favored country, are deeply affected with the present situation of the few tribes of Indians remaining within our borders. The course pursued towards them by the government of the United States has engaged our serious deliberation, awakening feelings of commiseration for their perplexed and suffering condition, and solicitude that the hand of violence may be stayed, and a disposition may be more fully manifested to treat them in accordance with the benign precepts of Christ, which we all profess to believe are binding upon us.

When we take into consideration how they have dwindled away; how large a portion of this great Continent, once occupied by them, and claimed as their own, has passed into the possession of the whites, who have excluded them from it; that the latter are rich in all the means for supporting life; are educated, and possess almost exhaustless sources of wealth, and, above all, are blessed with a knowledge of the holy religion introduced and promulgated by the Son and Sent of God; while the former are impoverished, dependent on the spoils of the chase for an uncertain subsistence, unenlightened by literature or science, and though objects, with ourselves, of the Saviour's love, and recipients of a measure of that divine light with which He enlightens every man that cometh into the world, have, in his providence, never had opportunity to become acquainted with the

blessed truths of the Gospel as recorded in the Holy Scriptures; we are awed under a sense of the responsibility resting on this nation and its government. From this responsibility we believe there is no escape, and that we are bound by it to act towards these less favored children of our common Father, with that kindness, forbearance and equity, which are consistent with our high privileges, and demanded by the religion we profess. At the same time our hearts are saddened with a consciousness that this self-evident duty often has been and now is much disregarded.

We are aware that, in its relations with the Indians, the Government has many difficulties to encounter, and often finds itself embarrassed or defeated in its efforts to carry out a policy of justice and humanity, not only by the peculiar characteristics of the natives, but by the faithlessness and cupidity of some of its own agents and the iniquitous practices of other white people. This has been the source of many of the murderous contests and other dark deeds which stain the history of its transactions with the Aborigines.

Whatever strong evil propensities may be displayed by the Red Man, he has rarely been chargeable with disregarding treaty stipulations, which he has comprehended and ratified. But the testimony that such contracts, after solemn confirmation, have been repeatedly and grievously violated by our own people, rests upon official documents, is cumulative and unimpeachable. When therefore the Indian finds himself deceived, oppressed and outraged, it is no cause for surprise if he seeks—what is so dear to his benighted mind—a bloody revenge, and strives to appease the sense of his wrongs by repeated acts of barbarity.

We allude to these things not to palliate the wicked acts of the Indians, but to remind the rulers of the nation that the origin of hostilities, very often, cannot be justly charged on them, and to urge the obligation resting on the nation not to return injury for injury, but to treat these poor uncivilized people with the commiseration and charity which Christianity enjoins.

Our Saviour has pronounced his blessing on the merciful and on the peace makers. We respectfully ask you candidly and seriously to ponder, whether the commands of the Redeemer of men are not plainly violated, by the war now being carried on to subjugate or exterminate some of the tribes west of the Mississippi, and whether instead of drawing down the blessing He has promised, our country is not fearfully incurring His displeasure by the course pursued. Nations as well as individuals are amenable to the Supreme Ruler of the universe, and having given them the means of knowing and complying with his will concerning them, He wi hold them to strict accountability for disobe ing or disregarding it. It is also worthy serious consideration whether the treatme the Indians receive from those who claim be so far their superiors, is such as is likel to commend to their approval and adoptio a religion, which, while it enjoins "Glory God in the highest, peace on earth, good wi to men," permits, *as they must suppose*, th horrid barbarities of war—the forcing the to give up their lands, and driving the wherever may best suit the interests of the conquerors.

Tribes once as lawless and hostile as an now giving the government so much troubl and anxiety, have been won over by kindne and Christian efforts, thus giving ample ev dence that others, now being hunted fro place to place, might by the same course b reclaimed and instructed in the arts of peac and civilized life. The pecuniary outlay fo their pacification and improvement by thes means would, it is believed, be much less tha the expense of prosecuting the present d plorable war. We therefore respectfully bu earnestly entreat you, that the work of deat now going on among the Indians of th plains may be stopped, and that measure may be persevered in to remove the feeling of fear and distrust towards the governmen which have been called forth, and to establis permanent relations of peace and good wil We also respectfully but earnestly ask you a legislators for a people who claim to be behin no other in Christian philanthropy and civil zation, to act on this important subject as me who must give an account of your stewar ship, remembering the words of the Mos High, "He that ruleth over men must b just, ruling in the fear of God."

Signed on behalf and by direction of Meeting of the Representatives aforesaid, hel in Philadelphia, the 23d day of the Firs month, 1869.

JOSEPH SCATTERGOOD, *Clerk.*

For Friends' Review.

THE NATION'S CRIME AGAINST THE INDIANS

The readers of the "Review" are doubtles nearly united in the conviction that a heav load of guilt has rested and is continuing t rest upon the American people, in the treat ment of which they allow the Indians on th Western Plains to be the victims.

The remark has become trite that all th troubles have arisen in the first place fro aggressions or outrages by the whites. N readers of the "Review" any longer doub this. To say and to believe this, however, i not to provide the remedy.

The public mind seems to be settling in th conviction that, as a measure of humanit

the tribal organization of the Indians must be broken up; they must own the land in severalty, perhaps in trust, in order to prevent their parting with it for liquor; and that their children must be educated.

We wish to call the attention of the readers of the "Review" to the following extract from the New York "Nation," advocating a change in the mode of treating the Indians:

"It is high time the farce came to an end, and that we informed the Indian in plain—even if figurative—language, that he will have to work for his subsistence and live within easy reach of the Sheriff, and arrange his difficulties with that functionary and not with the Government at Washington. There is no more excuse for keeping the peace on the plains by 'treaty' and the distribution of old clothes, than keeping it in this way in the Sixth Ward in this city," (New York.)

J. W.

For Friends' Review.

TEMPERANCE AND INTEMPERANCE—THE CONTRAST.

The following communication to the *Vineland Weekly*, and an extract from another paper, show in marked contrast the effects resulting from the prohibition and the sale of intoxicating liquors.

Remarkable Statement from the Overseer of the Poor—Condition of Vineland—Results of no Liquor Shops.

As Constable and Overseer of the Poor there are some things in my department which show so conclusively the favorable working of the system upon which Vineland is founded, that I will give the information to the public, that the facts may be known and the example of this system followed.

The two principles in Vineland which we recognize as uppermost are, 1st—That land shall not be sold to speculators.

2d—By the decision of the people that there shall be no grog shops, liquor saloons, licensed taverns, or lager beer shops.

What is the practical working of these principles? I will state a few facts which are probably unexampled in the United States, at least. Though we have a population of ten thousand people, for the period of six months no settler or citizen of Vineland has required relief at my hands as Overseer of the Poor. Within seventy days there has only been one case among what we call the floating population, at the expense of four dollars.

During the entire year there has only been one indictment, and that a trifling case of assault and battery among our colored population.

So few are the fires in Vineland that we have no need of a fire department. There has only been one house burnt down in a year, and two slight fires, which were soon put out.

We practically have no debt, and our taxes are only one per cent. on the valuation.

The Police expenses of Vineland amount to $75 per year, the sum paid to me, and our poor expenses a mere trifle.

I ascribe this remarkable state of things, so nearly approaching the golden age, to the industry of our people and the absence of King Alcohol.

Let me give you in contrast to this, the state of things in the town from which I came, in New England. The population of the town was 9,500, a little less than Vineland. It maintained forty liquor shops. These kept busy a police judge, city marshal, assistant marshal, four night watchmen, six policemen. Fires were almost continual. That small place maintained a paid fire department of four companies, of 40 men each, at an expense of three thousand dollars per annum. I belonged to this department for six years, and the fires averaged about one every two weeks, and mostly incendiary. The support of the poor cost $2,500 per annum. The debt of the township was one hundred and twenty thousand dollars. The condition of things in this New England town is as favorable in that country as many other places where liquor is sold.

T. T. Cortis,
Constable and Overseer of Poor of Landis Township.

Robert Patterson, a clergyman of Chicago, at the recent Christian Convention of Illinois, said:

"The extent of Sabbath desecration in our great cities, and along the lines of our railroads, is truly appalling. It began, under the specious plea of relaxation for the workingman, by allowing the saloons to keep open on the Sabbath. Two thousand of them in Chicago avail themselves of the privilege, and occupy over ten thousand persons waiting on their customers. In the suburbs of Chicago, five brass bands are in full blast from morning till night in the beer-gardens, surrounded by ten or twelve dancing parties each. The scenes reported to our ministers' meeting by a committee of our most experienced clergy, cannot be recited in this assembly. They would not be tolerated for an hour by the police of Paris or Vienna. Our daily papers have reported doings in broad daylight which could only be equalled in the grove of Daphne, or in the streets of Pompeii or Sodom. A professor of one of the Italian colleges, whom I accompanied through our streets one Sabbath, was shocked to behold an American city sunk as low as Naples, or even Rome."

An "Act," organizing the township of Landis, authorizes the inhabitants to vote at each annual election for, or against, the sale of intoxicating liquors; and it is an encouraging fact, that in a township of 10,000 inhabitants, with three railroad stations, and in the centre of the town more than thirty stores, beside mechanic shops and manufacturing establishments, that in a poll of over 700 votes, every one was cast for "no license."

While it is impossible to obtain laws entirely prohibitory, could not laws be obtained in many States, giving a majority of the inhabitants of any township or county power to decide whether liquors should be manufactured or sold within their limits? If we cannot obtain all we desire, would it not be better to get what we can? Are there not many townships and counties in many States that could thus abolish this baneful influence, and thus secure an exemption from its horrors? The example and influence of these green spots would doubtless spread to surrounding territory, and eventually the whole State might become prepared to adopt the desired reform.

When the benefits of prohibition, and the expense, wretchedness, and horrors resulting from their sale are so apparent, does it not become the duty of the friends of temperance to use every means in their power to lessen the sad effects of this dreadful destroyer, and now, while the different State Legislatures are in session, endeavor to get such laws passed as will partially, if not wholly, accomplish the desired object? J. S. W.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 13, 1869.

FRIENDS' NEW YORK YEARLY MEETING BOARDING SCHOOL.—This Institution is an important one to the interests of our religious Society. It enjoys the fostering care of the Yearly Meeting, which, since the abandonment of *Nine Partners*, is concentrated here. Its location at *Union Springs* is central, not merely in a diocesan sense, but in reference to a dense population, from whose youth students may be received to fill its vacancies. Our own children have the first claim, and ought to have large preponderance in such a school. The present term is reported to us as one of signal success, a general voice of satisfaction having come from all quarters interested. There are 118 students and 7 teachers.

The *Spring Term* of 17 weeks is to open on Fourth-day, Third mo. 17th. Applications for admission may be made to the Superintendent. (*See advertisement.*) We long to see among all our members a liberal endeavor to secure to their children a sound education under safe and Christian influences. Not less do we desire that teachers and all persons engaged in conducting and controlling our academic institutions may be men and women of watchfulness and prayer, true Christians and true Friends, yearning for the highest spiritual interests of their pupils, as well as for their intellectual progress, alluring them to the ways of pleasantness and paths of peace by the potent spell of holy example, which, more influential than precepts merely, demonstrates that they who love the Divine law have great peace. The conductors of the schools and colleges of Friends should strive to be examples themselves of genuine Quakerism, and the whole tendency of these institutions should be to deepen the attachment of the students to the Society and its principles.

Our recognition of *birthright membership* cannot impart grace to our children, but it ought to secure to them means of grace, in a guarded training, in accordance with the Christian testimonies, which are, in degree, peculiar to Friends. They should be brought to love the standard of *unworldliness*, which has been distinctive of the true Friend, and which, being adopted, is found to be a privilege and a protection. The exemption from Fashion's tyranny, which our people have so long enjoyed, is one which it would be unwise to relinquish, and the habits of simplicity, which conscientious parents have carefully instilled, ought not to be unlearned at our boarding schools. If the word *Quakerism* represents a system of principles which we hold dear, and which we choose and desire for ourselves, surely we desire it also for those who are under our influence and care. We would not willingly see its standard lowered; we would not seek to promote its spread by compromising any part of it. Let us have schools at which a liberal, enlightened, but unadulterated Quakerism shall be inculcated, where the personal piety of every pupil shall be the desire of every teacher's heart: and let such schools be sustained, for they will be a rich blessing to our Church and to the community.

INDIAN RIGHTS AND WRONGS.—In the last two numbers of the *Review* notices were given of the careful attention to this subject on the part of the Representatives of seven Yearly Meetings; also a copy of the Memorial presented by them to the two Houses of Congress. It is gratifying to note the facilities afforded to these Friends by the members, and the attention extended to them by the President and the President elect, the latter of whom seems to indicate a settled purpose not favorable to those who have hitherto robbed the Indians. We now insert with pleasure the excellent paper presented on behalf of the Yearly Meeting which was not represented in the joint deputation referred to, evincing as it does a harmony of purpose. The movement was a Christian one, and we desire that nothing may be permitted to frus-

trate the benevolent intention. In the department of Correspondence will be found a notice kindly furnished by one of the Philadelphia deputation.

THE SECOND NO. OF PRESENT VOLUME.—Our supply of this No. has become exhausted. Persons who do not bind or file the *Review* will confer a favor by mailing to us No. 2 of Vol. 22.

MARRIED,

At Friends' Meeting, Damascus, Ohio, on the 31st of Twelfth mo., 1868, GEO. W. BAYLEY to RUTHETTA, daughter of John Butler.

DIED.

HAINES.—On the 5th of Twelfth month, 1868, Lindley Haines, aged 53 years; a member of Philadelphia Monthly Meeting.

FRY.—In Bolton, Mass., on the 2d of First mo., 1869, in the 89th year of his age, James N. Fry, a member and for many years an esteemed elder of Bolton Monthly Meeting. He was a constant attender, whilst able, of meetings for worship and discipline, continuing the practice for years after the loss of his sight, of which he was deprived for eight years. His interest in the welfare of the Church was lively, and he was concerned to work while it was day. Towards the last his mental faculties were impaired, yet his spiritual life was evinced in his supplications to the Father of Spirits. An assurance is felt that, having known the blood of Jesus Christ to cleanse him from all sin, he has entered into the rest prepared for the people of God.

LIPSEY.—On the 19 h ult., S. Leo, son of W. B. and H. H. Lipsey, of Raysville, Ind., aged 1 year, 3 months and 18 days.

GANTZ.—On the 24th of First month, 1869, aged 44 years, Celicia T., wife of Martin Gantz, and daughter of Abel W. and Rebecca W. Townsend, of New Brighton, Pa. She is believed to have been, in the full sense of the word, a Christian. In life she adorned the doctrine of her Saviour, and her death was peaceful, rejoicing in a hope full of immortality.

LOCKE.—At Economy, Wayne Co.. Ind., on the 3d of Eleventh month, 1868, William Locke, in his 32d year; a member and worthy elder of Springfield Monthly Meeting, Ind.

PIDGEON.—At the residence of her father, Henry Co., Ind., on the 7th of Twelfth month, 1868, Elizabeth Pidgeon, aged 18 years; a member of Springfield Monthly Meeting, Ind.

MARMON.—On the 16th of Eleventh month, 1868, at the residence of her parents, in Logan Co., Ohio, Sarah Ann Marmon, daughter of Joseph and Jane P. Marmon, in the 21st year of her age; a member of Goshen Monthly Meeting. Conspicuous in the life of this dear child was seen that living, soul-sustaining faith in Jesus which enabled her to bear the sufferings of a protracted decline with cheerful resignation to the Divine Will. She often expressed her happy feelings in the prospect of a speedy release from all her sufferings. As she neared the terminus of her earthly pilgrimage, brighter grew her prospects, and the dear sufferer could say, "I am going home to dwell with God in peace!" As the closing scene approached, her spirit's eye was opened to see "the convoy band," coming to waft her spirit home to glory, and in the hour of death she triumphantly exclaimed, "Bright angels are from glory come!"

MACY.—On the 26th of Eighth month, 1868, at the residence of her nephew, H. M. Davis, near Liberty, Ind., Elizabeth Macy, in the 85th year of her age; an esteemed member of Salem Monthly Meeting. Her life exemplified the Christian profession, and her close was peaceful.

LOSSING.—At her residence in Norwich, Province of Ontario, Canada, on the 14th of Twelfth mo., 1868, Eliza Ann, wife of Benson Lossing, and daughter of Abraham Deuel, of New York State, aged nearly 63 years; a member of Norwich Monthly Meeting. She suffered much during a protracted illness, often manifesting great humility and brokenness of spirit; and her friends have the consoling belief that through mercy her end was peace.

Correspondence.

Stanley, 1st mo. 29th.—In sending to the Editor of the "Review" a copy of the Memorial just issued by our Meeting for Sufferings, it will be acceptable to him to learn that it was presented to the Senate by Jas. Harlan, and to the House by Judge Kelley, and by the committee in charge of it to the President, to the President elect, and to other officers of the Government, by all of whom it was respectfully received. Our plea on behalf of a suffering people was, we believe, timely raised, as the present situation of our Indian affairs is now claiming unusual attention, and our future policy toward them is awakening much discussion. THOMAS WISTAR.

A VISIT TO THE GEYSERS OF CALIFORNIA.

BY BAYARD TAYLOR.

(Concluded from page 359)

We first saw an iron spring in a rude natural basin among the rocks. The water is so strongly ferruginous, that a thick red scum gathers on the top of it, and the stones around are tinted a deep crimson. A little further there is an alkaline spring, surrounded with bubbling jets of sulphur. The water becomes warmer as we climb, the air more stifling, and the banks of the ravine higher, more ragged in form, and more glaringly marked with dashes of fiery color. Here and there are rocky chambers, the sides of which are incrusted with patches of sulphur crystals, while in natural pigeon-holes are deposites of magnesia, epsom salts, and various alkaline mixtures. One of these places is called the Devil's Apothecary Shop. Hot sulphur springs become more frequent, gushing up wherever a little hole can be forced through the rocks. The ground becomes warm under our feet, and a light steam begins to arise from the stream. The path is very steep, slippery, and toilsome.

After passing several hot springs, impregnated with epsom salts and magnesia, we come, finally, to the region where sulphur

maintains a diabolical pre-eminence. The trees which shade the ravine in the lower part of its course, now disappear. All vegetation is blasted by the mixture of powerful vapors. The ground is hot under your feet: you hear the bubbling of boiling springs, and are half choked by the rank steam that arises from them. From bubbling, the springs at the bases of the rocks gradually change to jetting, in quick, regular throbs, yet—what is most singular in this glen of wonders—no two of them precisely alike. Some are intermittently weak and strong, like a revolving light; some are rapid and short, others exhale long, fluttering pants or sighs, and others again have a double, reciprocal motion, like the systole and diastole of the heart. In one you fancy you detect the movement of a subterranean piston-rod. They have all received fantastic names, suggested by their mode of working.

With the light bubbling and sputtering of these springs, and the dash of the boiling stream, there now mingles a deeper sound. Above us, are the gates of the great chamber, whose red, burnt walls we dimly see through volumes of whirling steam—nothing else is visible. We walk in a sticky slush of sulphur, which burns through the soles of our boots; we gasp for breath as some fiercer whiff drives across our faces. A horrible mouth yawns in the black rock, belching forth tremendous volumes of sulphurous vapor. Approaching as near as we dare, and looking in, we see the black waters boiling in mad, pitiless fury, foaming around the sides of their prison, spirting in venomous froth over its jagged lips, and sending forth a hoarse, hissing, almost howling sound. This is the Witches' Caldron. Its temperature, as approximately ascertained by Capt. Davidson, is about 500 degrees. An egg dipped in and taken out is boiled; and were a man to fall in, he would be reduced to broth in two minutes.

Climbing to a little rocky point above this caldron, we pause to take breath and look around. This is the end of the cañon—the gulf of perdition in which it takes its rise. The torn, irregular walls around us glare with patches of orange, crimson, sulphur, livid gray, and fiery brown, while the last rays of the sun, striking their tops, turn into masses of smouldering fire. Over the rocks, crusted as with a mixture of blood and brimstone, pour angry cataracts of seething milky water. In every crevice of the rocks, a little piston is working or a heart is beating, while from a hundred vent-holes about fifty feet above our heads, the steam rushes in terrible jets. I have never beheld any scene so entirely infernal in its appearance. The rocks burn under you: you are enveloped in fierce heat, strangled by puffs of diabolical vapor, and stunned by the awful hissing, spitting, sputtering, roaring, threatening sounds—as if a dozen steamboats blowing through their escape-pipes, had aroused the ire of ten thousand hell-cats. You seem to have ventured into a prohibited realm. The bubbling pulses of the springs throb in angry excitement, the great vents overhead blow warning trumpets, and the black caldron darts up frothy arms to clutch and drag you down.

We then climbed the "fiery Alps," crushing the brittle sulphur crystals, and slipping on the steep planes of hot mud, until we reached the top, whence there is a more agreeable, but less impressive view of the pit. I here noticed that the steam rushes from the largest of the vent-holes, with such force, and heated to such a degree, that it first becomes visible at the distance of six feet from the earth. It then begins to mix with the air, precipitate its moisture, and increases in volume to the height of eighty feet. These tremendous steam-escapes are the most striking feature of the place. The term "Geysers" is incorrect; there is no spouting as in the springs of Iceland, no sudden jets, with pauses of rest between; yet the phenomena are not less curious. The amount of steam discharged appears to be greater during the night than by day, and in winter than in summer. This is, however, probably only a difference in the *visible* amount, depending on the temperature of the air, the machinery working constantly at the same rate of pressure.

A short distance to the east is another cluster of pulsating springs, on the side of the hill. Here the motions are again different and present some curious appearances. In one place are two pistons working against each other; in another, a whirling motion like that produced by the blades of a propeller. Still further up the valley are other springs, which we had no time to visit. The accounts heretofore published are very incorrect. No appreciable difference in the temperature of the valley is occasioned by these springs. The hotel is 1800 feet above the sea and snow falls in the winter. The abundance of maples and deciduous oaks shows the same decrease of warmth as is elsewhere observed at the same height. The plan of planting tropical trees on the sides of the cañon, which I have seen mentioned in the California newspapers, is preposterous. No vegetation can exist within the limits of the heated soil.

Sunset was fading from the tops of the northern hills as we returned to the hotel. It is ten miles hence across to Clear Lake. The wild, lonely grandeur of the valley, the contrast of its Eden slopes of turf and forest with those ravines of Tartarus, charmed me

completely, and I would willingly have passed weeks in exploring its recesses. At sunrise next morning, the hissing and roaring was distinctly audible across the valley. The steam rose in broad perpendicular columns, to an immense height, while back of us, a sweet wind whispered in the pines, and the mountains, with their hues of purple and green and gold, basked in the glorious sunshine. We climbed the awful steep beyond this valley of desolation, and the greatest wonder of our land was shut out, perhaps forever, from our sight, but was thenceforth to be imprinted indelibly upon the tablets of memory.

WORDS AND THEIR USES.

Richard Grant White has contributed to *The Galaxy* some clever papers with the above title, a few passages from which are here copied:

ENQUIRE, ENCLOSE, ENDORSE.—A much-respected correspondent urges the condemnation of these words, and the advocacy of their disuse, because they are respectively from the Latin *inquiro*, *includo*, and *in dorsum*, and should, therefore, be written *inquire*, *inclose*, and *indorse*. He is in error. They are, to be sure, of Latin origin, but remotely; they come to us directly from the French *enquirer*, *encloser*, and *endorser*. For centuries they appear in our literature with the prefix *en*. That Johnson gives this class of words with the prefix *in*, must be attributed to a tendency, not uncommon, but not healthy, to follow words of Norman or French origin back to their Latin roots, and to adopt a spelling in conformity to these, in preference to that which pertains to them as representatives of an important and inherent element in the formation of the English language. The best lexicographers and philologists now discourage this tendency, and adhere to the forms which pertain to the immediate origin of derived words. But it must be confessed that the class of words in question is notably defiant of analogy, and very much in need of regulation. For instance, *enquire*, *enquiry*, *inquest*, *inquisition*. No one would think of writing *enquest* and *enquisition*. The discrepancy is of long standing, and must be borne, except by those who choose to avoid it by writing *inquire* for the sake of uniformity; condemnation of which may be left to purists.

FORWARD, UPWARD, DOWNWARD, TOWARD, and other compounds of *ward* (which is the Anglo-Saxon suffix *weard*, meaning in the direction of, over against) have been written also *forwards*, *upwards*, and so forth, from a period of remote antiquity, extending even to the Anglo-Saxon state of the language. But there seems hardly a doubt that the *s* is a corruption as well as a superfluity. The weight of the best usage is on the side of the form without the *s*. "Speak to Israel that they go *forward*." (Exodus xiv. 15.) "For we will not inherit with them on yonder side Jordan, or *forward*; because our inheritance is fallen to us on this side Jordan *eastward*." (Numb. xxxii. 19.) If we say forwards and backwards, we can give no good reason for not saying eastwards and westwards, which no one thinks of saying. Granting that both forms are correct, the avoiding of the hissing termination, which is one of the few reproaches of our language, is a good reason for adhering to the simple, unmodified compound in *ward*.

(To be continued.)

SEA ANEMONES.

BY MARY LORIMER.

Perhaps all my young friends know what an Anemone is. I trust that each one of you has seen, in the sweet spring time, the delicate wild Anemones in the woods, and perhaps you are also acquainted with their more stately sisters in the gardens, the brilliant scarlet, and white, and blue Anemones, which are brought from their beautiful homes in Italy, to give a charm to our flower beds.

But how many of you have seen the *Sea Anemone*, that wonderful thing which one hardly knows whether to call a flower or an animal?

Come down with me to the shore, at the lowest point of tide. Let us make our way over this floor of great rocks, which are all under water, except at low tide. As we step from one to another, we stop to examine the pretty little pools, in which the water is always standing, being left in these hollows by the retreating tide.

These pools are charming to those who are in search of seaside wonders. The water is clear as crystal, and so still that you can examine at your leisure all within them. Some look like lovely little flower gardens, prepared by ocean fairies, if any such there are. Velvety little mosses, of the brightest colors, red, purple, and yellow, soft, quiet browns, and vivid greens, all mingled and arranged, stand motionless in these enchanted pools.

In one very small one we may see what looks like a forest of the tiniest pine trees, not more than three inches high, of the deepest green, straight as arrows, and every little branch spread out exact and even. We are tempted to linger over these, for they are delightful, but we must hurry on to larger pools, beyond. Here, look down into the clear water, see the tufts of sea-weed, (or Algæ, as it is called,) growing thickly around all the rocks. What is that peeping out among the drooping sea-weed?

A flower, surely; a rosy-pink flower, beautifully colored, and cut, and fringed.

You eagerly reach down into the water for it; you find no stem, but you grasp a soft, thick stalk, from which it seems to spring. You pull and pull, but all in vain, and, rising for a new effort, you look for your beautiful flower. Where is it? The rosy petals have vanished; nothing remains but an unsightly little stump, of a dull red, and looking something like a tomato. But wait awhile, and watch this stump. When quiet is restored to the waters, slowly open the folds at the top, and timidly comes out, by degrees, the hidden beauty, until it is again flaunting freely among the overhanging seaweeds.

This is the Sea Anemone, looking so much like a flower that it is named for one. But it is no flower, but a beautiful and voracious little animal, which lives by devouring every tiny bug or fish small enough to be caught by its rosy fingers. This stump is its body, a sort of column a few inches high, and this flowery crown, looking so lovely, is an arrangement of arms or tentacles, stretching out on all sides, to catch the unwary. And catching is not all; from among these tentacles come out great numbers of little, white, thread-like filaments, and these are little threads of poison, which are fatal arrows to the small prey that they touch, though so minute as to be harmless and quite unfelt by the hand that grasps them.

There are several varieties of Sea Anemones, and one does not always find the rose-colored ones first. All of them are curious, and worth examining, but some are much more beautiful than others.

There is the Star Anemone, not very brightly colored, but very interesting. The body is a pale, olive-green, often tinged with pink, and the tentacles are striped with white, and a little white spot at the base, in the shape of a heart.

Perhaps the most delightful of all the tribe, is the White-Armed Sea Anemone. It is quite small and delicate, about two or three inches high, and one in diameter. It is more rare than the others, and is considered a great prize by Anemone hunters. This is generally found on the southern coast of New England, in the vicinity of New York and Long Island.

But the finest colored, and the most eagerly sought are the red or rose-colored. These vary much in size and color, and are often somewhat irregular in shape, looking like two or three crowded flowers, instead of one. The bodies are of various tints, dark, reddish brown, dull green, or pinkish. The flower, (as we will call it,) when fully expanded, is about three inches in diameter, though sometimes much larger, four or five inches across, and filling a saucer very nicely. The tentacles (or petals,) are a charming pink, with bands of white, and at the base is what is called the *disk*, a thin expansion which supports the crimped, and fringed, and ruffled blossom. This disk is often a light green, or rose color, and veined with purple or crimson, or orange-colored lines.

There are several other varieties, of various hues; light brown, dark brown, orange, chestnut, chocolate, pink, salmon, and white; sometimes they are striped with two or three tints, sometimes mottled with soft colors.

These remarkable productions can be found by those who dwell along the sea coast, all the way from Labrador to the southern waters. But they must be *looked* for. They choose to set up housekeeping in retired and most secluded spots; under the projecting rocks, which hang over the silent pools, and which are fringed with drooping mosses, the clear pools half shaded from the sunlight by streaming seaweeds and guarding cliffs.

There is no need of dangerous, or even venturesome effort to find them; the careful foot and the observant eye are the chief requisites. Of course, they must be sought at low tide, and the rocks which lead to their abodes are generally firm, and safe footing, and the patient searcher is often rewarded by finding a bright colony of them in some charming nook among the old rocks, where they can be visited at pleasure, when the tide is out.

They can be removed safely from their homes on the rocks, by gently and firmly pushing and pressing under the base until they are detached. They will live, and make themselves at home in a vase of sea water, in which are placed some of the sea weeds which are found in their favorite pools. Here, if placed in a somewhat shaded light, they will expand fully and almost constantly. A most wonderful thing it is to feed them. Drop upon this innocent-looking, flower-crowned head, a little bug, or a little bit of fresh meat, and lo! you will see the expanded fringes slowly folding around the victim, and pushing it along to the centre, where you soon see it plumped into the open mouth. But drop a bit of wood, or a minute pebble upon it, and, wonderful to behold, it pushes these the other way, and finally casts them off into the water.

At the sea-side, where I spent several weeks this season, we had been told, on high authority, that we should find no Sea Anemones there, though they had been found a few miles beyond. But we could not see why this bold sea coast, in which we so delighted, should not show us these wonders, and many an hour we spent in fruitless search.

One morning, however, a gentleman came in, with triumphant tones, to summon us all to the shore.

It was a very low tide, and the rocks were bare for a long distance out—down below the "sunken ship," which has lain for twenty years imbedded in the sands, and its few projecting planks are only seen at very low water. Down we hurried, and, piloted by our enthusiastic guide, we scrambled over rocks and slippery sea weed, and made our way through the "Five Broken Teeth," as they call five battered points of rocks, on the very verge of the lowest water mark. Here we looked down into a quiet pool among the rocks, and lo! there were expanded five beautiful, orange-colored Anemones.

It seemed a shame to disturb them, but one daring hand, in attempting to dislodge the finest specimen, found with delight that it was growing on a small rock, which came up very easily. This was good fortune indeed, for it need never know that it was a captive, and could be taken on its rock and examined at leisure. So it was carefully placed in a pail of sea water, with attendant mosses.

Then others were dislodged, and the cry continually was, "O, here are more." "Look here, I have found seven." "Come and see these three beauties," from different members of the party, who were searching the pools around. And, indeed we did find multitudes, and felt a degree of complacency, that what had eluded the search of an accomplished naturalist had been found by one of our household. We took ten or twelve to the house, and kept them under the shade of a board, behind the well, to be visited and admired by all who wished. Several of them expanded freely, and, had it been practicable, we would gladly have taken some to our inland homes, but, as we could not do this, we deemed it the best thing we could do, to consign them to a glassy, sea-girt pool, before we left the place, locating them more inshore than we found them, and hoping that they would take kindly to their new home.—*Exchange.*

[From "Summer Songs," by Dr. Henry Hartshorne.]

LIBERTY.

"He is the freeman whom the Truth makes free."

As when the Sun above the orient hills
Ascends, and dewy Night fast backward flies,
For azure brightness glows athwart the skies,
And height and depth the new-born glory fills;
Forest and field with songs of love resound;
The air doth shake with many waving wings;
The laughing waters from their courses bound;
Each wind and wave a separate anthem brings:
So fresh and free, so full of joy and life,
The heart whereon the Sun of Life hath shone;
New dawn each morn, new glories ever known,
Strength for each toil, and courage for all strife.
Then, let me only live in serving Thee;
Thy yoke is Love, thy law is Liberty.

Malice drinks one-half of its own poison.—*Seneca.*

"EQUAL WITH GOD—YET MADE HIMSELF OF NO REPUTATION."

For thou didst die for me, O Son of God!
By thee the throbbing flesh of man was worn;
Thy naked feet the thorns of sorrow trod,
And tempests beat thy houseless head forlorn;
Thou that were wont to stand
Alone, on God's right hand,
Before the ages were, the Eternal, eldest born.

Thy birthright in the world was pain and grief,
Thy love's return, ingratitude and hate;
The limbs thou healedst brought thee no relief,
The eyes thou openedst calmly viewed thy fate;
Thou, that wert wont to dwell
In peace, tongue cannot tell,
Nor heart conceive the bliss of thy celestial state.

They dragged thee to the Roman's solemn hall,
Where the proud judge in purple splendor sate;
Thou stoodst a meek and patient criminal,
Thy doom of death from human lips to wait;
Whose throne shall be the world,
In final ruin hurled,
With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude,
When "Crucify him!" yelled the general shout,
No hand to guard thee 'mid those insults rude,
Nor lip to bless in all that frantic rout;
Whose lightest whispered word
The Seraphim had heard,
And adamantine arms from all the heavens broke out.

They bound thy temples with the twisted thorn,
Thy bruised feet went languid on with pain;
The blood, from all thy flesh with scourges torn,
Deepened thy robe of mockery's crimson grain;
Whose native vesture bright
Was the unapproached light,
The sandal of whose foot the rapid hurricane.

They smote thy cheek with many a ruthless palm;
With the cold spear thy shuddering side they pierced,
The draught of bitterest gall was all the balm
They gave, to enhance thy unslaked, burning thirst;
Thou, at whose words of peace
Did pain and anguish cease.
And the long buried dead their bonds of slumber burst.

Low bowed thy head convulsed, and, drooped in death,
Thy voice sent forth a sad and wailing cry;
Slow struggled from thy breast the parting breath,
And every limb was wrung with agony.
That head, whose veilless blaze
Filled angels with amaze,
When at that voice sprang forth the rolling suns on high.

And thou wert laid within the narrow tomb,
Thy clay-cold limbs with shrouding grave-clothes bound;
The sealed stone confirmed thy mortal doom,
Lone watchmen walked thy desert burial ground;
Whom heaven could not contain,
Nor th' immeasurable plain
Of vast Infinity inclose or circle round.

For us, for us, thou didst endure the pain,
And thy meek spirit bowed itself to shame,
To wash our souls from sin's infecting stain—
T' avert the Father's wrathful vengeance flame.
Thou, that couldst nothing win
By saving worlds from sin,
Nor aught of glory add to thy all glorious name.

—*Milman.*

ON THE DEW.

"Soon as the evening comes, this penetrating, invisible moisture embalms each herb, and flower, and fruit that grows. When sultry heats and winds do cause the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads, and makes them glow afresh in verdant smiles of health and beauty. But, how admirable! this beauteous dew, wherever it distilsi ts crystal treasures in nature's verdant lap, is neither heard by the quickest ear, nor seen by the sharpest eye: it makes no noise—it makes no show.

"What a striking figure this of that divine anointing from above, which waters heavenly souls! God says by his prophet Hosea, 'I will be as the dew unto Israel." Oh, heavenly dew! this is the still small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly words and tumults, nor in the fire of fleshly works and passions.

"As the dew falls when all is still, when all is wrapped in sacred silence, so it is in the silence and stillness of all flesh, with its noisy workings, that this sacred unction distils upon the soul, and causes it to grow as the lily, and to cast forth its fragrant odors as the vine of Lebanon.

"Let Christians, then, learn from the foregoing experience that still streams are the deepest. Let them learn more and more to be like Mary at the feet of Jesus, and to be more busy in receiving from him, than to be offering to him the sacrifice of fools. Let us remember 'that God is a Spirit,' and seeketh such to worship him as worship him in spirit and in truth. To him be glory and praise!

"Zion's children, keep yourselves from idols."—*Cornelius Gayley.*

Youth's Department.

THE WONDER.

One day in spring, the youth Solomon was sitting under the palm-trees in the gardens of his father the king, and he looked to the earth in profound meditation. Then came to him Nathan, his tutor, saying: "Why musest thou so earnestly under the palm trees?"

The youth lifted up his head, and answered: "Nathan, I would see a wonder."

The prophet smiled, and answered: "The same wish had I also in the days of my youth."

"And was it fulfilled?" asked the king's son hastily.

"A man of God," continued Nathan, "came to me, having a pomegranate seed in his hand. 'Behold,' said he, 'what will come from this seed.' Then with his finger he made a hole in the earth, planted the seed, and covered it. When he withdrew his hand, the clods parted one from another, and I saw two small leaves coming forth. But scarcely had I beheld them, when they joined together and became a round stem wrapped in bark, and the stem increased before my eyes, and grew higher and thicker.

"Then the man of God said to me: 'Give heed!' And as I looked, I saw seven branches spread forth from the stem like the seven arms of the candlestick on the altar.

"I marvelled; but the man of God motioned me to keep silence and give heed. 'Behold,' said he, 'new creations will begin.'

"Then he took water in the hollow of his hand from the rivulet by the wayside, and sprinkled the branches three times, and lo, now the branches were covered with green leaves, so that a cool shade surrounded us and sweet odors. 'From whence,' cried I, 'come this perfume and this reviving shade?'

"'Dost thou not see,' said the man of God, 'the crimson flower bursting from among the green leaves, and hanging in clusters?'

"I was about to speak, but a gentle breeze moved the leaves, scattering the flowers around us like as when snow descendeth from the clouds. Scarcely had the falling flowers reached the ground, when I saw the ruddy pomegranates hanging between the leaves like the almonds on Aaron's rod.

"Then the man of God left me lost in amazement."

Nathan was silent, and Solomon asked hastily: "Where is he? What is the name of the man of God? Is he yet alive?"

Then Nathan replied: "Son of David, I have spoken to thee of a vision."

When Solomon heard these words he was grieved in his heart, and said: "How canst thou deceive me thus?"

But Nathan replied: "I have not deceived thee, offspring of Jesse. Behold, in the garden of thy father thou mayst see in reality what I told thee. Does not the same happen to the pomegranate trees and all other trees?"

"Yes," said Solomon, "but imperceptibly, and throughout a long time."

Then Nathan answered: "Is it less by divine influence because it cometh to pass in silence and unheeded? It seemeth to me all the more divine. Learn to know Nature and her workings; then wilt thou gladly believe in a higher power, and long no more for a wonder performed by the hand of man."

The kingly youth stood for awhile in thought, and held his peace. Then he turned to the prophet, and said: "I thought upon the wonder whereof the book of the law beareth witness—the budding and blooming almond-staff of Aaron. Behold, it was of such a wonder that I spoke. It was a dry stick, like unto the staves of the other tribes

of Israel; and yet it bloomed and budded in a single night, and bore almonds in the tabernacle.

"Doth it still bloom?" asked Solomon. And Nathan answered and said: "Of a truth, in the priesthood of Aaron and his tribe, and in due season it will bloom and bud yet more beauteously. For is it not an immortal and a heavenly thing, ordained of Jehovah,—a token of his mercy and of his covenant, whereunto the almond-staff bore witness?"

"I understand thy saying, man of God," said the youth blushing. "If the heavenly, the immortal, is to be manifested, then—then the dead almond-branch, though it have neither root nor sap, must bloom as in the days of spring."

"And I too understand thee, Jedidia," answered Nathan; and he smiled kindly on the king's son, and grasped his hand.—*Krummacher's Parables.*

DO-NOTHING YOUNG LADIES.

At a recent sociable gathering, a young lady informed me that she never sewed! What do you suppose was the nature of my reflections on hearing the declaration? I said to myself, either the girl speaks falsely, or she is very lazy. Never sews! Who, then, I queried, made your dresses and cloaks, your skirts and bows? Who repairs the rips in your pretty gaiters, and darns the holes in your stockings? Is it your aged mother or your more industrious sister? Or do you hire all your sewing done? Should this last supposition be the case, may you never marry; and the chances are you never will. Not one young man in a hundred can afford to marry a woman who habitually neglects household duties.

Young man, if it should ever be your fortune to hear a woman declare that she never sews, beware! Shun her as you would chills and fever. Be insane enough to make such a one your wife, and before the honey-moon is over, the horrors of buttonless shirts and hose full of holes will be upon you; your fair lady's sewing will be done by others, while she mopes in idleness or riots in fashionable dissipation. Then you may bid farewell to all your dreams of domestic felicity; they would fade as summer flowers at the touch of frost.

I have heard ladies—educated and intelligent ladies—declare with actual pride their ignorance of the art of cooking. They "could not make a cup of coffee to save their lives;" and as to their making a loaf of good bread, or cooking a simple dinner, that was out of their power. Poor miserable unfortunates!

Doubtless mothers are much to blame for thus neglecting the education of their daughters; but surely there is no sensible girl who could not, by the exercise of a little energy, perfect herself in the most useful branches of domestic knowledge. If a young lady of the present day can thrum the piano, make use of a few French phrases, dance, flirt, and do nothing generally, her education is accomplished—she is considered "finished."—*Home Journal.*

Are not all these difficulties which we pretend to find mere pretexts with which te hide our willingness to return to our allegiance, and to yield to God the obedience which He claims from all His rational subjects?—*Evang. Qu.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 8th instant.

Turkey and Greece.—It was announced on the 7th that the great Powers had granted a delay of eight days for the Greek government to make its final decision in regard to the propositions of the Paris Conference. The King is understood to be in favor of assenting to the protocol. He made an attempt to form a new Ministry, and at one time was reported to have succeeded in filling all the posts with those who would consent to sign the protocol; but a dispatch from Athens, on the 6th, announced that the effort had proved a failure, and that Bulgaris, the former Prime Minister, had been recalled. The French government, it was declared, had good reason to hope that the pacific policy of the King would ultimately prevail, though great agitation existed in Athens, where Bulgaris is said to be very popular.

It was reported last week that the American Minister to Constantinople, under instructions from Secretary Seward, had offered mediation in the dispute between Turkey and Greece, but no confirmation of the report has since appeared.

Great Britain.—It is expected that the Ministry, in the forthcoming budget, will reduce the army and navy estimates £1,000,000 each.

A violent gale, accompanied by torrents of rain, prevailed throughout the country on the 1st. Small streams in many places overflowed, causing much damage to property, and many marine disasters were reported, but no loss of life so far as was known.

A large meeting in favor of granting amnesty to the Fenian prisoners, was held in London on the 4th.

Ireland.—The Anglican bishops in this island have for some time desired to hold a Convocation, like those of Canterbury and York in England, and last year they inquired of the government whether it would be lawful for them to do so, and were answered that it would not. Recently they formally petitioned for the right of convocation, but their petition was rejected, as a formal permission of such an assembly would involve a recognition of the Anglican Church in Ireland as a State establishment, by a Ministry specially pledged to its disestablishment.

Spain.—The Papal Nuncio left Madrid on the 31st ult. to go to Rome, but explanations being made, he was induced to return, and was formally received by the Governor of the city, and escorted to his official residence.

It is expected that the first business of the Constituent Cortes will be to establish a Directory, to govern the country until a permanent ruler shall

be chosen. It is reported that Prince Ferdinand of Saxe Coburg, father of the present King of Portugal, has consented to be a candidate for the throne. The Pope is said to have forbidden prelates elected to the Cortes to take seats in that body.

The Provisional Government have been preparing the draft of a new Constitution which they will recommend to the Cortes for adoption. Official assurance has been given that it will contain a clause prohibiting slavery in all the Spanish possessions; the best mode of freeing the slaves being left to the decision of the Cortes. As it is known that the Liberal Unionists, the Progressists and the Republicans are generally in favor of the abolition of slavery, and that even some of the Absolutists are friendly to such a measure, it is expected that it will be adopted by an overwhelming majority.

License has been given by the authorities for the erection of a synagogue in Madrid.

Espartero has refused to accept a seat in the Cortes, to which he was recently elected.

The Carlists are reported to be actively striving to produce an insurrection. Many political arrests have been recently made, all the prisoners being charged with complicity in Carlist movements.

The ex-Queen, Isabella, has issued a manifesto denouncing the revolution and asserting her right to the throne. She now resides in Paris.

Cuba.—The peace commissioner sent by General Dulce to the insurgents, returned without success. The insurgents demand that sufficient guarantees be given them that General Dulce and the Spanish government will keep the promises made. The cholera is said to be prevailing in the insurrectionary districts, troops on both sides and citizens falling victims. A band of insurgents, whose numbers were unknown, are reported as having appeared near Cienfuegos, in the central part of the island, causing a panic in that region, which induced many families to flee to Havana.

Mexico.—Heavy rains have produced extensive inundations in the State of Sinaloa, entirely destroying some villages and severely damaging others. The loss of life is supposed to have been great, but its amount is not known. Great suffering to the poorer classes must result from the destruction of the new crops.

Domestic.—The report of the rescue of 39 passengers of the lost steamer Hibernia proves incorrect. The vessel, the bark America from Bremen, which had been spoken and understood to have them on board, has arrived at New York, after a most stormy and perilous voyage of 77 days, during which her crew rescued from the bark Cuthbert, from Quebec for Liverpool, 40 persons, 21 of whom had been taken by that vessel from the *ship* Hibernia, also of Quebec, bound for Queenstown; both of these two vessels having been "water-logged" when encountered. Not meeting, as he had hoped, with any eastward-bound vessels to which to transfer the wrecked crews, the captain of the America, fearing a scarcity of provisions, landed them at Fayal, one of the Azores. There is strong reason, therefore, to fear that the still missing passengers of the steamer Hibernia have been lost.

The U. S. Supreme Court, on the 5th instant, ordered a writ of prohibition to be served on Judge Underwood, on the application of the Attorney General of Virginia, mentioned last week, and fixed the 12th instant for the hearing of the cause.

The Texas Constitutional Convention, now in session, has decided, by a vote of 35 to 32, to create the new State of West Texas, comprising that portion of the State west of the Colorado river and south of lat. 32°. San Antonio is made the temporary capital of the new State. In the act admitting Texas into the Union, provision was made for its division at some future time.

A case has been brought before the U. S. Supreme Court, in which the State of Oregon claimed from a County payment of its taxes in coin, while the County offered legal tender notes, claiming that under the legal tender act the State was bound to receive them. The inferior Courts gave judgment for the State, and that judgment has been affirmed by the Supreme Court, which declared the legal tender act not applicable to the case, since a tax is not a debt, which arises in contract, but an obligation on the citizen which the State is authorized to exact in such kind as it may choose. The State and National governments are independent of each other in respect to taxes, each levying according to its own laws. The constitutionality of the legal tender act was not in question in this case.

The Legislature of Georgia has adopted a resolution that a case involving the right of colored men to hold office shall, as soon as it properly can, be brought before the Supreme Court of the State for decision. A resolution to rescind the action of last session expelling colored members, and to reseat them at once, was indefinitely postponed.

Congress.—The Senate amended the clause of the Consular and Diplomatic Appropriation bill which provided for the salaries of judges and arbitrators appointed under the treaty with Great Britain for the suppression of the slave trade, (two of those judges being assigned to points on the African coast,) so as to make those salaries payable only for the time they should reside at their respective posts. The bill was passed, as was also one authorizing the President to employ a military force when necessary to guard alleged criminals delivered up by foreign countries under extradition treaties. This bill was suggested by a recent occurrence in Indiana, when two criminals, who had been given up by the authorities of Canada, were taken from prison and hung by a mob. A concurrent resolution was adopted, that in counting the electoral votes for President and Vice President, on the 10th instant, if the votes of Georgia shall not materially change the result, the President of the Senate should report the numbers with and without those votes. The proposed Constitutional amendment was discussed at much length, the evening session of the 8th, which was devoted to that subject, being continued through the night, and until 11½ A. M. of the 9th. At the regular session of that day, the discussion was resumed: an amendment offered by Wilson of Mass. was adopted, and the amendment was finally passed, by a vote of 40 to 16, in the following form: "No discrimination shall be made in the United States, among the citizens of the United States, in the exercise of the elective franchise, or in the right to hold office in any State, on account of race, color, nativity, property, education or creed." An amendment of the section of the Constitution relating to the choice of Presidential electors, was also adopted.

The House concurred in the Senate's amendments to the bill declaring vacant the offices held by disqualified persons in the lately rebel States, and in those to the bill relating to duties on imported copper; passed the Indian Appropriation bill, and one allowing prize money to officers and men of the fleet which took New Orleans in the rebellion; and concurred in the Senate's resolution relative to counting the electoral votes of Georgia. The Internal Revenue bill from last session was considered in several sittings, and also the Army Appropriation bill, but neither was finally disposed of.

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For Friends' Review.

"CALL IT NOT CONSCIENCE."

Will the Editor of the *Review* for once admit a pretty long passage of poetry? Two important poems, (too little known,) by Joseph John Gurney, lie before me. "*The glory of Christ in the first creation*," and the one from which the following is extracted, "*The glory of Christ in the new creation.*" The lucid statement of what conscience is, the admirable discrimination between this and the divine light with which it is so often confounded, is calculated to induce the reader to exclaim with the gifted writer,—

"SPIRIT OF TRUTH! move onward as the wind—
Break, humble, cleanse and vivify mankind."

M.

Saviour, incarnate, glorified, enthroned,
Whose precious blood for all our race atoned,
Well versed in death, familiar with the grave—
A man to sympathize, and God to save—
Thy prospect spreads interminably bright,
Thy boundless retrospect is filled with light;
Unnumbered, infinite, have sped thy years,
Ere Seraphs sang, or rolled the starry spheres;
Centre in thee, past, present, and to come,
The Father's bosom thy eternal home.
Time saw its fulness, and the Saviour came,
That messenger divine of hidden name,
With whom, of yore, was Jacob's covenant made,
Whom Abraham saw, and trusted, and obeyed;
Living Redeemer of the orphan'd sire,
Who spake to Moses from the bush on fire,
Before whose feet the awe-struck Joshua bowed,
Who led all Israel in the flame and cloud;
Whose praise the seraphs chanted as they flew
When burst his glory on Isaiah's view,
Ambassador at once, and Lord of heaven—
When Mary's child was born, the Son of God was given.
Now is the vast prophetic knot untied,
The ancient vision cleared and verified;
The types and promises to facts apply,
Each figure finds its own reality—
All meet in Jesus, all in him combine,
Ten thousand rays in one grand focus join!

Death to the sinful soul the law demands,
And calls for vengeance at God's holy hands,
But grace prevails and free remission gives,
The Saviour died, the ransomed sinner lives.
No human learning could that problem solve,
Justice and peace around the cross revolve;
Faith winged with prayer draws mercy from above,
And sternest truth amalgamates with love.
In every age by this appointed way,
Some souls, redeemed, have sprung to endless day;
Their faith proportioned to the light bestowed,
Their end was glory, for they lived to God.
But who shall speak the solemn soft repose,
Which on his Saviour's breast the Christian knows?
On Christ the burden of his sins is laid,
On Christ, in reverent trust, his heart is stayed;
Contrite yet firm, the alarm of war recedes,
The Saviour's righteousness alone he pleads;
That plea victorious over Satan's wiles,
His frown he fears not, for Immanuel smiles;
Opened for him is Zion's sacred flood,
His conscience rests—his soul is cleansed with blood;
Let troubles multiply, let pains increase—
His inward treasure is the pearl of peace.

But mark the unbending rule—no peace within,
While man's frail bosom is the sport of sin;
By passion tost, as miry billows roar,
And spread pollution, when they lash the shore.
The deep, deceitful, restless heart of man,
Must yield obedience to the gospel plan,
Renounce its pride, commence a nobler strife,
Rise from the dust, and struggle into life.

Accepted be the boon of light divine
That our redeeming God has given to shine
In every human breast, else wholly dark;
Though often weak, yet pure the vital spark;
Call it not "conscience"—conscience is the eye
That spark illumines, or the soul must die;
The moral truth attracts the mental sight,
The medium that reveals its form is *light*.
And God is *light*—from God the source of day,
Through Him who died and lives, the Truth, the Way,
Changeless from age to age, proceeds the ray,
The same in Britain, India, Athens, Rome,
Man's heart and conscience its appointed home.
Thus Gentiles who no heavenly code possessed
On stony tablet, to the law confest
As read within, though faintly and in part,
And showed its precepts graven on the heart.
Like men once dead, but wakened from the tomb,
Some gifted spirits burst the general gloom,
In calm retreats, by classic reasoners trod,
Gave form to virtue, and discoursed of God.
Yet Grecia's sages but the twilight knew,
No noonday radiance blazed before their view,
Around e'en Plato's brows a vail was hung,
Error with truth distilling from his tongue.
Then hail God's holy page, the gospel hail!
Unfurl the canvass, spread the swelling sail;
Fly forth ye words of truth from shore to shore,
For heaven's own Sun is risen to set no more!

Gems beyond price the folded book conceals,
And only Jesus can unloose its seals.
Lion of Judah, Prince of all the tribes
That worship God, as heaven itself prescribes,
Pour thy bright beams, thy Spirit deign to give,
And teach mankind to understand and live;
Anoint the slumbering eye, the stubborn ear,
Melt the proud heart, inspire the godly fear,
Convince of sin, and then disclose the tide
Of blood and water, from thy pierced side,
That flows forever; cleanse thy church within;
Sprinkle the nations from their guilt and sin.
Thou art the one baptizer; thine the wave
In which alone the leprous soul can lave;
As Naaman erst in Jordan's sacred stream
Seven times immersed, his cure might fitly deem
A new existence, and himself a child,
Now soft and pure—once hardened and defiled.
What though an entrance on the joys of heaven
Through the one sacrifice be freely given
To all believers, none indeed believe
But the regenerate—none but they receive
The guerdon kept by Jesus for his own.
Who bear the cross on earth, in heaven shall wear the crown.

Bless'd Spirit, like the wind that viewless blows,
Whence coming, whither fleeing, no man knows,
Yet armed of heaven to break with giant stroke
The towering cedar and the spreading oak;
Or mildly breathing as a summer breeze,
Felt to refresh, perceptible to please—
Spirit of truth—move onward as the wind,
Break, humble, cleanse, and vivify mankind.

Beneath that sovereign touch, that vital breath,
The soul emerges from the realms of death,
Escapes her prison—flings her chain away,
Claims a new life, and rises into day.
Have ye not marked the verdant pastures gleam
In diamonds dressed beneath the orient beam,
Sparkles on every grassy blade a gem,
On every blossom rests a diadem;
So bright, so lovely, is the child of grace,
In youth, just entered on the Christian race;
Ardent but tender, pliable yet true,
Beaming with love, and fresh with heavenly dew.

What though as years roll on, and shift the scene,
A calmer, cooler mood may supervene,
Yet spreads the root in the deep soil below,
And riper fruits on firmer branches grow;
Well tempered charity, substantial peace,
Wisdom and fortitude, with years increase;
Patience to suffer, meekness to forbear,
With nice discernment of each hidden snare;
The watchful eye; the ever deepening sense
Of man's defect, and God's omnipotence;
The chastened heart, oft prostrate in the dust,
The steadfast walking, the unbending trust,
And hope well settled on the joys above,
The calm reflection of a Saviour's love—
To perfect day, the just man's path shall shine,
Thou Holy Comforter, its light is THINE.

Now breathe the spices, now the zephyr blows,
Spreads the green carpet, God's broad river flows,
Bursts forth the myrtle, shoots the box, the pine,
Scents all the grove the twisted eglantine,
The jasmine pours her stars, with roses crowned
Sweet Sharon smiles where once the desert frowned.
No more impends the death-foreboding gloom,
While sweeps o'er boundless sands the hot simoom,
Nor wounds the thorn, nor scorpion darts her sting
Pregnant with death; but round their odors fling,
Fresh with soft showers, the blossoms of the spring

Hark, matchless melody! the bridegroom's voice
Steals o'er the gale and bids his spouse rejoice;
"Awake, my fair one, winter reigns no more,
The storms are past, the hurricane is o'er,
Rise from thy couch and tread the dewy lawn,
The turtle's note salutes the opening dawn,
All resonant with song, the groves, the bowers,
And lavish nature fills her lap with flowers
To please each sense their early sweets combine,
The fig just ripening, and the fragrant vine;
Ten thousand charms shall bless this hallowed day,
Arise my love—my fair one, come away."

Hail new creation! sovereign work of grace!
In Paradise shall man regain his place—
A fruitful field in ancient Eden's stead
With pure religion, o'er the world shall spread;
Break forth with praise ye mountains, sing ye plains,
Applaud ye waving woods, for Jesus reigns.
Yet death still lingers here; then hail the love,
That won for man a Paradise above!
Around the throne, the purchased myriads stand
Of every kindred, and from every land;
O'er angel forms celestial garments flow
Baptized in blood, yet whiter than the snow;
The church triumphant claims her Saviour's breast,
In perfect victory, is PERFECT REST.

The common duties of life have a strong tendency to chastise the speculations of the brain, and to restrain a man within the bounds of what is practicable. But could we collect all the fancies that float in the minds of such as know something of the Gospel, without turning their knowledge to any practical use, it would form a sad specimen of the aberrations of human intellect. . . . "*If any man will do His will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Knowledge, merely theoretical and separate from experience and actual application, does not stand in very high esteem with business men.—*Evangelical Quarterly.*

Baltimore, 2d mo. 8, 1869.

Samuel Bettle and M. C. Cope:

Dear friends,—The deep interest felt by you and others in the welfare of our North Carolina brethren and the spread of sound religious principles at the South is my apology for a long letter.

I arrived at High Point, First-day, at 2 A. M. The journey, under the new time-table, is six hours longer than when we made it together in the Eleventh month, and very tedious. After breakfasting at the hotel, I drove to Springfield, two miles distant, in time for the First-day school. Notice had been given, and at least four hundred persons, parents and children, were present. After the usual exercises were over, I addressed them for about thirty minutes. After a recess of fifteen minutes, the regular meeting for worship convened, and it was even more crowded. Allen Jay spoke at length with unction and power, and one of their own members followed acceptably in prayer. I dined at Allen Jay's. He and his valuable wife have renovated the old house and lot of thirteen acres, which we bought a year ago for $500, adding a kitchen, porch, well and garden; it is now a model homestead, at a small cost. Dressed off in a new coat of paint, it is a beautiful side finish to the new meeting and school houses, close by,—the background filled in by "Swarthmore," the model farm.

About eighty Friends' families and parts of families are settled around this central point, and as they have nearly all caught the spirit of improvement, the future of this neighborhood looks bright: and I can say the same of other settlements of Friends not far distant, as well as some more remote.

Next morning was spent upon the model farm, where everything was satisfactory. Besides his labor at home, our Superintendent of Agriculture, Wm. A. Sampson, has been aiding seventeen agricultural clubs, with a membership of 500 and an attendance of 1500, of whom 400 subscribe to agricultural papers.

At noon we were on our way to "Company Shops," a station of the State Railroad, where its cars and locomotives are built. No Friends reside here, but we were cordially welcomed and entertained by Daniel Worth, a leading citizen of the place, of good Quaker stock and a warm Christian heart.

In the evening we held by previous appointment a large Educational and Agricultural Meeting. Early next morning two carriage loads of us were on our way to Cane Creek: seventeen miles of bad road. We arrived in time for the regular week-day meeting; about six hundred persons were present. Isham Cox and Allen Jay were both acceptably engaged in testimony. The beautiful grove in which the meeting and school houses are situated was filled with covered wagons and carriages. The special occasion of this large gathering was the public exercises of the school. At two o'clock the company reassembled to hear an address upon the social and economic influence of agriculture, followed by Wm. A. Sampson upon the practical teaching of it. The audience had now increased to eight hundred, and they mostly remained to the evening exercises, which were resumed at 6 o'clock, being recitations for about two hours by the smaller children. The farm houses for miles around were hospitably opened, and all of this vast crowd soon found lodgings for the night, quietly leaving the grove by the light of a full moon.

At 8 o'clock next A. M., Allen Jay and I had a private sitting with the newly-convinced members of this and an adjoining meeting. There were about fifty present, including adults and children. It proved to be an open yet solid season. Many were tendered to tears before a word was spoken. I can best compare it to the sitting we had with our teachers when you were present.

At 10 o'clock the school exercises for the larger pupils were resumed, to the credit of the scholars and their devoted and accomplished teachers, Finley and Allen Tomlinson, closing with an address upon Education and the general work of the Baltimore Association. This school deserves more than a passing notice. Upon the establishment of our system of education four years ago, Cane Creek had no school-house, and the meeting was in a declining condition. The surrounding country is very beautiful, the soil good and the climate healthy. The people are mostly descended from Simon Dixon and —— Allen, two English Friends, who settled there in 1751, and their descendants still occupy the old homesteads, and fill honorable positions in the church and in the community. The school-house is a large, fine structure, capable of seating 200 pupils; the average attendance the past winter was 137. They all attend our First and week-day meetings, and the parents of those who are not Friends generally attend with them. This has been going on quietly for the past three years, but recently a marked religious awakening has been experienced, and quite a number of parents and children have been received into membership. Forty children from remote districts, not members, are boarded in Friends' families, and are among the best pupils. They pay their own tuition and board.

The general brightness and intelligence of the children, and their good moral conduct, are great incentives to labor among them. Much of the success of the schools and the increased religious interest is due, in every

part of the Yearly Meeting, to the faithfulness of the teachers. They are a devoted band of 58, and their interest in their work and in each other has been much stimulated by spending the summer vacations together for the past three years in Joseph Moore's training school at Springfield. What a contrast the Yearly Meeting now presents to what it was when slavery spread its dark cloud over them a few years ago. Every Friends' child is at school,—1300 of them,—thoroughly *disciplined* and taught, and 1700 more, the children of neighbors, receiving the same intellectual and religious training. In the depressed condition of every interest at the South, who can question the result of this work in the future, or doubt its immediate benefit? It is already showing itself in skilled labor and improved agriculture, and I do not hesitate to say that I believe in less than ten years every Friends' settlement in North Carolina and Tennessee will be a green spot upon the earth and a light among the people. It will be a long time, however, before education will be general at the South, from the want of school-houses, suitable teachers and funds. Friends have had four years' start of their neighbors. *So much for peace principles.*

To resume my narrative. We were on our way to "Company Shops" by 2 o'clock, arriving there in time for the religious meeting Allen Jay had previously appointed. The house was entirely filled, and the meeting was held to satisfaction.

I remained over next day and visited the school recently established here and taught by two of our best teachers, Ezra Meader and Sally Henley. No Friends reside here, but we thought it best to meet the liberality and public spirit of Daniel Worth, a leading citizen, who assumes all pecuniary responsibility, as citizens from all parts of the State will be able here to examine our system of instruction. It is indeed a model school, and will do much to popularize education.

I left at 2 o'clock next A. M., and arrived home safely after thirty hours of continuous travelling.

The following table will show the progress of our work in one department:

1865,	12	schools—about	600	pupils.
1866,	25	" "	940	"
1867,	38	" "	2143	"
1868,	40	" "	2586	"
1869,	42	" "	3000	"

Your friend, FRANCIS T. KING.

If we have not so much reverence for our Maker, as that we will follow his directions implicitly without waiting to have our doubts removed, it argues a state of mind utterly disqualified to share in his favor.—*Evangelical Quarterly.*

JOHN ALDERSON.

(Continued from page 387)

Being favored with a sound mind, and deep discerning both of that spirit which serves God, and that which dishonors Him, he was divinely opened to look back into his past life in both these states, and to commemorate the dealings of Providence with him from his youth, when the Almighty called him from a state of darkness to the light of the Gospel of Christ, and at length to be a publisher thereof for the good of souls. Under the influence of that Divine love, which first loved him, he was inclined to leave a few hints, respecting the beginning and progress of truth in his soul, to be communicated to his brethren and sisters; and if it may have a tendency to stir up the pure mind in any to the love of God and to good works, (the natural product thereof), his labors of love will be answered.

First then, he was led to give a short narration of the early part of his life, when he was young in years; at which season, he said, "he was mercifully visited with the day-spring from on high, and in the light of the Lord it was clearly discovered to him, what he should do, and what he should abstain from; but being addicted to youthful follies and vanities, he was unwilling to renounce them, as well as to come up in obedience to the advice and admonitions of his faithful and experienced parents in the truth. By his disobedience, he put out the candle which the Lord had lighted in his soul, and continued for some time to walk in darkness; in which dark and wilderness state, the Almighty, for wise purposes by him unseen, suffered Satan to try and prove him with various temptations; not only with the glory of temporal delights, but with sins exceeding sinful in their nature. He had received a measure of light and grace, but he rebelled against it; and though he was kept from falling into gross pollutions, yet his vain, light, and airy will, and aspiring imagination, was unwilling to submit to the yoke of Christ, to follow Him in humility and self-denial; and as he had, by transgression against the inward law, which is light, forfeited his right to the tree of life, he found no way for a return but by the flaming sword, which in an eminent manner seemed furbished for him, in order to divide the precious from the vile, and which did execute the fierce anger of the Lord upon his transgressing nature, which was strong and unwilling to have sin destroyed both root and branch. For some time the Lord executed His just judgments, so that His terrors made him afraid that His mercy was clear gone from him forever, which brought him to despair of attaining life eternal.

"But when the Almighty (who redeems Zion through judgment) was pleased to say, it was enough, and this dispensation of con-

demnation had humbled his spirit, and bowed his neck to the yoke of Christ, by the powerful operation of His Spirit, he became as clay in the hands of the potter; and though the ministration of condemnation had been glorious, yet as he became obedient, the ministration of justification became more glorious, as he could now sing of judgment and mercy. And as he kept faithful to the discoveries of the light, which now shone brighter to the perfect day, he was preserved therein from turning again to folly; knowing, by purchased experience, that all who are saved from sin, and persevere in a life of righteousness, must walk steadily in the light of the Lord."

When he was in the employment of a shepherd, being alone, he was, by the Love of God, so powerfully attracted to love Him again, and all mankind, that under the sacred influence and holy anointing thereof, he found the Gospel of Salvation flowed universally towards them, and the word of life sprang and flowed in his soul, as if he had been preaching to many people. Thus was the word nigh in his heart, and the time was approaching that it was to be in his mouth, to call people to come and see how good God is. But being apprehensive he was not yet sufficiently baptized for so sacred a calling, he reasoned with flesh and blood, and declined to give up his name to engage under the captain of our salvation, to encounter sin in others; upon which he mentioned his distress and fears to his experienced and aged parent, who answered him, that if he thus reasoned, he might never come up in that duty. Which, no doubt, she had a full and confirmed sense, was required of him by the Almighty.

And now our dear friend having undergone many and deep probations, the great baptizer and qualifier for the work of the ministry was pleased to give him a dispensation of the Gospel to preach, that he might show unto men the way of life and salvation. And he intimated, "that in the course of his ministry, he labored to the best of his knowledge, to discharge his duty faithfully; and when sometimes he missed his way, it was through weakness and not wilfulness." And let it be observed by young ministers, that he said, "He many times stood open to the advice of his brethren in the truth; saying, with the royal preacher, let the righteous reprove me, and it shall be a kindness."

Thus as he kept near to truth, and was preserved in his love to the Almighty, with a single eye to His honor and the prosperity of truth, he was called into more extensive service, to visit the churches in several counties; in which service he received the reward of peace.

He also dropped a brotherly caution to young ministers in a single state, who may apprehend a concern to move from their respective meetings, to visit the brethren, &c. "That they carefully conduct themselves, in a manner becoming the Gospel they have to preach; that they may adorn it in all things; and watch daily and deeply at wisdom's gate, that they may avoid every snare that may be laid for their feet by the grand adversary, who endeavors by all means to mar the work of truth, more especially in those who, by Divine aid, are engaged to pull down his strongholds of sin in others." He advised, "That they should avoid so much as thinking, while in their service, on a change of condition; or letting their minds or eye out after any object they might think a suitable companion in a marriage state; and if anything of that import should be suggested by others, to keep clear and shut out every proposition of this sort, lest it should prove a hurt to themselves and to their service." Also, "that such young ministers as incline to marry, may be careful to marry in the Lord, and to make choice of a companion likely to be an helpmeet in the advancement of His honor and the prosperity of truth;—and not to let any temporal view, either of riches, or of outward accomplishments, be the motive of joining to one void of virtue and true religion; for these unwarrantable pursuits have done much hurt in our Society, and have laid a foundation for great sorrow, both to themselves and their posterity; it being hard for persons of great wealth and reputation in the world to submit to the low and humble appearance, precepts and doctrines of Christ in the heart."

He likewise observed how he was conducted in this important affair of marriage. "As I was favored," said he, "to keep a single eye to the honor of truth, Providence was pleased to point out a suitable bosom-friend, a virtuous, religious young woman; industrious, though not possessed of much earthly riches, but who had a share of those riches which wax not old; and was intrusted, by our great Lord and Master, with a talent of grace, which has been improved to His honor. In every circumstance which called me to my duty as a minister, she has not been a hindrance, but a promoter of the work, which has reflected honor to the cause I am engaged in, and hath been a blessing to me; and my earnest desire is, that she may be favored as an Elder in the truth; so will she be a blessing to the Church, as well as a good example to our tender babes. Her pious instruction and endeavors will be, I trust, to nurture them in the plain way of truth, and not only not to indulge, but restrain them, where any inclination appears which may bring dishonor to the high and holy profession we make.

And if my children should be continued in this dangerous world, in the tenderness of an endeared parent, if I should be removed from time to eternity in this present weakness, I would, recommending them to the blessing of the everlasting hills, leave them this solemn injunction; to be in subjection to their tender mother, as one experienced in the truth; and also to be careful not to reject the tender emotions and early visitations of kind Providence, who sometimes is pleased to manifest himself in mere childhood; and as they take heed to this reprover and director, the Spirit of Truth in themselves, and to the counsel and admonitions of an affectionate parent, I have no doubt but my wife, as well as tender offspring, will be blessed with the dew of heaven, and a sufficiency of temporal accomodations suitable to a pilgrim state, in which we are while here. And though I leave them but a small worldly inheritance, I leave them my example of industry, which, through mercy, has preserved me above want. I also recommend to them, to endeavor to be contented in a low and mean way, remembering our great pattern, who, though he was Lord of heaven and the whole earth, denied himself of earthly accommodations to that degree, that he had not whereon to lay His head."

(To be concluded.)

THEY GO ON AND SHINE.

The following passages are from letters written by a precious disciple, the first before, and the second after, her coming to the feet of her Saviour. The contrast displayed in them, between the anxious longing of the first, and the joy and peace in the early glow of her Lord's favor, as shown in the second letter, is full of interest.

Her name has recently appeared in our obituary record. She deepened in Christian experience as she drew nearer to the desired haven, and in her was realized the declaration concerning the just: (*Prov.* iv. 18.) "They go on and shine until the day is perfected." It is animating to peruse these utterances of a pure young spirit who had become enamored of Christ, and realized Him to be the chief among ten thousand and altogether lovely. These breathings are not offered for theological dissection. It was most sweet to see her, in her peaceful decline, dwelling and walking in the light until she became "light in the Lord."

9th mo. 1858. . . . To speak of *myself*, I do not know what is ever to become of me. When I look back and remember the dawn of my fifteenth birthday, how very bright it was, and as I watched the sun rise in the East, how full my soul was of hopes and aspirations; how determined I felt then, on the very threshold of youth to take a stand for the right, to live from that time for duty and not for pleasure: yes, when I look back, I am almost disheartened, for in the four years that have passed since then, I have nothing to look upon but resolutions forgotten, intentions unfulfilled, and at best but a weak groping after light that came not. But in this time, when the grace of God seems so bountifully poured out upon our land, I dare to hope that He will extend His mercy unto me, and take my heart, for I am utterly unable even to give it to Him. . . .

6th mo. 11*th*, 1859. . . . Dost thou know, dear, to day is my birthday, and in coming to the close of this, my twentieth year, I have been thinking that I have wronged thee, and, therefore, come now to ask pardon, and to do all I can to make up for it. I have often heard thee say that when intimate friends are separated, their letters are supposed to put each in possession of all the principal interests, changes and events in the life of the other, and it is because I have left thee ignorant so long of the greatest change and most important event of my life, that I feel condemned. Dost thou remember, last 9th mo., getting a letter from me, in which I told thee I was feeling great dissatisfaction with my past life, and that I did not know what I should do to make it better, and finished by hoping that in a time when God seemed in an especial manner to be pouring out His spirit upon our land, He would look down in mercy upon *me*. And indeed He has been most merciful in bringing me in by the only true door to the sheep-fold, even Jesus Christ our Lord. The fact was that I had always been, and was then, striving to walk in the narrow way before going in at the straight gate. I sadly mixed the Law and the Gospel; I thought we had at least to *prove* our earnest desire to become the children of God before we could be accepted as such; and as I did not see in myself this earnest striving, I did not think I could be accepted. I did not see, as W. M. beautifully expresses it, that it is the Law that says, "This do, and thou shalt live," and the Gospel that says, "Live, and *then* thou shalt do." It is so glorious to think that He first makes us His children, and then gives us the will and the strength to serve Him; to think that He accepts us freely, just as sinners; that He will wash us clean in His blood, and that He will be made unto us "wisdom and righteousness, sanctification and redemption, if we will only give up the idea of saving ourselves, and honor God by believing what He says, and be willing to receive as such the *gift* of God, which is eternal life." This certainly would not be man's way of saving sinners; but I am convinced that it is God's way. Even as short a time ago as the first of last 1st mo. I was in darkness as

to the truths of the Bible. I had silenced all my feelings of dissatisfaction by making up my mind to be more earnest in prayer and good works, and trust more to the guidance of the Holy Spirit to lead me into the paths of righteousness. About this time I went to spend the night with ——, and while there, she preached the simple Gospel of Christ to me, and I came home the next day with a list in my pocket of the texts in the Bible answering the question, "What shall I do to be saved?" and a doubt in my heart whether my answer was the true one; (which was, "Work the works of righteousness by the aid of the Holy Spirit," which aid thou never couldst have had if Christ had not died; therefore Christ is the Saviour, inasmuch as without His aid thou never couldst work them, and therefore enter Heaven.) I took the Bible and looked for the texts; I went as far as the third chapter of St. John, 14th, 15th and 16th verses, and I stopped. I thought of the scene in the wilderness, when the brazen serpent was raised in the camp of the Israelites, and God declared, by the mouth of His servant, that notwithstanding the people were receiving the just reward for their wickedness, if they would but look at the serpent which He had set up they should be healed. The act of looking, I knew, was simply an act of *faith*, for if they had not believed that He could do what He said He would, they would not have looked; for how utterly unreasonable it must have seemed to them to be told that just casting their eyes upon one object more than another would heal their deadly wounds. And yet we know that as many as looked, lived; and the Scriptures say, "Even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." I had found the answer to the question, "Believe on the Lord Jesus Christ," and the way to believe, even as the Israelites believed God, when they looked at the serpent; and I thought, cannot I now take God at His word, and believe that Christ died for me, and that therefore I shall not perish, but have everlasting life, as He says so? The words, "I believe, Lord, help thou mine unbelief," sprang from my heart.

Could any human being really believe that Christ died for him, Himself bore the penalty for his sins, and therefore he should be saved, without experiencing a love and gratitude towards that Saviour spring up in his heart, which would give a far stronger and deeper motive for working in His service than any other? . . . Oh! the peace of thus resting like a little child upon such a glorious Saviour; to know that He will be our sanctification, as well as our redemption; will not only take us into His service, but make us fit for that service; will not only give us work to do, but strength to do it! How beautifully He has shown us the relative position of the Christian and Himself, in the parable of the vine and the branches. How utterly impossible it would be for a branch to bring forth fruit of itself, is evident to all; and it is just as unreasonable to expect a man to bring forth works which would be acceptable in the sight of God, until he is joined by faith to Christ, who is the only true vine, and can alone give the power. It is such a very common thing for persons to impress the necessity of a holy life, and a greater willingness to walk in the narrow way, upon young people who are not yet within the fold, instead of pointing them to Christ, "the Way, the Truth, and the Life." I have received a great deal of advice which would do for a Christian, but little that was calculated to make me think whether I was one or not. Do not hesitate, darling, to sit down and write all thou hast in thy heart to say to me; do let me know how thou feels and thinks. I do love thee so much, I long for thy sympathy and encouragement. But if it be that I have startled thee,—if thou art an unbeliever in what some people call sudden conversions, or if thou art yet inclined to think that "we are justified equally by works and by faith," as somebody says, and therefore we must not rejoice in the light of a Redeemer's love until we have both—under any circumstances, do not, pray do not let my frankness make thee feel reserved; and do not, darling, expect to find me entirely changed in outward action, as thou must remember I am only a "babe in Christ," and all unused to the ways of godliness. I should indeed despair of ever living a life acceptable in the sight of God, but that I trust that Christ will subdue this heart entirely unto Himself, for He is able to do all things. Oh! it is true that the weakest believer could say, if he would, with the Apostle, "I can do all things through Christ which strengtheneth me." And oh, may the habitual attitude of our souls be, to lie at the foot of the cross, utterly helpless in ourselves, but trusting in Him for everything. May we always continue in the spirit of the little hymn that says,

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all and in all."

The cypress of Somna, in Lombardy, Italy, is the oldest tree on record. It was known to be in existence at the time of Julius Cæsar, forty-two years before Christ, and is therefore 1901 years old. It is 106 feet in height and 20 feet in circumference at one foot from the ground. Napoleon, when laying down his plan for the great road over the Simplon, diverged from a straight line to avoid injuring

this tree. Superior antiquity is claimed for the immense tree in Calaveras Co., California. This is supposed, from the number of concentric circles in the trunk, to be 2565 years old.—*Tribune.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 20, 1869.

JOHN ALDERSON.—This Friend, whose memoir is in course of publication in the *Review*, was an instructive example of careful adherence, in the exercise of his gift as a gospel minister, to the leadings of his Guide. Avoiding all disquisitions which were the promptings merely of his own reason, he experienced the only Qualifier to be mouth and wisdom. At times when he was enlarged in public assemblies, he was regarded by strangers as a man of erudition; yet he was uneducated save in the school of Christ, as his language in social intercourse amply evinced. This is adverted to simply to illustrate the important truth that a qualification to preach Christ in the Spirit's demonstration and with converting power, is not conferred by Colleges or attained through human learning, but is of necessity a Divine gift, and requires, in every exercise thereof, a renewed qualification and motion from Him who is the Source,—"that," as the Apostle said, "the excellency of the power may be of God and not of us." He was the son of Alice Alderson, who visited America in the course of her ministry, in which she labored sixty years. She also, though she had little of human learning, was deep and weighty in her preaching, and rich and copious in expression, her labors of love tending greatly to the edification of the Church.

FRIENDS' QUARTERLY EXAMINER, No. 9.—This appears to be a valuable and interesting number, and will shortly be on sale by Henry Russell, in this building. Its contents are:

The Past Year—Editor. *Suggestions on Public Worship*—C. Jane W. *On the Atonement*—Robert Charleton. *North Carolina Before and After the War*, (with a map,)—Joseph Crossfield. *Greenwall's "Life of Lacordaire"*—Jane Budge. *Lines on Worship*—J. C. *Fryth, the Bible Student*—H. S. Newman. *Ackworth Scripture Readings*—John Newby. *Lost and Found*—J. C. *St. Patrick*—W. H. Brown, B. A. *Sermons as they are and were*—Wm. Ball. *The Second Advent of Jesus Christ*—Edward F. Sewall. *Notes on Algeria*—Chas. Fox. *Recent Works on the Psalms*—Joshua W. Robson. *Rest*—Jane ——. *Fireside Meditations, No. 1*—R. Westlake. *The Late Revolution in Spain: Its Religious Aspect*—By an Eye Witness. *Reviews of Books*—Editor.

The first paper, by the Editor, gives an interesting retrospective glance over the past year; and in referring to John Bright and to his anomalous position as a Friend in the Cabinet Ministry, does ample justice to his high-minded conscientiousness, handsomely recognizing the *directness* of his accountability to God, and his right to ascertain and to pursue the course of individual duty.

"It will be for him to solve the problem how far the two offices of servant of the Crown and *tribune of the people* can thrive in one corporeal frame, or be consolidated within one ardent and independent mind. Meanwhile, we rest content with the open sincerity of his concluding words: "If I find the two offices inconsistent and discordant, I hope at least I shall be able to discover which of them it is right for me to surrender." With the pledges which John Bright has given us in the past, and with this dignified promise for the future, we trust that all will heartily accord to him that charity in thought and leniency in judging which is due from his fellow professors as well as his constituents towards one who has been thus urged into the Cabinet by the public voice of the nation, and also, as we learn, with the "cordial and gracious acquiescence of her Majesty the Queen."

It is a common but not perhaps unnatural error to expect exceptional and extraordinary characters to be

"Moved by the Spirit in grooves of rule,"

and the impulsive Apostle was by no means singular in turning aside from what was especially pertinent to himself, to inquire, "and what shall this man do?" There is instruction for us all in the answer, "What is that to thee? Follow thou Me?" Daniel, and Wm. Penn, were exceptional characters, in reference each to his own beloved Church: yet each was faithful to the law of his God, and a means of signal blessing to his people. Through the dangerous ordeal of political eminence and regal favor the first was a steadfast and true Israelite, the other a firm Friend and faithful testimony bearer, and each was careful regularly, *three times in the day*, in the full sight of all, openly to worship God. It is comparatively easy to have a fair and charitable consideration for our fellows, but this is not less due to those who, in the course

of Providence, are made to tread paths which we could not reach or walk in did we desire it.

The literary tone of the Quarterly is well sustained. Most of its articles are too long to copy without disadvantageous subdivision. "*Recent Works on the Psalms*" is an interesting paper. The same may be said of "*Fryth, the Bible Student*," "*The Late Revolution in Spain*," "*On the Atonement*," and other Essays.

MOVEMENTS OF OUR TRAVELLERS.—The London *Friend*, just received, gives satisfactory accounts of the dear Friends from America now in Great Britain. Amos and Edith Griffith have been acceptably laboring at and near Stafford; Eli Jones diligently pursuing his mission in England, and Sibyl Jones in Ireland. Sarah F. Smiley and Grace Dickinson have attended various meetings for discipline and for worship in London, Kingston, Croydon, &c., visited the families of Plaistow Meeting, and the inmates of the Elizabeth Fry refuge, the poor at Westminster and Peel, the attenders of the Bedford Sewing Class, &c. They were expected soon to pass over to Ireland. Extended notices of Louis Street and his associates in Madagascar have been unavoidably crowded out.

The latest accounts of *Joseph James Neave* represent him as performing, in Australia, a toilsome foot-journey of several days' duration, to visit the inhabitants at Claremont, the copper mines, &c., enduring great fatigue and often "camping out" alone at night, in the bush. Our London contemporary represents his religious services as "well appreciated"—and he was mercifully enabled to accomplish the journey in safety.

THE BIBLE IN SPAIN.—The Spanish law being still in force which prohibits the importation of Bibles, unless by specific authority from the government, the *British and Foreign Bible Society* made arrangements for printing it at Madrid. This must necessarily be accompanied with some delay. Meanwhile the American Minister at Madrid, *John P. Hale*, obtained from the Provisional Government a grant of "full permission to import Bibles from the United States at one-half the usual custom-house duties." The Managers of the *American Bible Society* have granted for this use 2,500 volumes. *The Bible Society Record* says, "Every day and every hour is precious, and no opportunity that presents itself should be lost. The demand is now great. One writer expresses a belief that a hundred thousand copies might be circulated in ninety days."

MINISTERS DECEASED.—By English advices of the 23d ult. we are informed of the decease of three much valued ministers of Christ:—LUCY FOWLER, of Tottenham, widow of the late Thos. Fowler, at Cannes in France, on the 20th ult., in her 66th year: MARY TANNER, of Sidcot, widow of Thos. Arthur Tanner, and mother of our late Friend Wm. Tanner, died on the 15th ult., in her 77th year; a minister nearly 38 years. Her last audible words were, "Let us seek to commend each other to the Good Shepherd, for time and for eternity." And on the 20th, JAMES BACKHOUSE, of York, in his 75th year, whose faithful and abundant labors in the gospel for many years, in distant continents and "isles afar off," long since became historic. Our correspondent says: "His work was done—and his reward through grace we cannot doubt is sure. A stainless and devoted life thus peacefully closed, is more than all the wealth and glory this world has to bestow. His sun has set in brightness, without a shadow of a cloud."

UNITARIANISM AND QUAKERISM.—The *N. Y. Observer* speaks of one whom it styles a "Quaker woman Preacher" as preaching at "the Unitarian Church at Washington," and as making use of language which said paper denounces as "*horrid*." Does not the *Observer* know that two distinct bodies, very dissimilar in faith, lay claim to the title of Friends, (alias Quakers?) and does not fairness require that in such a denunciation as the one referred to, the Journalist should designate the sect? When the schism which resulted in the existence of two distinct societies took place, the members of the religious organization which the *Observer* represents understood and admitted that the body who are called "Orthodox" were properly the old Society of Friends. Is it generous to make us appear to be identified with doctrines which are as offensive to us as they can be to the *Observer?*

DIED.

POPE.—At Manchester, Maine, on the 23d of Eighth month last, Elijah Pope, in the 82d year of his age; a member and for many years an elder of Litchfield Monthly Meeting. This dear Friend was very faithful in the maintenance of all our Christian testimonies from early life, and during a long and painful illness he gave frequent evidence of his entire resignation to the Divine Will.

HAVERFORD COLLEGE.

The Summer Term will begin on Fourth-day, 24th of Second month. New students must present themselves on the morning of the preceding day for examination by the Faculty.

Applications for the admission of students should be made at the office, No. 109 N. Tenth St., Philadelphia. They must *in all cases* be accompanied by certificates of character and the studies pursued, to be signed by the last teacher. Copies of the circular with all needful information may be obtained at the office, or at the College, West Haverford, Delaware Co., Pa., or on application to Thomas P. Cope, No. 1 Walnut St., or Jas. Whitall, No. 410 Race St., Philada.

TEACHERS' ASSOCIATION.

A Stated Meeting will be held in the Lecture room of the Boys' Select School building, 820 Cherry St., on Fourth-day, the 24th inst., at 7½ P.M. Teachers and Friends interested are invited.

N. G. Macomber.

Correspondence.

London, 1st mo. 19, 1869.

My dear friend,—I send the enclosed from letters written by Christian friends in the East, which I trust will interest the readers of Friends' Review, and at the same time impart desirable information in relation to the progress of the work going forward in that land.

That from W. Mackintosh will speak for itself. Of the writer I may say, though a native, I believe, of this country, he has spent several years in the East and "is able to preach in Arabic," and is therefore a competent witness in the case. I would that the testimony he bears that "above *all external* things, the great lack among all classes of men" "is the effectual teaching and powerful working of the Holy Spirit," might be solemnly considered by all who desire the advancement of the Redeemer's Kingdom.

I trust some reader of the *Review* will take pleasure in sending a copy of Reports of Institutions for the Blind in America to Mentor Mott, Beyroût, Syria.

Very vividly do I recur to the opening scene of the school to which this letter refers, when it was my privilege to look upon the *group that saw not*, as they listened to the reading of the Holy Scriptures and to the fitting words expressed by Marlem Georgius. And I almost fancy I now see the slender form of a Moslem girl, who, as if eyes were really in her fingers' ends, read the "raised type," and as she read her very soul seemed struggling to see the word that was to express the rising thought. May we not hope that she and "Ghandoor" and "Ibrahim," and others of the class, may become glad and even joyful in the Lord as they proceed with the sweet story about Jesus? Ah! then what *light within*, though all be dark *without*.

Perhaps I ought to say that Augusta Mentor Mott is a sister of Elizabeth Maria Thompson, and is associated with her in the work in which she so successfully engaged.

My dear Sibyl Jones is still in Ireland, but anticipates joining me here in the course of the present week. Our American Friends Amos and Edith Griffith, Sarah F. Smiley and Grace Dickinson, at last accounts were well, and progressing finely with the work before them.

Thy loving and sincere friend,

Eli Jones.

Letter from E. M. Thompson to E. Jones.

St. Paul's School, Damascus, Syria, *New Year's Eve*, 1868.

My dear friend,—Your welcome letter of Dec. 7th reached me at this place—so full of deep interest to the Christian heart. Your sympathy and aid are very cheering, and to us the more so from our personal friendship in this land.

It is very rare that we are permitted to see so much of any dear pilgrim Friends as we were privileged to do of you and dear Mrs. Jones, Mr. Fox and Miss Miller. Your visit has made an impression never to be effaced.

We are now in our new school-house, and yesterday had our Christmas Examination. It was a very satisfactory one, and as we were anxious that the parents should judge for themselves of their children's progress, I did not invite strangers. It is marvellous to see what life and intelligence has already been diffused among the young girls. It will not stop here, but soon tell upon the other sex. We have more than two-thirds *Jewish* girls, and many of these are losing their prejudices very fast, while, on the other hand, Christians are much more friendly toward them. I now employ a third Christian woman to go to some ladies, chiefly Mahomedans, to teach them reading. This is a very important work, and is appreciated by the poor secluded ones. How your loved Sibyl would rejoice in setting Jesus before them as the Saviour of all men.

The school at Zachleh is also progressing well. I paid a visit to Miss Wilson (the teacher there) last week, and on Christmas day we had a large assembly present, when the school was specially dedicated to the Lord and Saviour.

You will rejoice to hear that the image

painter will no longer paint images, but occupies himself as a carpenter. . . . .

And now, dear friend, let me thank you for your second remittance—viz., £26 12*s.* 6*d.*, —paid through the Ottoman Bank in the name of Stafford Allen. . . . .

We were much gratified by your mention of the different agencies at work in this land, and your very kind remembrance of our work, or rather of the Lord's work in our trust. Do please say to your American Friends how highly their aid and sympathy and prayers are appreciated by me and dear Mr. and Mrs. Mott.

Ever yours, sincerely,

ELIZABETH MARIA THOMPSON.

Extracts from letters received from Syria by Eli Jones.

BEYROOT, Dec. 22d, 1868.

Most truly are we obliged to you for your continued kind and substantial interest in the Lord's work here.

The £26 12*s.* 6*d.* shall be appropriated as directed for the Moslems.

We are getting on with the building, and hope that it may be completed about the middle of January. We assemble some of the women daily, and have taken two of them into the house; one of them is making great progress in needlework, and gives us *much* hope. Indeed, dear friends, though, as you well know, the work has its drawbacks, still it is mercifully progressing. Our young pupil-teachers give us much encouragement. Two are now at *Ain-Zahaltah*, under the care of a Matron. Here they are carrying on the school, and have also a women's school some days of the week. Alice, the head Teacher, is decidedly converted to the Lord, and takes a warm and lively interest in the spiritual state of her charge, as well as in their moral and intellectual training.

At *Zahleh*, on Mount Lebanon, Miss Wilson, aided by two of our pupil-teachers, is going on steadily and perseveringly. You may remember that it is the hotbed of *Jesuitism*, and as soon as Mrs. Thompson opened the school there, the Bishop came with one hundred Priests, and anathematized the school and all who attended it. This induced nearly all the Roman Catholics to leave it, but the number of Greek Christians has not been diminished. The Sabbath meetings for instruction and edification are very well attended; sometimes as many as one hundred present.

In a recent letter Miss Wilson says she has been much encouraged by the visit of a Greek Catholic Priest, who was anxious to purchase *a Bible* with *marginal references*, and gladly taking a Testament till she should be able to get the Bible.

The *Blind School* at Beyroot is bearing fruit. It was, as you know, begun in weakness, and is still only carried on in a small way; nevertheless the grounding is solid.

The young man, a Druze, whom you may probably remember, has made *much* progress, not merely in reading the portions of Scripture now ready in the raised character, but in learning portions of the Scriptures and Hymns by heart; not only in his native Arabic, but also in English. The light of the Gospel is mercifully entering his heart, and his perception of divine things is growing clearer and more practical. He is decidedly no longer a Druze at heart, and I trust he may soon be a truly converted man. His interest in the Gospel truths is evidenced by his having brought his *brother* to hear the Gospel taught and preached on the Lord's Day. He is very desirous that his brother should learn to read; indeed, altogether his conduct is very satisfactory.

Your visit, dear friend, is cherished with much true and loving interest here, and truly glad should we be, if at, some future day, you may again refresh our hearts and spirits by coming among us. Not only here, at Beyroot, but at Damascus also, you and dear Mrs. Jones are lovingly remembered. Dear Mentor sends his love. He thanks you much for the interesting paper [Friends' Review.] We now look out for it with much interest, it is so ably and truthfully written. Again, dear friends, accept our kindest Christian love and regards, and distribute to the dear friends in Bishopsgate St.

Ever yours most sincerely,

AUGUSTA MENTOR MOTT.

BEIROUT, SYRIA, 22d Dec., 1868.

My dear Mr. Jones.—Mr. Mott has requested me to give you my impressions of the work done in the Blind School in Beirout, knowing that as you were present at its opening about a year ago, you will be interested to hear of its progress. At present there are about eighteen persons of various ages who come regularly to the school, and the progress most of them have made is most interesting and encouraging to those seeking their welfare. One case I must mention particularly. You may perhaps remember a blind young man, a Druse, named Ghandoor, who was present at the opening when you were here. At that time he knew nothing of reading in any form, nor did he know anything of the contents of the Holy Scriptures, nor of the great Saviour whom they reveal; but now he can read the New Testament for the blind with ease, and indeed repeat a great portion of it from memory, as well as answer most satisfactorily most questions that may be put to him on the meaning of what he reads. He has also learnt to repeat about forty hymns in Arabic and a few in English. But above

this he seems also to exhibit the spirit of the Gospel, which leads us to hope that the progress he has made in learning is not merely an outward, formal thing, but that his heart is under the power of the blessed Spirit of God, and that as one fruit of the teaching and training he has received in the Blind School, his heart has been inclined towards eternal things. He bears his affliction cheerfully, indeed so much so that one almost forgets that he is blind, except when his eyes and movements make it manifest. He is quick and intelligent, and I should think bye-and-bye may be a good instructor for others. I trust also that while he is receiving outward instruction from men, he may give yet more evident proof of his being taught of the Holy Spirit of God, to know the Saviour and follow Him in truth.

There is also a little boy, Ibrahim, among the blind, who seems truly to love Jesus, and manifestly exhibits His meek and gentle spirit. Several others are also most interesting, and seem to have their minds open to receive the teaching of God's truth, which gives ground to believe that the school for the blind will be as a nursery of souls for the Heavenly Kingdom, where there shall be no blind eyes, but all shall see the Redeemer and King in His beauty. It is therefore a great pleasure to commend this school to the prayerful thought of all God's people who may hear of it, that their sympathy and help may be enlisted on its behalf.

Mr. Mott has also opened a school for the blind in Damascus, and another in Beirout for the maimed, the latter being as yet in its infancy, but surely a work in accordance with the blessed Saviour's teaching, since He has said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

Various difficulties are met with in the work; one of which is, to know what to do with those who formerly had no means of livelihood but begging. Some of the blind have begun to work with their hands, so as to be able to earn a little for their own support, but many on the streets who object to come to the school, make excuse that they cannot give up begging.

If you would have the kindness to send one or two Reports of Institutions for the Blind in America, Mr. Mott might get some useful hints from them.

But above all external things, the great lack among all classes of men in this land is the effectual teaching and powerful working of the Holy Spirit, who alone can regenerate the soul of sinful man, and make him fit to have fellowship with God in this present life by faith in Jesus Christ, and prepare him for His eternal presence in the world to come. Help in prayer for this one blessing above all others. Ghandoor, the blind Druse, has been sitting beside me while I have been writing this letter, and has a lively recollection of you and your partner and companions, and desires to be remembered to you. The Lord bless you all and keep you.

I remain yours faithfully,

W. MACKINTOSH.

ASSAULTS UPON TRUTH.

(Concluded from page 389.)

I will not presume in addressing readers of Hitchcock, of Sewall, of Dr. Chalmers, and of Hugh Miller, to make more than a passing allusion to the antagonism which men have sought to establish between the sciences and the Bible, *i. e.* Christ,—for Christ belongs scarcely less to the Old Testament than to the New. Such objections *will* be explained in the future as they *have been* in the past. But to them *all* there is one satisfactory answer, whether they be geological, astronomical, or connected with the "antiquity of man," viz.: "*The Bible was not meant to teach us science*;" the relations of God with man are its sole object. "It is," says Thomas Hodgkin, "to state the truth as simply as possible, *God's message to man*. . . Will you reject the message, and say that it comes not from God, because the message-bearers were men ignorant of modern science?"* And do *we* know all things? Suppose the Bible *did* agree with the science of the nineteenth century, and so satisfied *us*, it would have been rejected by the Jews and wise men of other ages as stating things utopian and incredible; and, in accordance with the same unjust criterion, the accumulated knowledge of the twentieth century would decline to respect its authority. This is all wrong.

"The question is not, 'In what sense dost thou interpret the Mosaic record of the creation?' but rather, 'Dost thou believe in Jesus and the Resurrection?' and then, 'Hast thou received the Holy Ghost?' . . . And if sometimes in the silence of the study the scientific difficulties should come back upon thee in exaggerated proportions,

> 'Wait, nor against the half-learned lesson fret;
> Nor chide at old belief as though it erred,
> Because thou canst not reconcile as yet
> The Worker and His Word.'"

We now turn to examine a movement of very different nature, but no less strange, in that it proceeds from within the organized

* Hodgkin.—Op. cit.

Church, and with the expressed purpose of imparting renewed life to the Body, presents a plan utterly destructive of its health. Again we must insist upon a separation of doctrines from the men who advocate them. Many good persons have espoused this cause who have not perhaps clearly seen its nature, and have listened only to its promises;—men from whom, as his chief opponent said of Newman, we could learn many things of principle, as we would gladly approach them in practice. Tractarianism,—Puseyism,—Ritualism. Upon the extent of this we will not dwell, except to say that more than two thousand of the Anglican clergy are its devoted advocates, and that its proselytes in our own land are rapidly increasing. Neither will we be beguiled into either description or derision of the confusing and elaborate details of its "*performed*" worship,—the genuflexions, the candles, the incense, the altar, the images, the choir and the chanting,—by which men are (to use the words of a writer in the Friends' Examiner) "exhausting the resources of decorative art and ecclesiastical millinery in their efforts at sacerdotal effect." At a recent congress in the city of York, more than two thousand vestments were exhibited, and a long discourse delivered to prove that the cloak left by "St. Paul at Troas was a chasuble." Let us see rather *what that is* and *whence it came*, of which this is all merely the dress. The best analysis of it with which I am acquainted may be found in the introduction to Dr. Arnold's "Christian Life, its Course, Hindrances, and Helps." With characteristic acumen and earnestness he there reveals its true nature. Referring generally to tendencies of oscillation in human history, he comes to the more immediate cause in the unjust prejudice of Dr. Newman and his friends against the tendencies of the last century. Regarding these as wholly evil, they extended the same feeling to the entire period of which it is the close, commencing really with the time of the Reformation, and so naturally regarded with excessive favor the *preceding* period. "They were drawn towards the enemy of their enemy, and fancied it must be in all points their enemy's opposite." Now it is undoubtedly a true and glorious fact that the age they so hated had been distinguished by extreme veneration for the Scriptures. They therefore professed to have discovered a remedy for the evils of the time in granting to the *Church* an authority *equal* to that of Holy Scripture. But here again they went wrong. They appealed to the corrupted Church of the third and fourth centuries, instead of to that primitive one of the Apostles, of which "they have produced a mere caricature." "But the worst was yet to come. They were in this state of irritation and prejudice when the political storm resulting in the Reform Bill of 1832 and other progressive measures burst upon England. This drove them to reckless desperation. They regarded the age as given over to a whirlwind of evil." From Mr. Perceval's letter to the Irish Ecclesiastical Journal it distinctly appears that the Irish Church Act of 1833 was the exciting cause of the publication of the "Tracts for the Times." This act appears to have been eminently just, but it abolished several bishoprics and applied their revenues to the support of the remaining ecclesiastics,—and this, in order to avoid forced contributions from the Romanists. The sale of indulgences precipitated the Reformation of 1517,—the abolition of some bishoprics called forth this movement of the nineteenth century. "The difference in the exciting causes," says Arnold, "gives the measure of the difference between the work of Luther and the views and objects of Mr. Newman and his friends." Two principal doctrines are set forth in the Tracts, around which naturally clustered other errors. Salvation is only possible by partaking of the blood and body of Christ;—the so-called sacrament of the bread and wine is the only appointed means by which this is possible; and *it* is insufficient unless administered by a clergyman invested with power by virtue of apostolical succession. We do not exaggerate. These, they maintain, are "expressly sanctioned" by Christ. Surely, says Arnold, "they so habitually pervert language that they do not consider *of whom* they do it;" and then he proceeds to demonstrate that neither did Christ "expressly sanction" anything of the kind, nor can such views be deduced from His words. The clergy, then, holding these precious gifts, acquire naturally the title of *the Church itself*. "They do not in any especial manner preach Christ—not Christ, but the Church,—we must go even further, and say not the Church, but themselves." "Claiming to have this succession, insisting that without it neither Christ nor Christ's sacraments will save us, they do beyond all question preach themselves and magnify their own importance." "We preach," says *Paul*, "not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Thus then these doctrines originated with men unduly prejudiced;—they do not agree with any set of writers in the Church worthy of respect,—they tend not to the glory of Christ,—and they are totally unsupported by the authority of Scripture. Neither are they a remedy for the evils they profess to remove. They have been tried to the fullest extent, and the "period when they were most exalted (namely the fifteenth and preceding centuries) is precisely that in which Christian

Truth and Christian Goodness were at their lowest ebb." "To expel" (these last are our author's own words,) "*the anti-Christ of human priesthood is the only way to revive Christ's Church.*" Truly we are justified in placing Tractarianism among the anti-Christian movements of the day;—and whatever tends to ecclesiastical exaltation, or that of ourselves and "*our* principles," instead of *Jesus* and *His* doctrine, must be classified with it.

Passing rapidly on, we come last to what lies nearest us,—that *other* opposition professing to be friendship,—which we have placed under the head of Morality. We mean to include all those shades of negative belief and partial statement which assert faith in Christ, and yet neglect Him in what is essentially His office;—Unitarianism and all other forms of Latitudinarianism, which (as I once heard Baptist W. Noel exclaim in righteous indignation,) "see what Christ has done, and yet say they can be saved without His blood." They form their own ideas of abstract mercy and abstract justice, and assume that God will act accordingly. *How pitiable this thing is in its nakedness!* "Of all the fantastic parts," says a Quarterly Reviewer, "that we poor men allow ourselves to play, surely the worst is that *of a patron of the Lord.* To mete out little praises, concessions, extenuations, and to end in a cautious judicial approval, a man must be one of the most bold and least wise of his kind." Yet this is exactly what we have before complained of, "this infidelity combined with morality, this admiring the Saviour's character, this approving His moral doctrine, confessing the beauty of His sympathy, feeling the force of His self-sacrifice," and then *rejecting* Him.

"They are bound to Jesus only by the memory of a pure life, and reduce His mission to the presentation of a model for their imitation. They have not the joy of that living and personal relation in which He is known to every Christian now, as He was known to the sick whom He healed, and the sinners whom He pardoned in Judæa and Galilee."

This is an *insidious* error; it is *plausible;* and it makes headway among men and among writers who ought to be valiant and powerful for the Truth. At least by *silence*,—by praise of philanthropy and of good deeds *merely*,—they lay themselves open to such charges. "For silence is itself hostile,"—and no writer of great influence, be he poet or historian or essayist,—is doing his duty in this age unless he "stands up for Jesus."

There is one plan of meeting all this difficulty which is entirely irrefutable, because it rests unreservedly upon common ground. Our standard writers upon the "Evidences of Christianity," as, for instance, Archdeacon Paley, proceed to establish our right to believe in the miracles as standing in the foreground of the inquiry,—the first thing to be considered in investigating the character of Christ. And they do well. But the converse method is even more conclusive. It is best set forth by Vaughan in a sermon before the University of Cambridge. This method takes the Gospels as books of ordinary historic authority, and viewing Christ in the absolutely human phase of His nature, proceeds to examine the traits of His *character* passes from these to His *doctrine*, and arrives *last* at the *miracles*. It finds from facts universally acknowledged that the first is absolutely spotless,—that it presents a combination found nowhere else of "strength and tenderness, sincerity and gentleness, unselfishness and humility, elevation of character and devotion of spirit," and, crowning all, "exhaustless patience:" for patience, the steady unflinching, resolute endurance of pain and anguish in the cause of right, becomes, men themselves being the judges, a virtue, and the very crown of virtues. "Thus it is that the heart of man has ever been touched by the thought of the sufferings of Christ. We are not now speaking of what we deeply and earnestly believe to have been the chief use the glorious effect of these sufferings; we are speaking of the character which shone forth in them. And we do not believe that any device or any sophistry of the unbeliever will ever make a man's heart proof against the thought of the *patience of Jesus.* The record of those last scenes of His earthly life; of His latest conversation with His disciples, of His agony in the garden, of His betrayal, His desertion, His long examinations before the chief priests, before Pontius Pilate, before King Herod, of His invincible silence under false accusation, of His meek endurance of unjust contempt, of shameful scourging and insolent spitting, of the pain, and the weariness, and the thirst, and the faintness, and the protracted torture of crucifixion, of His prayer for His enemies, of His thought for His desolate mother, of His final commendation of His departing spirit to that Heavenly Father who yet seemed to Him, in the darkness of the hour, to have forsaken and forgotten Him,—will make itself felt, I believe, whenever it is heard by the ear of man; will certainly, at particular moments (and these the most critical moments) of human life, be turned to as the chief, the only stay; will conquer from age to age, as it has conquered in the past eighteen centuries, the stubbornness of the will and the alienation of the heart from God, and make good over and over again the well-known words of Paul to the Corinthians, "We preach Christ cruci

fied, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

"Then the *doctrine* of Jesus is shown to be the very complement of His character; and he who has first been drawn toward Him as the Son of Man begins to find, as he reads on, that there is something here beyond the manner of man; the breath of God is on His lips, as the fragrance of Heaven is about His path." Then the miracles are reached last of all, and fall into their place as a necessary concomitant. "When I see," says the Vicar of Doncaster, "what He was in wisdom, and when I see what He was in goodness; when I hear what He came for, and when I behold what He has accomplished,—I do not wonder that He manifested also an almighty power; rather should I have wondered if He had lacked or failed to use that third credential: His miracles to my mind need no evidence but the very commonest and most simple; they hang together and are of a piece with all the rest. What would have been incredible in another is natural in Him; inasmuch as it was to be expected that He whom I have already seen to have God's wisdom, and whom I have already seen to have God's goodness with Him, should have had with Him also, and for the self-same purpose, God's almighty strength. And over this superhuman strength, death itself, His own death, has no final, no continued control. . . . And therefore as I rise from point to point in the long series of His acts and words below, I seem to have reached naturally and without astonishment this crowning miracle of the Resurrection. I add it to His evidences without sense of discord or contrariety. And when I am asked at length, 'What thinkest thou of Christ? whose Son is He?' I can answer with an unhesitating confidence, I believe that Jesus Christ is the Son of God." This is absolutely unanswerable; and thus far some of us profess to have come not only with the mind, but with the heart also. Now again is asked the question, "What think *ye*, what think *we*, avowed believers, of Christ?" Do we sit at the feet of Jesus on the grassy slopes by the Lake of Tiberias, listening to those Beatitudes of Grace and Truth, feeling Him ever a more real Presence and Guide to our steps,—or do we still think Him a Lawgiver as in the desert,—one far off in the clouds of the mountain? "Is He to us a Redeemer as well as a Saviour? Are we triumphing with Him in the Red Sea, or have we rested content with the Passover of Egypt?"* *Have we found the secret of a holy life?* E. R.

*Anna Shipley.

HEAVEN IS FAR AND EARTH IS NEAR.

When first the soul, on joyous wings,
Mounts up and takes its heavenward way,
Like the glad lark it soars and sings
Before the shining gates of day;
It seems set free from earthly thralls,
From its old bondage-house of fear;
But ah! how soon it faints and falls,
For heaven is far and earth is near.

Often we gain some lofty height,
Some mount of God, serene and still,
Where shines a pure transfiguring light,
And holy thoughts like dews distil;
And here, we dream, shall be our stay,
We'll build our tabernacles here;
Alas! these visions glide away,
For heaven is far and earth is near!

So Bunyan's pilgrims toiled of old,
Up to the mountain-tops of rest,
And saw afar the streets of gold,
Saw the bright mansions of the blest;
And from these heights of sweet content,
Where all around was calm and clear,
Down to the vales of sense they went,
For heaven is far and earth is near.

O mystery of earth and sin!
This war forever round the soul!
I find a law of God within,
But the old law will still control;
I will to do, and do it not,
For earth-born passions interfere,
I struggle upward in my thought,
But heaven is far and earth is near.

"We walk by faith and not by sight,"
And faith is weak and sight is strong;
We choose the good, approve the right,
And wander blindly to the wrong;
O soul still driven and tempest-tossed
'Mid good and evil, hope and fear!
Christ will not leave thee to be lost,
Though heaven is far and earth is near.

—*Congregationalist.*

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 15th instant have been received.

Great Britain.—W. E. Gladstone, in a speech at a banquet given to the Ministry on the 11th, in London, reviewed the progress already made in carrying into effect the resolves for the disestablishment of the Irish Church, and declared his intention of proceeding, speedily and prudently, in the same course. John Bright, in an address on the same occasion, condemned the profuse public expenditures of past years, and urged that the House of Commons should be more positive and decided on the question of economy.

Gladstone, it is announced, proposes to abolish the University tests.

It is said that the Lord Mayor of Dublin intends to present to the Queen, at the first public levee, a monster petition for amnesty for the Fenian prisoners, which has been extensively signed by the corporate authorities of cities and towns throughout Ireland. The number of signatures is said to be over 100,000.

France.—An insurrection lately broke out among the natives in one part of Algeria, but it is said to have been soon suppressed by the French authorities.

Spain.—In answer to further solicitations from his fellow citizens, Espartero again declined a seat in the Constituent Cortes. The session of that body was

formally opened on the 11th, in Madrid, with great ceremony. The President of the Ministry, Marshal Serrano, delivered an address at the opening, in which he spoke of the bloodless victory achieved by the revolution, and said that the strength of the nation had not been impaired, but the extravagance of former administrations had disorganized and embarrassed the finances. The government relied on the Cortes to remedy this by economical reform and changes in administration, by wise legislation in regard to the public debt and the payment of the interest thereon, and by economizing the expenses of the army and navy. The fundamental principles of radical liberalism which had been adopted, in relation to religion, the press, and education, by the Provisional Government, must now be consolidated by the action of the deputies. The insurrection in Cuba, he said, was due to the errors of past governments, and he hoped that it would speedily be extinguished, and that tranquillity, based on reform, would be durable. He predicted that slavery would be abolished without precipitation and without compromising the prosperity of the Antilles. The Cortes, on the 13th, organized by electing as President, Rivero, who was formerly a republican, and is now known as a monarchical democrat. The future form of government for Spain was the first and engrossing topic with the Cortes and the people. The proposition for a Directory for a number of years has been abandoned, and a Regent and Council have been suggested instead.

Many Carlists have been arrested in Madrid, and others while trying to cross the frontier from France, charged with designing to incite insurrection. That faction is said to be quite active in what are known as the Basque provinces, bordering on the south-eastern part of the Bay of Biscay.

Turkey and Greece.—It was announced on the 10th that Count Walewski had left Athens on his return to Paris, bearing a satisfac ory reply from the Greek government to the proposals of the Paris Conference, on all points; the new Ministry having agreed with the King in adhering to those proposals. The Ministry has convoked the Greek Chambers, which are to meet in a few days.

Turkey and Persia.—Advices were received in London on the 12th, that the Persian army, with the Shah at its head, had gone to Bagdad, while the Turkish troops were pushing forward to the Persian frontier.

Japan.—Accounts received in London via Shanghai state that the Mikado had received the Ministers of Foreign Powers at Yeddo with great ceremony, and showed an earnest desire to maintain peaceful relations.

China.—A collision is reported as having occurred at Swatow between the Chinese inhabitants and the crew of a British gunboat, in which the sailors, after an obstinate fight, were overpowered by the constantly increasing numbers of the natives, and compelled to retire to their vessel, with eleven wounded. Several Chinese were killed and wounded.

Domestic.—The President has pardoned Dr. Mudd, convicted and sentenced to confinement at the Dry Tortugas as implicated in the assassination of President Lincoln. The reasons given for the pardon are that there now appears to be some doubt as to Dr. Mudd's complicity in the conspiracy, he having aided only by attending to the wounds of Booth, while escaping after the murder, which the physicians of Harford County, Md., have shown it was his professional duty to do when called on; that he was very attentive to the sick at the Dry Tortugas when the yellow fever prevailed there, and saved the lives of many; and that his pardon has been recommended by over 300 officers and soldiers at that post and 39 members of Congress.

The South Carolina Legislature has passed an act to enforce the provisions of the "civil rights bill" of Congress.

Congress.—The Senate passed a bill for the further security of equal rights in the District of Columbia, striking out the word "white" in the laws of the District and the charters of Washington and Georgetown. The same bill had been passed twice before, but on both occasions within ten days of the end of the session, and it had failed by not being returned by the President. The following bills were also passed: to provide for the execution of judgment in capital cases; to allow deputy collectors and assessors performing the duties of principals the full pay of the office; to authorize the importation of machinery for repairs on giving bond for double the value, to be returned when the machinery is repaired and exported.

The House passed, yeas 99, nays 54, a bill to authorize the construction of a military and postal railroad from Washington to New York; also a bill to prevent national banks from loaning money on U. S. notes or national bank notes as collateral security; one to prohibit the further increase of the public debt; and a joint resolution giving consent for the Northern Pacific R. R. Co. to issue bonds secured by mortgage on its road, to raise funds for its construction.

The electoral votes for President and Vice-President were counted in joint convention of the Senate and House, on the 12th. Objection being made to counting the vote of Louisiana, the two Houses, in accordance with the rules, divided to consider the question separately, and both decided to admit it. The vote of Georgia being taken up last, Butler of Mass. objected to its reception, on the grounds that the Electors did not meet on the day prescribed by law, that the State at the time of the election had not been admitted to representation, and had not fulfilled the requirements of the Reconstruction acts, and that the election was not a fair and just one, but the people were deprived of their rights by force and fraud. On this question, the Senate decided that under the concurrent resolution on the subject adopted on the 8th, the objection was not in order, while the House voted, 150 to 41, that the vote of Georgia should not be counted. Hence arose a conflict of authority, the President of the Senate, who presided in the joint convention, announcing that the Senate had overruled the objections, and directing the count to proceed, while Butler insisted that the rights of the House were invaded, and offered a resolution which the President refused to receive. A scene of great confusion and excitement ensued, many members of the House taking part with Butler in opposition to the course of the President. The disorder was quelled only by the Speaker's directing the Sergeant-at-arms of the House to arrest members who refused to obey the orders of the convention. The President then announced the result of the vote, and dissolved the convention. Butler afterward offered in the House a resolution protesting against the action taken, as a gross act of oppression, and an invasion of the rights and privileges of the House. This was debated on that and the next day, when its author modified it, omitting the charge of oppression, and on the 12th he expressed his readiness to withdraw it and accept a substitute referring the amendment of the joint rules governing the convention to a select committee; but the House, by a vote of 130 to 55, laid the whole subject on the table.

FRIENDS' REVIEW.

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For Friends' Review.

LORD MACAULAY AS AN HISTORIAN.

The following passages, taken from a number of the *London Athenæum* which I have just opened, have a decided bearing upon the credibility of Macaulay's strangely fascinating volumes. C.

Mr. B. B. Orridge, late Chairman of the City Library Committee, is about to bring an important question before the members of the Court of Common Council. Mr. Orridge's acquaintance with the City records is probably superior to that of any man alive, and Mr. Orridge is about to show that the City possesses a vast body of inedited and unknown historical matters, of the highest interest to every man of English birth.

"I affirm," says Mr. Orridge, in a private memorandum which he has prepared for the use of the Court, "that Historical Documents of the very highest importance exist, of which it may be said, not only that they have never yet been sufficiently studied, but, for the most part, never studied at all; and I think you will be of opinion that it is time some prompt action should be taken in the matter. As respects this latter class of documents, it may be said that indisputable facts connected with the History of England during the Wars of the Roses, during the reigns of the Tudors and the Stuarts, during the stormy time of the great Civil War and the Protectorate, and from thence to the accession of William, Prince of Orange, exist in the Archives at Guildhall, and contain a mass of information that is perfectly astounding. * * I shall further show you that one volume of letters, from 1592 to 1606, *has never been indexed;* that copies of six hundred and sixty-two letters are in our possession from Queen Elizabeth, Lord Burghley, Lord Bacon, Robert Cecil, Sir Francis Walsingham, Sir Christopher Hatton, Sir Thomas Bromley, Lord Arundel, Sir William Cordell, the Earl of Essex, the Earl of Sussex, the Earl of Bedford, the Earl of Leicester, the Earl of Warwick, and other statesmen of the Elizabethan period. * * * * * * * Moreover, I engage to show that you have documentary evidence touching the Great Civil War of the highest value, *none of which, I believe, has ever been printed.* Nor can I refrain from pointing out the grave mis-statements of Lord Macaulay. We purchase books under the idea that they give us the result of very careful research. Macaulay's History has been sold by thousands of copies wherever our language is read. Let me call your attention to the truth. Lord Macaulay's 1st and 2d volumes were published in 1850. His 3d and 4th volumes in 1855. The 5th volume (after his death) in 1861. Now, in this work, Lord Macaulay made many statements in reference to the City and Corporation that are utterly erroneous. You will be surprised to be told that it was not until July, 1855, (five years after he had written on the subject), he applied to the Court of Common Council to be allowed to consult the papers of the Corporation for literary purposes, that his request was readily granted, and that he *never attended for the purpose:* in short, that

Lord Macaulay never consulted the materials within his reach, and the accuracy of which was unquestionable. * * * * * * * He refers continually to Chamberlayne's 'Present State,' as an authority regarding England. It so happens that copies of this work (issued annually) are in the Corporation Library. What do we find? I take the first volumn (1669) and find it a compilation by some flunky of Charles II., who affirms that the nobility and gentry may be compared to the *finest flour*, and *common people* to the *coarsest bran*. He abuses Noncomformists with a degree of virulence that makes a Conservative Churchman of our own day turn aside with a feeling of intense astonishment at such a writer being cited as an authority by Macaulay."

For Friends' Review.

MEETINGS AMONG THE SEAMEN OF NEW YORK.

Our dear friend Rebecca Collins has recently, with the unity and sympathy of Friends, held a series of meetings with the mariners of this city, and she has been made afresh to acknowledge that when the Lord is pleased to send forth his servants for the accomplishment of any work or service, His Holy Spirit goes before and prepares the hearts of the people to receive the messenger.

At one time when addressing the seamen, her mind was led to speak to the state of an individual present, appealing to him if he had not encountered a storm at sea, when he was threatened every moment with loss of life, with his sins pressing heavily upon him, and if in that hour of extremity he had not called upon God and vowed unto Him that if He would spare his life—the captain's, the ship and the ship's company—he would dedicate the remainder of his days to the Lord's service and become an humble follower of Jesus? Did not God hear and answer his prayer, and was not that God's opportunity to save his soul? Has he kept the vows his mouth offered and his lips uttered at that awful time, &c.

When she took her seat, a noble-looking seamen rose,—his coutenance bore the impress that he had been with Jesus—and said, "I am the man that the Lord's handmaiden has spoken to. Off the coast of Massachusetts we encountered a terrific storm, threatening to dash the ship upon the rocks, and engulf it in the deep waters that were yawning to receive us." With tears and a heart almost too full for utterance he continued: "I was a sinner,—a swearing man,—but I knelt in prayer; such a prayer I gave forth! I promised God that if He would save my life, the ship, and the ship's company, I would live a different life, I would become a follower of Christ, I would serve Him to the end of my days. The Lord heard the prayer of the sinner, and He changed the wind and drove us out to sea and safety. The captain and several of the crew, seeing how signally the Lord had answered my prayer, became converted that night; their hearts were changed, and they have continued devoted Christians. And blessed be the name of the Lord, I have kept my vow, and will serve the Lord while He gives me life."

When the seaman sat down the silence was intense, and the peaceful covering of the Holy Spirit was sensibly felt. Then a sailor knelt and thanked God that He had sent His handmaiden to preach Christ among them, and he fervently plead in the name of Jesus that He would be with her to the end of her days, and bless her labors to the conversion of souls wherever He would be pleased in His wisdom to lead her feet.

The Pastor acknowledged the outpouring of the Holy Spirit upon the meeting, and said: "Now I know that the Lord will bless us this winter, for He has sent these Friends to labor for us."

At one of the meetings a retired seaman arose and said: "I have known members of the Society of Friends, but have not found them at places of diversion—in the theatre, or the circus,—but among the poor, the destitute, the afflicted. I have found them in the prisons preaching the glorious Gospel of life and salvation to the prisoners, entreating them to repent of their sins; and there I have heard this lady who has visited us this evening, and I hope her visit may be blessed to us. I have read about William Penn, who made a treaty with the Indians,—the only one ever made without an oath, and it was never broken."

The Sailors' Snug Harbor is an Institution on Staten Island near New York, for aged and disabled seamen. There are 400 now there, not a few of them humble Christians. The meetings held there and at the Sailors' Retreat, and at the Home for wives, mothers and sisters of sailors were very interesting; they listened to the glad tidings of salvation with fixed attention, and we were refreshed and comforted to the tendering of many hearts. They entreated for another meeting, and blessed the Master for sending His messenger to them. Two days were spent at the Institutions on Staten Island. A chaplain said: "I want you to visit our hospital, that I may introduce you to an aged Christian." He led the way to the bedside of a colored sailor, 102 years old, who said he knew George Washington. His mind was clear and his remarks impressive. He said: "I do not want to hear about this world, but about heaven and Jesus." R. C. said to him, "Thou

art waiting for the Bridegroom to take thee to thy Heavenly Home." He replied, "O yes! O yes!"

The last of the thirteen meetings held by Rebecca Collins, accompanied by other Friends, was in the Floating Chapel on the Hudson River. The aged Pastor, O. G. Hedstrom sent for them to his cabin and gave our friend a hearty welcome, saying, "I have just been praying for you and for a blessing on this evening meeting, asking the Lord to pour His Holy Spirit upon you. I give up the whole meeting to you, but as the seamen are mostly Norwegians, Swedes and Danes, I may add a few words at the close." He conducted the Friends into the chapel, seated himself by the side of R. C., and covered his face with his hands in silent prayer. After a time of silent waiting, R. C. knelt and prayed for the congregation, pleading for the men of the sea in the name of Him who sent her to proclaim in that chapel the glorious Gospel of life and salvation, through Christ our only Saviour.

Afterwards she rose and spoke as her Master gave utterance. She told them she had been in Norway, and there had to preach Jesus to multitudes, who flocked to hear the word of life proclaimed by a poor feeble woman. The strong man wiped the tears from his face when she spoke of their loved wives, mothers and sisters at home, who, though separated by the mighty ocean, remembered them in their prayers, &c.

After she concluded, Dr. Stephen Wood knelt in fervent prayer for the mariners. Then the Pastor rose and thanked God for their coming, adding, "The Lord will work by whom he will work, even by this feeble handmaiden, for the salvation of souls." He bowed the knee in prayer in the Norwegian language.

At the close of the meeting many of the seamen came and shook hands with the Friends, and expressed gratitude for their visit, and the Pastor invited them to come again. When O. G. Hedstrom first took charge of the Floating Chapel, the rum-sellers disturbed them, and tried to allure the sailors to their shops, but the Lord's power prevailed, and two hundred seamen have been converted through the faithful preaching of this Pastor from Sweden.

The warm and cordial reception of our dear friend in the mission of Gospel love to which she was called, is cause of thankfulness to the great Head of the Church, and that the pastors and people, who have not been accustomed to accept the ministry of women, were led to acknowledge that of our friend, and that evidence of the sanction of the Holy Spirit accompanied her message to them.

M. S. W.

For Friends' Review.

CAPTAIN THOMAS LAVENDER.

This exemplary Christian died at Princeton, N. J., on the 16th of 1st month, 1869, in the 80th year of his age. To many readers of the *Review*, some notice of his career will, I cannot doubt, be acceptable. Though not in nominal membership with our religious Society, he was justly regarded as a pillar in the Church, and he was for many years a principal stay to the small congregation which was privileged with his steady attendance and his pious, exemplary and weighty demeanor in the assemblies for worship. And walking with our valued Friend, his beloved partner, in the fellowship of the Spirit, he was a sympathizer and true helper in her religious interests.

He was born at Hastings in England, of Roman Catholic parentage. At the close of the last century, when scarcely beyond the years of infancy, he found himself, amidst the strife and turbulence of war, drifted into a new and strange home, at the little Dutch seaport of Flushing. Without parental care or social ties, the orphaned waif was nurtured by kind but homely hearts. At the age of nine or ten years he there met an American sea captain, (J. King—a Friend,) who attached him to his ship in a capacity suited to his age and condition, and brought him to New York. His bright appearance, steady character, and good sense, soon attracted many friends, and he rose slowly but steadily in his selected pursuit, until he obtained the important command of a vessel in the China trade. This position he held for nearly twenty years, prosecuting his voyages with great success both to himself and to his employers. At the age of forty-five he retired from this pursuit with a well-earned reputation for skill and integrity. After a repose of five years, his active and vigorous mind craved occupation, and in the year 1839 he purchased an extensive farm at Princeton in this State. This was to him a new profession and an untried career, but he proved himself fully equal to the emergency. The change developed the latent powers of his mind and character, and enabled him to bring into active exercise that knowledge with which his mind was stored. The defect in his early education was removed by persevering study and the systematic perusal of scientific works. His long and lonely voyages to the East had been peculiarly favorable to the indulgence of this taste, and besides his nautical attainments, which were of a high order, and which enabled him to steer his ship for many years, with scarcely an accident, he explored the recesses of Chemistry, more especially that department relating to agriculture. The information thus acquired he availingly brou

into his new sphere, and his success excited the surprise and admiration of many old and practiced farmers. His own land was redeemed from sterility and its yielding powers largely increased, literally making its wilderness portion blossom as the rose. This deservedly gave him name and fame, and he was visited by many who witnessed his success and sought his counsel and direction. He made no secret of his plans; they were communicated with freedom and simplicity, and many have cause to acknowledge the practical aid thus drawn from his knowledge and experience.

The young, the destitute and the struggling, in whatever rank or profession, had strong claims on his sympathy; with his purse and voice he was ever ready to cheer and encourage them.

His religious views were in strict harmony with those of our Society. Although not an admitted member, he for thirty years attended the meeting at Stony Brook, near Princeton, where his exemplary zeal and consistency acted as a stay and an encouragement to that body, and his departure leaves a blank which will not soon be filled or forgotten. The simplicity of our worship and our cardinal tenet of spiritual light and guidance were very congenial to the bent and construction of his mind. Every minister and laborer in the vineyard of our Church was welcomed by him, and found at his home that quiet and refreshment so grateful to the weary gospel messenger.

The whole career of this venerable Christian was marked, in the most minute details, by honor, honesty and unbending integrity. His last illness, though long and often painful, was borne with the utmost patience. Habitually he was not demonstrative, but as occasion offered he expressed his readiness to meet the summons of his Lord, relying with unshaken trust on the power and efficacy of his atoning sacrifice, thus exhibiting the beauty and the force of the declaration, "Mark the perfect man and behold the upright, for the end of such is peace."

W. B.

A BEAUTIFUL SENTIMENT.

Shortly before the departure of Reginald Heber for India, he preached a sermon which contained this beautiful illustration:

"Life bears us on like the stream of a mighty river. Our boat first glides down the mighty channel—through the playful murmurings of the little brook and the windings of its grassy borders. The trees shed their blossoms over our young heads; the flowers seem to offer themselves to the young hands; we are happy in hope, and grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a deeper and wider flood among objects more striking and magnificent. We are animated at the moving pictures and enjoyment and industry all around us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and our griefs are alike behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth, the river hastens on till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, and of our future voyage there is no witness save the Infinite and Eternal."

ABOUT MADAGASCAR.

Interesting accounts from Madagascar have been week after week unavoidably crowded out of the *Review*, till the letters which lay awhile at the printer's might now be rather stale. The appearing of the Queen to the people, a ceremony to which great importance is attached by the islanders, absorbed the attention of all classes. We cannot now give more than a very condensed synopsis of the account by L. Street, (the whole of which would be, we are sure, acceptable to our readers,) omitting much that is curiously descriptive. The assembly is estimated at half a million of souls. Our account is taken from the London *Friend*. The nobility and the representatives of other nations, including the missionaries, were seated on a carpeted platform in the centre of which was a temporary throne under a gorgeous canopy, the decorations of which displayed a recognition of Christianity, in theory at least.

"Immediately under the cornice of this dome was an inscription in gold, set in a broad crimson velvet border. The front inscription was, *Glory to God;* on one side, *Peace on earth;* on another, *Good will to men;* and on the fourth, *God will be with us.* On the left side of the throne was a small table with a clasped Bible on it."

No idols were exhibited. From the Queen's speech, Louis Street translates the following, being all that was said on the subject of religion:—"This also I say to you, Ambanitaintra [i. e. all beneath the sky—meaning the common people,] concerning prayer. There is no compulsion and no prevention, for God made you." This certainly looks like religious toleration.

Our Friend L. S. after referring to the engagements of himself and Friends, and some

allusions to Romish and other missionaries, pertinently remarks: "What I have seen in this land does not alter the convictions of my earlier years on the subject of the ministry of the gospel. The best preachers among us are those who have been made so by the fiery trials of fierce persecution and sorrow, and have been immediately taught of God. We cannot make ourselves humble, unselfish and fervent in spirit; and no amount of knowledge, or zeal to do good, will compensate for the want of these necessary Christian graces, and the needful discipline of the Holy Spirit." Much attention has been given by L. S. to teaching Bible classes in the villages. In one village where there are few Christians, twenty-two bright children are learning to read and write. In the intervals he is sometimes employed in translating. His wife, with eighty children in her school, has more applications for admission than she can provide for.

A letter from Louis Street dated 12th mo. 1st, describes a visit to a district, whose people had recently renounced heathenism, but had not been visited by any missionary. For the letter see London *Friend*. We extract as follows:

"I was absent five days, and was accompanied by two young native preachers in addition to my palanquin bearers. On arriving near the town which was the object of our visit, we found it cosily nestled near the centre of a valley, surrounded by lofty mountains which were everywhere covered with native silk-worm trees. Many of the Christians of both sexes came out to meet us clothed in clean white 'lambas,' and we were agreeably surprised to find among them much more intelligence and apparent respectability than we expected. They conducted us to a comparatively comfortable house which was lined with clean matting, and ere long the head man of the district, accompanied by a train of dependants, appeared, bearing presents of eatables, consisting of rice, fruit, fowls, the tail of a fat-tailed sheep (which is considered a great delicacy), &c., &c. On his arrival he made a speech in which he related their customs towards those whom they desired to honor, bade me welcome to their district, and alluded to their own ignorance and consequent desire to learn about the way of life and salvation. To this I replied, explaining to the company the object the missionaries had in view in leaving their native land and coming to this country. They said they especially desired biblical instruction, and we therefore soon adjourned to their little chapel, and spent an hour or more in conversing about different passages in the sacred volume, more particularly some of the parables of our blessed Lord. After this, we walked out in the forest of silk-worm trees, and on climbing to the top of one mountain after another, it was only to see other mountains away in the distance, all more or less covered with the same variety of trees. It is not the mulberry, of which we have different varieties in this neighborhood, near Antananarivo, but a tree with a stronger leaf, of aromatic smell and taste, and, for size and growth, much resembling our American mountain ash. It bears a small round fruit near the size of a plum, but rather partaking of the flavor of an apple.

(To be continued.)

SELECT EPISTLES—NO. II.

[It was not designed to include in this series anything that had previously appeared in print. But several subscribers have asked for the republication of the following letter to a woman Friend, who was young in the ministry. This is the paper referred to in No. 24, page 379, by a correspondent in N. Carolina.]

Letter on Gospel Ministry.

BY SAMUEL BOWNAS.

The small time I had with thee, furnished me with an opportunity of observing the disposition of thy mind, and gave me a taste of thy ministry, both which, under proper cultivation, I think may be improved, so as to render thee a member of good service in the body; in order to which, and that thou mayest in thy public engagements appear in the beauty of the Spirit, without any mixture of the flesh, I will give thee a short sketch of some of my hits and misses, when, in my youth, I publicly appeared in the gallery; the observation of which I hope may tend to thy profit and instruction.

I was seldom, for near two years after my mouth was first opened to preach the Gospel, without some degree of Divine love and virtue on my mind; but after I was called out to the service of visiting meetings abroad, I found my mind very often barren and weak, and, as I then thought, void of all good, in which state (being companion to my dear friend J. A. J.) I cried out that I was deceived, to his great surprise; he fearing my affliction would be too hard for me. I had imprudently thought, that having such aboundings of Divine love and life when I was daily at my work, I should be much more favored therewith when abroad in the service of the Gospel, disengaged from all other employments; but finding the reverse, I wished myself at home again, rather than

ir
travelling in such a barren state as I was then in, though at times I had eminent enjoyments; but alas! they were soon gone. In due time, I was favored with the design of Providence in dealing thus with me; and the very cattle in the field, by weaning their young and turning them to shift for themselves, taught me, that it was meet I should be left to myself, and not always be kept to the breast and dandled upon the knee like an infant; but that it was needful that I should grow and advance above this infant state, to a degree more fit for service.

When I was thoroughly informed on this point, I longed to be a man; yea, sometimes I thought I *was* so; but met often with great disappointments therein, by undertaking matters above my growth and experience; and the weak part appearing at times to my great shame and confusion, humbled me again for some time; but recovering strength and courage, I began, as I thought, to advance above the danger of making such blunders: a confidence arising in me, on imprudently comparing my service and growth as a minister with others that were in the work before me; supposing myself (and it was self that did suppose) more eminent than they; thus self prevailed, to my shame and sorrow; but my Master's kindness and gracious regard were soon after evidently manifested in letting me plainly see the weakness and folly of taking the honor to ourselves, which alone is due to Him when we have been drawn forth in the beauty of the Gospel, beyond what we ourselves, or those that heard us, did expect. Now I perceived the necessity of guarding against the inclinations of the flesh, which would sometimes be decking itself with the jewels of the Spirit, saying, I did this or that, fishing for and seeking the praise of men more than of God. I also saw a danger of falling into a formal way of preaching a form of words, almost without variation, which, though sound, and perhaps pleasing to many, yet wanting the renewing of Divine virtue, are tasteless and unprofitable to the hearers; and the view I had of the unprofitableness of such a ministry, would have carried me too far, to my own disadvantage, had I not also been favored with a clear prospect of the lawfulness, expediency and necessity of speaking the same matter, or preaching the same doctrine to-day (being divinely opened and engaged thereto) as yesterday, though then entirely new to me; for nothing can be said that hath not been said, and it is the renewed evidence of the Spirit that makes it savory, both to us and our hearers.

Superfluous words, tones and gestures—ahs! and groans—I was never under any temptation to make use of; but the impertinence of self sometimes, to my shame and trouble, would appear in my imprudently affecting eloquent terms and scholastic expressions, which seemed to me, in that weak state, to adorn my doctrine, and recommend it better to the audience: all this proceeded from an affectation of appearing an able or skilful minister; a piece of unprofitable vanity; but I soon found it most safe and edifying, to use no more words but what I well understood, and could properly apply, and that truth shines brightest in a plain dress. No embellishments of ours can add to its lustre.

I have also, sometimes, for want of a patient and humble waiting to see my way opened, and discover clearly the leading of the Divine Gift, warmed myself with sparks of my own kindling, to a degree of zeal and passion, and begun to thresh the assemblies, judging and charging the unfaithful, whether any such or none were there (it was all one to me:) thus, in the dark, mistaking the cause of that uneasiness and straitness I found in myself, imagining myself loaded and oppressed by dark and unfaithful spirits in the assembly; after wearying myself with denouncing judgments upon them, I have sat down in sadness and trouble: and though I have found this sort of preaching please many, and was commended, it was ever afflicting to me, when on reflection, I found the true cause of that uneasiness was in my own breast. Yet, it may sometimes happen, that the unfaithful may bring great grief and uneasiness upon us, and this may be hard to bear; but let us take care we move not till the cloud is removed from off the tabernacle, because it is unsafe going forward till then.

I have, from experience, found it my safest and best way, carefully to attend to my gift, endeavoring to keep my place without judging others; patiently bearing my own burden, and earnestly desiring I may judge nothing before its time, but that my understanding may be opened to see the true cause of my own barrenness, that I may be enabled to address myself suitably to the Father of Spirits for help; that, first, if it be in myself, it may be removed: then the effect will cease; or, secondly, if the weakness or backsliding of others be the cause of our barrenness and seeming dejection when we are sympathizing with the true seed in its oppressed state, that we may patiently wait the Lord's time, to receive a word from him fitly to speak to the present state of the people; or, thirdly, if the people's too imprudent expectation of what cannot be had, unless I am favored with a superior aid, qualifying me to answer their desires—I say, if by any or all of these causes, at times, I am shut up, the best way I have ever found is to be patient in waiting the Lord's time for relief. To seek it in our own time, will be but adding sorrow to affliction.

To conclude; the most safe way I ever yet found in the exercise of my gift, is to stand up, as little regarding anything besides my opening as I can; and deliver it, in my beginning, just as I do other matters in my common discourse, not endeavoring to beautify it either in matter, tone or address; and as I keep my place, and go on as doctrine is opened in my understanding, I find it safest not to speak too fast, nor too loud, lest I lose sight of or outrun my guide, and so lose the sight or sense of that inward strength I felt increasing in my mind. This care seems to me necessary to my taking the Apostle's advice, "Let him that ministers, do it of that ability which God giveth." This has a double signification; first, respecting the matter which we deliver, if we keep to our openings, we shall be furnished with suitable doctrine; secondly, the wisdom and strength of the spirit and power of the gospel will be felt in it, and at times, by our thus going on according to the ability God gives, the very spirit and marrow of religion will appear plainly laid open to the understanding of the hearers; but when we raise our voices, or hurry on above or beyond that inward strength we feel in our minds, we are apt to cloud our own minds, lose sight of or outrun our guide, and then run into a wilderness of words, which I have too often done, and found the consequence of such imprudence, poverty and death; though even this kind of preaching is, by some unskilful auditors, admired. They will say, "O, how matter flowed from him! how full was he" (of emptiness and confusion, say I) "of power and authority," say they; or rather the passion and blind zeal of the creature; the fleshly part not being thoroughly mortified and subdued. But when I am so happy as to begin with the Spirit, and follow its leadings in my ministry, I feel strength by degrees cover all my weaknesses; wisdom, illuminating my mind, hides all my folly, so that nothing appears inconsistent with the beauty and wisdom of the Spirit. This is the vestment, the Urim and Thummim, that covers the whole man that is to be covered; so that no weakness will prevail or appear in our ministry. When I am thus conducted (which sometimes happens), though I may be accounted, in my beginning, a dull, heavy, or lifeless preacher, yet I rarely miss of concluding with peace and inward satisfaction: and feeling the gradual increase of Divine virtue, in the patient exercise of my gift; finding myself both furnished with matter and skill to divide the word aright; both which coming from the Spirit, and not being the produce of my own wisdom or apprehension, I dare assume no part of that honor to myself, which, at such times, by an imprudent audience, is lavishly bestowed upon me, who am only the instrument by which the Lord of the Harvest works; but find it my safest way, humbly to make thereof an offering unto Him who is worthy forever.

Thus, dear friend, I have stained some paper with a few observations on my own conduct, aiming at thy good; and conclude with desires thou mayest endeavor to improve thy skill in this work, and rightly divide the word of Truth, so as neither thou thyself, nor those that hear thee, may have cause of shame or uneasiness.

A CHRISTIAN LIFE.

What is a Christian life? It is a life of the human soul, derived, not alone from natural laws, not alone from the incitements of society, and procured by human causes, but distinctively and peculiarly a life which is derived from God. It is a life which results from the union of our minds and the divine mind. It is distinct and peculiar in this: that it is not an occasional excitement, an orgasm; it is not the access, as the ancients believed, to a divine spirit once in a while: it is the indwelling of the divine influence in the human soul, in such a way as that man has an insight and inspiration higher than any that can come by natural and material causes. It begins in this fact: this is the vital fact: it is the key note to the whole theme—namely, that there is a divine power which lapses into the human soul, and that by that divine power the faculties of men become competent to do and to be what they cannot be or do when left to the laws of nature or society. You may call this a miracle. I do not. You may call it supernatural. I say it is not supernatural. The action of the divine mind upon the human mind is as much a part of the course of nature as the construction of the human mind itself was; and it lies in the realm and within the bound of a truly conceived nature. Under such an influence is developed a personal experience deeper than any that otherwise could have been developed—personal experience which awakens and develops, finally, Christ's character, and which educates our nature and our habits into a likeness of Christ's nature and habits.

I think that this may be comprehensively stated in three words—purity, love, activity; purity, including all that which is meant by righteousness, uprightness, integrity, truth, justice, fidelity; love, developing all that which is taught of God, of Christ, and of the Holy Spirit; their benignity, and pity, and sympathy, and mercy, and love—to come back to the same term again; and activity, embracing the inevitable employment of all this resurrection power upon men as a force upon other men and upon the world itself.

As Christ is pure, and loving, and energetic, so every one that becomes a disciple of Christ has instituted in him a tendency towards universal purity, universal love, and universal activity.

Not only does this life begin by divine influence, but it is continuous, and it develops itself by communion with God, as its indispensable cause, all the way through life. It is not a work that is completed and then left. That which began must continue; and, therefore, Christ is called the "Author" and the "Finisher" of our faith. He that awakens in us by the Spirit this new tendency, this spiritual tendency, broods upon the soul—that is, constantly nourishes it, and stimulates it day after day, and develops it into the perfect character of a man in Christ Jesus.

These are, then, the original elements of Christian life: the power of God and development in the human soul. Under that power takes place the development of the soul into purity, and love, and activity. And the continuity of that life is maintained under such a disclosure and development, and by the continual presence, communion, and power of the Spirit of God.—*H. W. Beecher.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 27, 1869.

A BENIGN PURPOSE.—The President elect, U. S. Grant, impressed with the integrity of purpose and the earnest friendship for the Indians and desire to do them justice, evinced by the Society of Friends through the delegated members who recently advocated their claims,—has caused letters to be written to certain Friends in Philadelphia. His desire is set forth, "of inaugurating some policy to protect the Indians in their just rights, and enforce integrity in the administration of their affairs, as well as to improve their general condition." He requests a list of names of members of the Society of Friends who can be endorsed as suitable persons for Indian Agents. He will encourage and protect any attempt which Friends shall make for the improvement, education and Christianization of this people. It cannot be doubted that well-disposed and patriotic citizens will approve the determination of the President elect, and that they will concur in his judgment that Friends are the true, disinterested counsellors of the aborigines.

May this trust be wisely and conscientiously met and discharged. Let no one accept position who is not prepared to recognize in every Red Man an object of our common Father's love and care, and perform the duty heartily as unto the Lord.

FOR WE ARE MEMBERS ONE OF ANOTHER.—How beautiful, pure and precious is the incentive repeatedly given by the Apostle in these words, for the practice of the Christian virtues and of the golden rule. To the Romans, in deprecating an over-estimate of self, and exhorting to humility, he says:

"We, being many, are one body in Christ, and every one members one of another."

To the Ephesians, he gives it as a new and exquisite motive for that perfect truthfulness which the moral code of heathendom did not teach. In proof of the low standard of the philosophers, Dr. Whitby made a collection of maxims:

A lie is better than a hurtful truth.—*Menander.*

When telling a lie will be profitable, let it be told.—*Darius.*

He may lie who knows how to do it in a suitable time.—*Plato.*

There is nothing decorous in truth, but when it is profitable; yea, sometimes truth is hurtful, and lying is profitable to men.—*Maximus Tyrius.*

But He who was the embodiment of all perfection declared, "*I am the Truth*"—and his Apostle says:

Speak every man truth with his neighbor, *for we are members one of another.* (Eph. iv. 25.)

How sweetly does this cogent reasoning set aside the motive of sinful selfishness, to show that we have a common interest as members of each other, and as parts of one body, whose good, whose healthfulness, whose happiness, are essential to the well-being of all and consequently of each. If the hand should wantonly injure the eye or the foot, its own interest would be violated, for all the members, in degree, must suffer. Blind the eye, and the hand would lose much of its cunning and the foot would stumble walking in darkness.

Thus we are led to contemplate the Church, with its many communities, as the body of Him who unto it is Head over all things, and who condescends to identify Himself therewith: "that they all may be one, as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are"—"that

they may be made perfect in one." (John xvii. 21–23.)

To how many of the most emphatic injunctions respecting Christian duty might our text be appended! "Put them in mind to speak evil of no man"—*for we are members one of another.* "Speak not evil one of another, brethren"—*for we are members one of another.* They might be added to our query respecting tale-bearing and detraction. They furnish a high, honorable and holy *motive* for everything that is pure, lovely, and of good report,—for whatsoever things are honest and true. They furnish a profitable motto for us to bind to our hearts, and they seem to blend, like the pouring out of a vial of precious odors, with the voice of the Spirit to the Churches.

But the chief application of the text which at present impresses us, is the check that it would give to *sectionalism* in the Church. Communities remote from each other, have their peculiar surrounding influences, local habits, usages and failings. The imperfection to which frail humanity is liable, shows itself variously, and an uncharitable judgment may be arrived at by brethren who contemplate through the dimness of distance,

> "With massive scantling in the eye,
> As through a telescope to spy
> The mote that dims a brother's eye."

Let communities as well as individuals—let the individuals who constitute communities—forbear censorious judgment upon those whose surroundings they cannot appreciate; let them cultivate that love that worketh no ill to his neighbor, avoiding all evil surmises; and let us take heed both how we hear and how we speak, *for we are all members one of another.*

Especially may these remarks apply to Churches distant from each other in territorial location, yet holding a common faith and "linked in sympathy:"

> "Pluck one thread, and the web ye mar:
> Break but one
> Of a thousand keys, and the paining jar
> Through all will run."

Expose the weaknesses, assail the reputation of any locality,—and the scandal is speedily told in Gath, and published in the streets of Askelon. It remains then that we seek to "dwell in God," that truly we may "dwell in love"—cultivate fervent charity which thinketh no evil—cherish the good in all—and strive, in the oneness of the spirit, to build up all the congregations of our brethren in the most holy faith,—"for we are members one of another."

WITNESSES FOR TRUTH.—A writer in *The Evangelist*, over the signature of T. L. C. says:

> "The Orthodox Quakers have long been a noble body of witnesses for truth—though *not* for 'the truth committed to the Saints' in the Sacraments of Baptism and the Lord's Supper."

Now these, most emphatically, are points in which Fox, Barclay, Penn, Gurney, and their enlightened brethren have, as we conceive, had a banner given to them "that it may be displayed because of the Truth." Friends have ever been witnesses to the great truth that the Christian dispensation is a spiritual one, standing not in carnal ordinances. The typical ceremonies which foreshadowed the coming and the offices of Christ, ceased to be obligatory when he declared the legal system to be *finished.* Faith no longer required their suggestive help, and intrinsic virtue, save as fruits of obedience, they never possessed. They foretold the Lord's coming. He came—and the words he spoke were Spirit and Life. The Christians were, as Paul declared, "by one Spirit baptized into one body." He is a poor scripturian who admits not that there is but *one baptism.* We are told what this is not, and what it is. The only water connected with it, is water symbolic, the water of the Word—the water predicted by Ezekiel nearly 600 years B. C. "Then will I sprinkle clean water upon you, and ye shall be clean"—water typical—the cleansing influences of the Holy Spirit. And whilst we deem it obligatory, when eating and drinking from house to house, (as did the early disciples, "for the nourishment of their bodies,") to do it to the glory of God, giving Him thanks,—we reverently remember that "It is the Spirit that quickeneth, the flesh profiteth nothing"—and we count it a blessed thing to partake of the true Supper of the Lord as we read of it in Rev. iii. 20: "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and sup with him, and he with me." We dare not degrade "the Bread of Life," "the true bread that came

down from heaven," and the blood of the everlasting covenant, by turning again to "beggarly elements," and distracting attention from the glorious Substance, to place any degree of reliance upon perishable types.

The theme is copious, and we have no intention to elaborate—neither are we disposed to pass without a disclaimer the assertion that Friends are "not witnesses for the Truth committed to the Saints." We believe there is no body of Christians more evangelical; none who accept more fully or are more unwilling to reason or allegorize away the glorious facts, doctrines and precepts of the New Testament. Unwilling to remain in the shadows, to rest in the types, when the Substance has been given and the Reality has been placed within the reach of all, they feel that the soul's pollutions cannot be removed by "the putting away of the filth of the flesh," or by the application of any solvent that will not wash out spirit stains. They cannot be satisfied short of the "one baptism," and that not symbolic but real. And when made to know the terrors of the Lord for sin, and to realize that they are dead in trespasses, when they call to mind that Christ died for all, and that unless they eat His flesh and drink His blood they can have no life in them,—they cannot overlook His own explanation of these words as being spiritual in their meaning and intent, and they exhort one-another to open unto the heavenly Guest, so that, introduced into the spiritual oneness, He in them and they in Him, they may by the blessed communion of the Holy Ghost, be nourished unto eternal life. Thus they *are* "witnesses for the truth committed to those Saints" who were contemporary with Christ in His incarnation, but often committed to them in language they were slow to understand,—it being His purpose to send His Spirit to bring them to remembrance and to explain them. Nor have there been wanting witnesses for this truth, through the dark ages, and through all the centuries, till Dell and Usher and George Fox rallied the people to the very light, inventing no new gospel, but reviving primitive Christianity.

PRISON IMPROVEMENTS.—Whilst the condition of the Prisons (State and County) is receiving thorough and intelligent attention in New Jersey, it is gratifying to notice the same reformatory spirit in Indiana, and that it has claimed the care of Friends of that large Yearly Meeting. The *Indianapolis Journal* states that a committee of Friends, consisting of Charles F. Coffin, Timothy Nicholson, and Caleb Johnson, have presented to the Legislature a Bill providing for a "Central Board to take the management of Prisons," with provisions which, properly carried out, will make them at once reformatory, thoroughly punitive, and fully self-sustaining. They have also presented a cogent *memorial* asking for the speedy passage of a law containing the main features of the bill. It is to be expected that Friends, as true philanthropists and good citizens, will lend their whole influence in favor of prison reform, and in order that they may be felt as a power for good, it is proper that they should make themselves well acquainted with the subject. If good citizens, of both sexes, will visit the prisons in their neighborhood, they will find a state of things existing which their consciences will not suffer them quietly to rest under. The welfare of the community is largely involved in this subject.

WORK AMONG THE FREEDMEN.—The impulse which led to the inauguration of this beneficent labor was the high one of Christian duty. It has been entered upon and conducted with liberality and dedication, indicating that it was done for Christ's sake. The amount of money and of personal attention bestowed in this direction have been so great, that a prediction thereof, had it been given at the outset, would have seemed a wild suggestion. Incalculable good has resulted, and in many places the Freedmen are *physically* self-supporting. But the educational establishments, and especially the training of colored teachers, must be maintained for years. Friends have placed their hands to the plow, and they cannot, as we conceive, look back. A writer in the *Herald of Peace* says:

"Do not let us deceive ourselves. It will be a long time before we, as a religious society, will either feel released ourselves from this concern, *or be released by others who know our position on the negro question, and the extent of*

our pecuniary resources. At a time when other religious societies are *adding* this work to the multitude of their missions, the Society of Friends should be the last to falter."

The *Freedman's Friend*, No. 19, presents a large amount of interesting and important information respecting the work among the colored people in North Carolina, Virginia and Arkansas.

There are thirty schools now supported by the Friends' Association of Philadelphia, of which twenty-five are in North Carolina, and five in Virginia. The number of teachers is forty-eight.

No. of scholars in the day schools,		2,573
" " "	night schools,	635
" " "	First-day schools,	2,952

"Three additional teachers have also been commissioned, and arrangements made for the establishment of two new schools,—one in Virginia, the other in North Carolina—both of which will probably be in operation before these lines meet the eyes of most of our readers. The totals will then be 32 schools and 51 teachers. In the schools now in operation, there are 182 pupils *in the Normal classes*, preparing for future usefulness as teachers.

"It is an animating thought, that so great a number of the dusky heirs of many bondages are thus escaping from the thraldom of ignorance, and that we are favored to be the instrument. And earnestly do we desire that the hand of benevolence may not be stayed, until its appointed work is well done."—*The Freedmen's Friend.*

There appears to us to have been a large share of sound judgment and wisdom in the conducting of this great missionary enterprise. And we feel confident that our dear Friends, as they continue their unselfish engagement, lifting their eyes unto the hills from whence cometh help, and asking wisdom, when they feel their lack, from Him who giveth liberally, will clearly understand the proper time to discontinue any branch or department of labor. They will encourage thrift and self-reliance, and stimulate the manly desire to "*go alone.*" But this prayer-founded, heaven-directed organization must not be abandoned. The field is large, the harvest is plenteous, the call is imperative, and "*the work's the wages.*"

QUARTERLY MEETINGS TO BE HELD IN THIRD MONTH, 1869.

(*Taken from New York Pocket Almanac.*)

Seventh day,	3d mo.	6th,	Kansas.
"	"	"	White Water, Ind.
"	"	"	Union, (*Western Y. M.*)
Fifth-day,	"	11th,	Haddonfield, N. J.
Seventh-day,	"	13th,	New Garden, N. C.
"	"	"	Cottonwood, (Ind. Y.M.)
"	"	"	Spiceland, Ind.
"	"	"	Richland, (*Western Y.M.*)
Second-day,	"	15th,	Baltimore.
Fourth-day,	"	17th,	Le Ray, N. Y.
Seventh-day,	"	20th,	South River, Iowa.
"	"	"	Westfield, (Ind. Y. M.)
"	"	"	Northern, Ind
"	"	"	Spring River, (Ind. Y. M.)
"	"	27th,	Wabash, Ind.
Fourth-day,	"	31st,	Scipio, N. Y.

DIED.

JONES.—On the 24th of Twelfth month, 1868, in the 48th year of her age, Hester Jones, a member of Legrand Monthly Meeting, Iowa. Her friends have the comforting assurance that through the mercy of her Saviour, on whom she trusted, she has entered into the joy of her Lord.

MENDENHALL.—In peace, at his residence near Hesper, Kansas, [*date not given,*] Jonathan Mendenhall, aged 68; a member of Springfield Mo. Meeting.

STOUT.—On the 19th of Eleventh month, 1868, Eve, infant daughter of Mahlon and Nancy R. Stout, members of Cottonwood Monthly Meeting, Kansas.

BURNETT.—On the 26th of Twelfth month, 1868, Wm. Burnett, aged 46 years; a member of Cottonwood Monthly Meeting. His end was peace.

RICH.—On the 17th of Twelfth month, 1868, in his 3d year, Albert A., son of Daniel and Mary Rich, members of Cottonwood Monthly Meeting, Kansas.

JOHNSON.—On the 7th of Eighth month, 1868, Jane Johnson, wife of Thos. H. Johnson, and daughter of the late William and Phebe Peacock, in the 22d year of her age; a member of Pipe Creek Monthly Meeting, Ind. Though thus early called away by a short illness, she was favored to realize that her peace was made, and she has left the consoling evidence that she was one of the redeemed of the Lord.

HARRIS.—In Cattskill, N. Y., on the 17th of First month, 1869, Sarah F. wife of Samuel Harris, in the 64th year of her age, daughter of Moses and Rachel Farnum, late of Blackstone, Mass. She was strongly attached to the Christian principles of the Society of Friends, and an assurance is felt that she was prepared for the solemn change. *And at the same place*, on the 3d of Eighth month previous, her daughter Sarah F. Harris, Jr., in her 21st year. It is believed that she died in the Lord. Both were members of New York Monthly Meeting.

Correspondence.

FREEDMEN'S ASSOCIATION.

Extracts from letters of Alfred H. Jones, Superintendent.

DANVILLE, 2d mo. 11, 1869.

The schools in operation under the auspices of the Philadelphia Association are now in a prosperous condition. The teachers, imbued with the right spirit, are laboring with commendable zeal for the advancement of their pupils. They are mostly prompt in keeping me informed of their wishes and the success attending their efforts. The schools have been gradually filling up since New Year's Day and are now quite large.

The First-day school at Danville now numbers over 300; 292 were present last First-

day, happy and cheery. It begins at 9½ o'clock A. M., and the time for closing is half past eleven, but it is usually about twelve when we get through with the general exercises. Excepting one colored assistant, the teaching is all done by ourselves. They love to be under the instruction of white teachers much better than those of their own color.

The whole number enrolled in the day school at Danville is 302,—in the night school 147; making a total of 449. A great deal of labor has been bestowed here, and I think the school is now a really excellent one. . . . The teaching is adapted to the capacity of the scholars, is inductive, and thorough. The teachers have all by their kindness and fidelity won the confidence and esteem of the colored people, and have done much to change the bitter feeling in the minds of the whites towards the Institution. S. H.'s division is one of the best managed in all the schools. She requires each scholar to commit his lesson and repeat it standing, a method which secures close application to study and makes the scholar thorough in the text. I have had turbulent and disobedient boys sent to me to manage from the other divisions, but have never had one from hers. In the large room she is equally successful; her discipline is not more mild and gentle than it is firm and decided. . . . .

2d mo. 14th. Thou wilt be pleased to learn that our First-day school is constantly increasing. Last First-day there were 292, and to-day 330 present. The enrolment is now 372. I spent about two hours yesterday morning among the poor, finding some distressing cases. How some of these poverty-stricken ones live is a mystery to me, and yet they all have faith "dat de good Lord will not let them starve to death." I keep a barrel of meal, and feed the suffering from it. I remember the caution given by the Committee when in Philadelphia to feed none but the really destitute, lest it should foster indolence and idleness, and I endeavor while relieving those who are actually poor, to act in all good faith on their wise counsel. I send a few of the orders given the poor, as specimens:

2d mo. 13th.—Charity Wood, old and decrepit, had no bread, begged, but could get none, said: "I done just fast and prayed from morning till night, and de good Lord send you to help me." (Given one peck of meal.)

2d mo. 13th.—Caroline Smith, sick, has seven children, husband in the country seeking for work, and not a mouthful of food for them, begged a mouthful of bread this morning for her babe.

2d mo. 13th.—Fanny Harris, three children and nothing to eat.

2d mo. 13th.—Caroline Pennock, two children, husband in North Carolina, no bread.

Letter from E. Clare Miller.

1mo. 28, 1869.

Dear friend William J. Allinson.—Thou hast heard from Eli Jones some interesting particulars of the British Syrian Schools, and of the Blind School at Beirout. From other points in the East, visited last winter by E. and S. Jones, interesting accounts have been lately received, both by private letters and in printed reports. Some further information as to the work in the schools at Athens and places in Syria may interest thee and the readers of the "Friends' Review." The schools for the children of the Cretan Refugees are as full as when we had the pleasure of visiting them, about 1500 children having received instruction during the past year, and many have to be refused admittance for want of room, "although many poor Cretans have removed to their native island to gather in the harvests of grapes and olives, which are plentiful this season." "The principal teachers have been chosen from the more liberally educated of the Greeks, and the under-teachers from the Cretan refugees. The lower classes are supplied with cards, spelling and reading books, while the upper classes have grammars, arithmetics, geographies, &c. The chief of all our text-books, however, is the Bible, especially the gospels: much of it has been committed to memory," and from it practical lessons are given, "showing that our happiness for this and the life to come must be based on supreme love to God and equal love to man, that Christ is the one Pattern to imitate, and the one Saviour to love."

A circular of the "Greek Evangelical Publication Board," organized a year ago in consequence of "the deeply felt want of suitable juvenile literature in Greek," reports the issuing of 11 books, 3838 copies of which have been put in circulation, and the publication of a child's paper, issued monthly, and sold at a very low price, "the object being to provide the youth with literature, and to render it attainable to all, as well as to create a taste for it. The publications are therefore sold at discount, and the subject-matter is instructive, interesting, and well illustrated with pictures; they can circulate everywhere among the Greek-speaking people, and utter a word of cheer and hope where no human voice can be heard."

From Syria there have been pleasant accounts. A letter from L. B. Benton, the wife of an American Missionary resident in B'hamdun, one of the mountain villages east of Beirout, gives a lively account of her visits to several of the schools on the western side of Lebanon, as well as to places where none at present exist, and where a strong desire is felt among the Druses and other in-

habitants of the mountains for the establishment of schools among them. The whole district of Lebanon alone, exclusive of Anti-Lebanon and the intermediate plain of Cœle-Syria, which have also a needy population, is very extensive, villages being scattered in great numbers over the sides of the mountains, in sheltered places among the rocks and surrounded by mulberry, olive, and fig gardens. At many of these places there are schools, under the joint superintendence of E. G. Saleeby, a Syrian, and G. Benton. Of these schools, most of which were visited by Eli Jones and A. L. Fox, good reports have been received; very many villages, however, have as yet no school. The Girl's Training School at Shimlan, on Lebanon, where we spent some weeks, has increased in numbers since last winter, twenty-four girls being now educated there, most of them training as teachers, and there are good accounts of some who have gone out as such into the neighboring villages, during the past year.

A letter from S. and L. Müller gives an interesting picture of the household in the school-house on the hillside at Bethlehem. The family consists of twenty-two, some of the children being little Arab orphans, adopted by the Missionary and his wife, who have besides a day school under their care. Thou wilt be interested, I think, in an extract from their letter to E. and S. Jones, the German-English of which is left as it was written, as its Christian simplicity might be spoilt if the language were altered. After speaking of some of their difficulties, they say:

"But all this is not said as a complaint, for we trust in the Lord, that He will make the hearts of our friends willing to assist us in our work among the youth. We are joyfully convinced, dear friends, that you have not forgotten the work of the Lord here at Bethlehem, but have supplicated and acted for the same. May God reward you. In the foregoing months our children suffered much sickness; the Lord recovered all except one girl of six years old, who was called up to the Heavenly Canaan on the 1st of this [the 12th] month."

The death of this little Arab orphan, whom they had adopted at nine months of age as their own, was a great grief,

"for we loved her as our own. We know it is the Lord, the trustly Father in heaven; He has perfected and saved her, and took her to Him. He had thoughts of peace upon her and us, praised be his name! Therefore our souls submit quietly to the Lord, for He helps us. One of our children is also instantly ill, but we hope the Lord have mercy upon us, that we have not a grief after another. I am very much obliged to you for the 'Friend' and 'Friends' Review,' and hope to make progress in the English tongue. The Lord our God be with you and your children and children's children, and take you in His abundant mercy and grace."

All the letters contain allusion to E. and S. Jones' visit, which is everywhere very pleasantly remembered. . . . .

With kind regards,

I am thine sincerely,

E. C. MILLER.

For Friends' Review.

QUESTIONS ON THE BOOK OF JONAH.

1. What is the signification of the word Nineveh?

2. If the name is from novah, in the sense of decorous, did the city represent, in that sense, the abomination of mere worldly ornament and display?

3. When Jonah cried, "Yet forty days and Nineveh shall be overthrown," was not this prophecy fulfilled, in one sense, when the king and people repented, humbled themselves in sackcloth, fasted, &c., and is it not evident that Jonah perceived it not?

4. When Jonah was thrown into the sea, did not that typify the bitter waters of iniquity, or the undone condition of man in the natural state?

5. Did not the "Dag gadol," or sea monster, represent Diabolus or Satan, and is not this Scripture in proof of his veritable existence?

6. Does not the above explain Jonah's expressions, "From the recess of hell cried I," "The waters compassed me about even to the *soul?*"

7. Was the "Dag gadol" a whale or any other fish of the Mediterranean, or a great fish *builded* by the Almighty Architect, on purpose, at the time?

8. The same word is used concerning the *gourd;* and as commentators really know not what that kikayon was, is it not most probable that it and the fish were then made sui generis?

9. Is it not reasonable then to suppose that the "Dag gadol" contained air for Jonah to breathe?

10. Are we not instructed, by the antitype, that the Lord can "bring up life from corruption" into "the fainting soul who looks toward His holy temple," can rebuke Satan, and deliver from his power, placing the ransomed as it were upon dry land?

11. Jonah was three days and three nights in the belly of the fish, and we observe throughout the Scriptures great prominence given to this number *three;* does not this bear witness to the doctrine of Father, Son and Holy Ghost? J. M. C.

Carthage, Ind.

[Some passages in the above are interestingly suggestive. We forbear present comment. *Ed.*]

Were God—to suppose an impossible case—to come down to our demands, would not the disposition from which they originate lead us to go on starting new objections?—*Ev. Qu.*

From Friends' Review.

TOLEDO MONTHLY MEETING—KANSAS.

This meeting is composed (with a few exceptions) of Friends from Tennessee and North Carolina, being the most Western established meeting in the State, and perhaps on the Continent. Near the commencement of the war, when the dark cloud of rebellion seemed to threaten all that was dear to a Christian people, quite a number of us believed it would be right to remove with our Friends to the West, which we did in the fall of 1860, at a great sacrifice of property, and settled in and near Toledo. In the spring of 1864, we were joined by a number of others from the same States, who had suffered still greater losses during the war, and a few from other States, all in limited circumstances. Soon after arriving here we erected a small log Meeting house, and very soon a Preparative and Monthly Meeting was granted us, and when Cottonwood Quarterly Meeting was set up, it was to be held here once a year, which was accordingly held in 9th month last. But notwithstanding Friends had exerted themselves in preparing seats both in and out of doors, it was found that the accommodations were quite insufficient for the large assembly that gathered here, and it was concluded to hold it here no more until a better house could be built. This was very trying to many Friends of Toledo; being thus made to feel that Society is suffering a great loss by thus being deprived of our yearly feast. Accordingly a committee has been appointed to hold out subscription and receive moneys for building such house. We have succeeded in getting subscribed near $600, which is about all we feel able to do at this time, and we now make this appeal to our dear Friends everywhere, believing that if Friends generally knew our real situation, we would not long wait for a suitable house in which to hold our meetings. Remittances may be sent to Jacob Bales, or Thomas N. Allen, Toledo, Chase County, Kansas, or to Alice Lewis, 109 North 10th street, Philadelphia.

Signed on behalf of Toledo Monthly Meeting, by MILTON LINDLEY, *Clerk.*

AZEL RUSH, *Correspondent.*

A HELPING HAND.

Mr. Wakeman had been sick all the spring, and as a consequence, all his farm-work was behindhand. There seemed a poor prospect, indeed, for his sickly wife and little ones for the coming year. Anxiety for them doubtless made his recovery still slower. He had managed to get a few things planted in the garden, but the exertion had brought him down to his bed again. Now he could only look out of the window and sigh at the encroaching weeds and the barren fields, he should reap nothing from in harvest time. It made him groan to see his delicate wife trying to cut off some sticks of wood to boil her kettle, and he knew that was only a little of the hardships she had been obliged to endure.

A new neighbor had just bought a farm in the vicinity, and he chanced to be passing when Mrs. Wakeman was thus employed. It was the work of a moment to enter the little gate and respectfully take the axe from her hands, with a cheery "Let me help you," and then, with a hearty good-will, he proceeded to pile up enough wood to last her a day or two. It required but a little effort of his strong arms, but oh, what a world of hard labor it saved her!

Mr. Bryant called for a few minutes on his sick neighbor. There was such a pleasant, cheerful air about him, that he unconsciously raised and invigorated the sick man's spirits as a bracing sea-breeze might his body. His quick eye took in at a glance all the difficulties which surrounded him, and his mind was at once made up. Deciding and acting always went hand in hand with John Bryant. That day he spoke to a little knot of farmers he chanced to meet, about each of them giving a day's work to help Mr. Wakeman on in his affairs. All knew of his illness, and thought what a pity it was, but never considered that they had any responsibility in the matter. Mr. Bryant, in his sturdy, straightforward way, now put the case in a different light. Mr. Crabbe, it is true, remarked, with a coarse laugh, "It's none of my business if he is sick."

But a word and look of withering sarcasm sent him muttering on his way.

The result of that little chance gathering, as it seemed, was the assembling of quite a number of farmers, with their boys and teams, to try and put the Wakeman place a little "to rights."

The poor man, in his weakness, watched them with dewy eyes as they plowed and hoed and planted, while two young men gave him a day's chopping on some loads of wood they had hauled for him. At noon all repaired to Mr. Bryant's hospitable dining-room, where a feast was spread for them, and after a short nooning, all returned to their work of benevolence again. Never had they worked with heartier good-will, nor with lighter hearts. Charity brings its own reward with it.

By nightfall the place had assumed a different aspect, and a little attention for a month or two, until Mr. Wakeman was quite restored to health, insured him good crops and a comfortable prospect for his family. Indeed, he began decidedly to mend from the day that this heavy burden was lifted from his heart. How gratefully he always re

membered that act of neighborly kindness in his hour of need! How much misery it had saved, and yet how little it had cost! No one ever missed the day, and God rewarded them all doubly for all they had done for their neighbor. We may learn the mind of the Lord in this matter by the directions which he gave to his ancient people:

"If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto."

—*Cultivator and Country Gentleman.*

Youth's Department.

THE TWO WAYS.

In a village on the Rhine, a schoolmaster was one day teaching in his school, and the sons and daughters of the villagers sat around listening with pleasure, for his teaching was healthful and kindly. He was speaking of the good and bad conscience, and of the still voice of the heart. After he had finished speaking, he asked his pupils: "Who among you is able to tell me a parable on this matter?"

One of the boys stood forth, and said: "I think I can tell a parable, but I do not know whether it be right."

"Speak in your own words," answered the master. And the boy began: "I compare the calmness of a good conscience, and the disquietude of an evil one, to two ways on which I walked once. When the enemy passed through our village, the soldiers carried off by force my dear father and our horse. When my father did not come back, my mother and all of us wept and mourned bitterly, and she sent me to the town to inquire for my father. I went; but late at night I came back sorrowfully, for I had not found my father. It was a dark night in autumn. The wind roared and howled in the oaks and firs, and between the rocks; the night ravens and owls were shrieking and hooting. And I thought in my soul how we had lost my father, and of the misery of my mother when she should see me return alone. A strange trembling seized me in the dreary night, and each rustling leaf terrified me. Then I thought to myself, such must be the feelings of a man's heart who has a bad conscience."

"My children," said the master, "would you like to walk in the darkness of night, seeking in vain for your dear father, and hearing naught but the roar of the storm, and the screams of the beasts of prey?"

"Oh, no!" exclaimed all the children, shuddering.

Then the boy resumed his tale and said: "Another time I went the same way with my sister; we had been fetching many nice things from town for a feast, which our father was secretly preparing for our mother, to surprise her the next day. It was late when we returned; but it was in spring; the sky was bright and clear, and all was so calm, that we could hear the gentle murmur of the rivulet by the way, and on all sides the nightingales were singing. I was walking hand in hand with my sister; but we were so delighted that we hardly liked to speak. Then our good father came to meet us. Now I thought again by myself,—such must be the state of the man who has done much good."

When the boy had finished his tale, the master looked kindly at the children, and they said unanimously: "Yes, we will become good men."—*Krummacher's Parables.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 22d instant.

Great Britain.—The formal opening of the new Parliament, postponed last year on account of the defeat of Disraeli's Ministry, took place on the 16th. The royal speech was delivered by commission. In it a hope was expressed that the negotiations with the United States will place on a firm and durable basis the friendship which should ever exist between the two countries. Respecting the ecclesiastical arrangements for Ireland, the speech says: "I am persuaded that a careful regard will be had to the interests involved, and through the application of principles of equal justice to the question before them, Parliament will secure the undivided feeling of the people of Ireland on the side of loyalty and laws, efface the memory of past contention, and cherish the sympathies of an affectionate people." The 1st prox. has been named for the opening of the debate on the disestablishment of the Irish Church. An address in reply to the Queen's speech was adopted unanimously, in both Houses.

The probability of a rejection by the U. S. Senate of the treaty respecting the Alabama claims, has elicited some comments from the London journals. The *Times* declared that the want of a definite basis for arbitration will reconcile England to the rejection, and that this point should be kept clearly in view in the event of offers for further negotiations. Both that paper and the *Standard* said that propositions for a new treaty must come from America.

It was stated in the House of Commons, on the 22d, in answer to an inquiry, that the government intended to release from imprisonment forty-five Fenians, convicted of treason last year in England, including several leaders. Costello and Warren, two naturalized American citizens, who have been for some months in prison as Fenians, have been set free.

France.—A recent order of Forcade, Minister of the Interior, for repressing the abuse of the right of public meeting, was put in force on the 19th inst. A meeting which was contemplated near Paris, was dispersed by the authorities. All public gatherings on the 24th were positively prohibited, that being the 21st anniversary of the second inauguration of a republican government in France.

Spain.—Reports had been circulated that Ferdinand, the father of the King of Portugal, had consented to become a candidate for the Spanish throne, but a dispatch from Paris, dated the 17th, asserted that such reports were at least premature, and that though strongly urged, he still declined. A majority of the members of the Constituent Cortes are said to be opposed to the Duke of Montpensier. The Cortes had requested Prime Minister Serrano to rearrange the Cabinet, but it was thought all the present members were likely to continue in office.

Popular demonstrations had again been made in Madrid in favor of the freedom of worship, and also for the abolition of capital punishment. In Valladolid the people had gathered in the streets and protested against the military conscription.

The Minister for the Colonies had issued an important decree, to take effect in all the colonial possessions of Spain, establishing a uniform system of legal jurisdiction, abolishing ecclesiastical courts, and making various modifications in the financial administration of the colonies.

Active preparations were going on for the speedy embarkation of 6000 more troops for Cuba, and as soon as the necessary transportation is ready, another expedition will be sent, numbering at least 6000.

Much excitement had been caused by an unsuccessful attempt to assassinate General Prim.

Türkey and Greece.—The Conference at Paris met again on the 18th, to receive the communication from Athens, brought by M. Walewski. The reply of the Greek government to the propositions of the Conference was satisfactory, and a resolution was adopted declaring that Greece having yielded, the great Powers reserve to themselves the right to protect the lives, property and interests of Christian subjects of Turkey. The protocol was signed by the representatives of the Powers, and the Conference dissolved.

Dispatches from Athens announced that the Greek Chambers had been dissolved, and that elections for members of the new Chambers are to be held in the 5th month.

The decrees and orders recently issued by the Porte against the Greeks have been revoked, and Turkish ports are open again to Greek shipping.

Cuba.—The accounts respecting the progress of the insurrection continue so conflicting that it is extremely difficult to ascertain the truth. The government dispatches reiterate assertions that many of the insurgents at different points have surrendered themselves; yet one of the Spanish papers in Havana recently admitted that they had possession of the whole district of Puerto Principe, except its capital. Accounts from the insurgents themselves represent them as occupying at least half of the island, and increasing in strength. They have organized a provisional government, electing its members by a popular vote. The supreme military commander is General Quesada, General Cespedes being the civil head or Secretary of War. They propose general emancipation and equal political rights for all colors, suffrage to be based on educational or property qualifications applied alike to all. Independence of Spain is their avowed aim, with a hope, when that is established, of obtaining protection from our government, with a view of ultimately entering the Union. General Dulce, the Captain General, has issued a decree abolishing the freedom of the press, which had been guaranteed soon after the revolution in Spain, and re establishing the censorship; also restoring military trials. Havana is said to be practically under martial law, though it has not been formally proclaimed. Gen. Dulce has by proclamation closed all the ports in the eastern part of the island which have no custom-houses.

Mexico.—After a period of comparative quiet, insurrectionary movements are again reported in several places. General Negreto, on the 3d instant, captured the city of Puebla, and issued proclamations, but evacuated on the 6th, on the approach of government troops, retiring toward Matamoras. At Sisal, the revolutionary General Zapate has fled. At Guadalajara, much difficulty exists between the military and civil authorities; the Governor has resigned and the courts have declared their inability to administer justice. In Nuevo Leon, Quiroga, with 1200 followers, has pronounced in favor of Santa Anna.

Domestic.—In the U. S. District Court at Richmond, Va., on the 10th instant, the District Attorney, under instructions from the U. S. Attorney General in accordance with the President's amnesty proclamation, entered a *nolle prosequi* in both indictments against Jefferson Davis, and in those against Lee, Wade Hampton, Breckenridge, Wise, Early and 33 others.

In the Kentucky House of Representatives, on the 13th, a resolution instructing the Judiciary Committee to inquire into the propriety of preparing a bill to abolish all discrimination, founded on race or color, against the right to testify in the Courts of the State, was laid on the table by a vote of 45 to 16. A similar resolution was introduced in the Senate, but a vote was prevented by adjournment.

Congress.—The Senate passed the following House bills: to prevent loaning money on U. S. notes as collateral security; relieving from political disabilities a number of persons named, in the Southern States; regulating the franking privilege; and the Indian Appropriation bill, an amendment transferring the Indian Bureau to the War Department having been rejected; also a bill to abolish the office of superintendent of exports and drawbacks. The House passed the above-mentioned bill relative to political disabilities; the Internal Revenue or Tax bill; a bill amendatory of the National Bank bill; the Army Appropriation bill, with clauses providing that until the army is reduced to twenty regiments of infantry, five of cavalry and five of artillery, no new commissions shall be issued, that the Secretary of War is directed to consolidate regiments as rapidly as the public service and the reduction of the number of officers will allow, till that minimum is attained, and that no new appointments or promotions be made in the Adjutant General's, Inspector General's, Quartermaster's, Commissary, Ordnance or Medical Department; and the Post-office Appropriation bill. The bill amending certain acts relative to the Navy and the Marine corps, as arranged by a committee of conference, passed both Houses. That concerning the tariff on copper and copper ores was vetoed by the President, and repassed by the House, yeas 115, nays 56. The Constitutional amendment, as adopted by the Senate, was discussed at some length in the House, altered, and on the 20th was adopted in the following form: "Art. 15th, Sec. 1. The right of citizens of the United States to vote and hold office shall not be denied or abridged by any State on account of race, color, nativity, property, creed or previous condition of servitude. Sec. 2. Congress shall have power to enforce this article by appropriate legislation." Being returned to the Senate, that body, on the 23d, disagreed with the House amendments, and asked a committee of conference, to which the House assented, and a committee was appointed.

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JOHN ALDERSON.

(Concluded from page 406.)

Our dear friend having delivered what seemed to affect his mind respecting himself and his near natural connections, did not forget Zion, for whose sake he had not been silent, but both at home and abroad, in the ability divinely bestowed, labored earnestly for her restoration and return from her present captivity, that it might be said to her once more, thy God reigneth. And a concern continuing on his mind, that she might arise and shake herself from the dust of the earth, which eclipses her glory and dims her beauty, he observed, "That one eminent cause of her sorrowful declension, and why she is thus in a strange land, is the same that occasioned Israel of old to go into captivity. Israel had forsaken the Lord, the fountain of wisdom; and the people now have leaned too much to their own understanding, which has been clouded with earthly views. That eye is darkened which should have looked singly to the honor of God; for which purpose He gave us a being here. Men have had a view more to their own honor, the grandeur, the glory, friendships, reputation, profits and pleasures of this life, which our Lord pronounced a cause of unfruitfulness then, and which remains to this day, a great obstruction to the springing up and growth of the seed of the kingdom, in the hearts of the children of men in general, and in us as a people in particular. In this dark state, many presume to judge of spiritual concerns and matters; determining in favor of their carnal minds and vain inclinations; forsaking that simplicity, and godly sincerity, wherein the first Christians, and our faithful predecessors in the Truth, had their conversation in the world; not in the fleshly wisdom thereof. In this wisdom from below, people are joining heaven and earth, and claiming an inheritance in two kingdoms, notwithstanding our Saviour assures us we cannot serve two masters. But though we sorrowfully see many in this dangerous state, yet the Lord has not left Himself without sensible witnesses of His power and goodness, testimony-bearers for His great name and Truth's sake, both ministers, elders, and some among the people, who are secretly weeping as between the porch and the altar, saying, as formerly, Spare thy people, Lord, and give them not up to the reproach of the heathen."

And that all ministers and elders should be unanimous in this great concern, he advised, "That they be very weighty in their spirits, and travail deep to come to the foundation of light and life, that they may clearly discern the mystery and subtilty of that wisdom in which carnal men, with a seeming sanctity, are endeavoring to undermine the very foundation of Truth. That ministers be very cautious and careful, that they are not led out of the line of Truth, and biassed by the affections and pretences of the people, in consenting to spare anything that appertains to Amalek, because the people will have it so; but remember, the determination of the Lord is, that Amalek shall be utterly destroyed; and also, that we forget not a remark a minis-

ter of the gospel made formerly, That when the declension appeared most visible in the Church, it was observed ministers and elders were too remiss, and gave way too much to the people."

Our Friend dropped another caution to ministers, who must be sensible of the disposition too general among professors: "That they keep strictly to the motion and leading of Truth, and not gratify that unstable mind which feeds on words, and thereby places a dependence on the arm of flesh. As this spirit is to be starved and not fed, the food thus administered will not turn to proper nourishment, but rather destroy any remains of life, or at least hinder its growth." He further advised, "That when a minister was favored in a meeting, he might carefully avoid any elevation on that account, and keep deeply bowed and humbled, knowing that the instrument is nothing, but he that makes use of it, is all in all. And when any are thus favored in meeting with the renewing of life, and have partaken of the cup of blessing from the hand of Him who sustains that life He begets in His children, that every one be careful they lose not the savor of this precious ointment, by running into many words, and unprofitable discourse in families; but that their words be few and savory. This would be a good example, and prevent that lightness of conversation, too visible amongst us as a people, unbecoming our professed gravity and Christian deportment."

He was very earnest in recommending to ministers, when they apprehend they are moved to that solemn duty of public prayer, "That they be very humble in their spirits, and wait for a certainty, that they are called to be mouth for the people: and, in these solemn approaches to the infinite Being, that finite creatures presume not to dictate, and inadvertently go about to inform Him who knows all things; for we should be short, pertinent, reverent and awful; remembering He, that teaches true prayer, and leads to pray, has said, When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Mat. vi. 7." He also advised ministers, "Not to be careful in testimony for learned words or high expressions; because the wisdom of the creature, no more than the will of the creature, can work the righteousness of God."

He also cautioned, "That ministers may not have a view to obtain riches, either in marriage or otherwise; thinking thereby, that for the future they may be more at liberty to go on the Lord's errands; for many have found their mistake herein, and that they have been further entangled, and more encumbered. But if covetousness be the motive to pursue great wealth, this disposition is the more unwarrantable, and will end in much sorrow and confusion."

He also advised such as might be required to travel in the service of Truth, "That they look not at outward circumstances, but follow the call of the Lord, as he had done in this present journey; when he left a tender wife but just recovered from bodily infirmity, and notwithstanding his own weak state, he witnessed great peace of mind and a confirmation of being in his duty."

When any ministers are required to leave their nearest temporal comforts, he exhorted, "That they give up all cheerfully, and go forth in faith, and a reliance on that hand which is able and willing to support His faithful servants who have His honor and glory more in view than any temporal accommodations."

He further advised, "That in Meetings for Discipline, ministers should labor for a right spirit, and in that be impartial without respect of persons, and particularize things where necessary; for if we speak only in generals, the people waive and evade those which may be spoken to in a sober, solid spirit, though not by way of preaching, That ministers be careful to be temperate in all things, and at all times, and especially in the use of wine and strong liquors, particularly when they attend meetings,—remembering, under the law, the priests were not to drink wine nor strong drink, when they were going to the tabernacle of the congregation."

He likewise delivered a word of advice to elders, "That they look well to their calling, whether it be of God or man only; and be careful to witness a proper qualification for that important office. That they would consider, it is necessary they be baptized with the same baptism with the ministers, and know a drinking of the same cup of suffering for, and cleansing from sin, and know a being dipped into the states of the Church, and a suffering with and for the seed in bondage. They, as well as the ministers, must be clothed with humility. They must be ensamples to the flock. They should sympathize with them, as well as admonish and rebuke with all authority, meekness and long-suffering.

"Thus should ministers and elders be very careful, that their faith may produce consistent fruits, and that the same may appear in the Christian education of their children, and in their conduct towards them. That they rule well their own houses; or how shall they be fit to take the care of the Church? And though it must be a superior power that must effect a change in the vain inclinations of youth, who are much addicted to pride and vanity; yet it is the indispensable duty of parents, not to comply with or gratify such desires, as evidently dishonor the

truth we profess; but on the contrary, to restrain them while under their care, and maintained at their expense. It would also be of great advantage, if the wives of ministers and elders considered, and carefully observed, the stations of their husbands in the Church, that they bring no reproach on the Truth; and remember the Apostle's description, particularly of such women, That they be grave, sober, and faithful in all things, teachers of good things, and jointly with their husbands rule their own houses well. That ministers and elders be careful to remove every obstruction which may hinder an harmonious labor in them all for the promotion of Truth; and be willing that the image of gold, silver, iron, clay, &c., which hinders true gospel unity from being fully maintained among us, be destroyed by the stone cut out of the mountain without hands, by that invisible power which alone can subdue and bring everything into order; the order and direction of His Spirit, in whom the whole building is fitly framed together, and groweth into an holy temple in the Lord."

Having freely delivered the above hints, which rested at times on his mind, he addressed himself as to his brethren in the Truth in great love, committing and commending every one to God, and to the word of His grace and good Spirit which is able to qualify and furnish for every good word and service in the Church; "for whose sake," continued he, "I have travelled in the deeps; and now, in the seeming conclusion of my time, I witness renewed peace, and divine refreshment, and with my languishing breath, under the influence of gospel love, I am enabled to pray for the peace of Zion, that truth and righteousness may prosper within her gates, and the salvation of our God may be yet appointed as walls and bulwarks about her cities. This is what I earnestly continue to wish, not only for my brethren and fellow members, but for every one who may receive the invitation of God's love, and be obedient to the dictates of His Spirit, and so become inhabitants of this holy city, the city of the great King, who is ever worthy to rule and reign in the hearts of the people.

"Thus having relieved my spirit, there remains nothing, but to desire my endeared love may be remembered to my affectionate wife, (who I desire may not grieve beyond measure, but freely resign me into the hands of my faithful Creator) also to my dear children, with my dear aged parents and relations according to the flesh; telling them, that through the continued loving kindness of a merciful Saviour, it is well with me, and I am favored with a comfortable evidence, that if I am removed with the present weakness of body, He will receive me into the arms of His mercy; and that I go to their God, and my God, to their Father and my Father, to join the heavenly host, in ever magnifying His love and mercy, who hath loved and washed us in the blood of the immaculate Lamb: to whom, with the Father, through the Holy Spirit, be glory, honor and praise, now and eternally in the heavens. *Amen.*"

PRACTICAL SUGGESTIONS ON THE PUBLIC WORSHIP OF "FRIENDS."

Whilst entirely coinciding with and valuing our principles on public worship, and fully believing that they are carried out, when, in the silence of all flesh, souls are enabled to reach forth unto God in living communion, there are a few thoughts connected with the subject which I would with great diffidence throw out as practical suggestions.

It is an inquiry that much dwells on my mind—*If* the communion of Saints on earth *is* a joyful reality, why do *we* not more fully, more vividly, experience it? It is no doubt mainly to be attributed to our want of spiritual life, and of faith in the promises; but may it not also arise from our want of faith in that particular promise of our Lord, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven?"

Prayer is the life of the soul, its breathing to the Father of Spirits. It is beautifully typified by the little child unconsciously, as it were, looking up to its father, breathing forth its wishes, asking him what to do and how to do it. How joyful the intercourse, and how still more delightful when not only one child, but the whole family, converses with him on one subject, and all draw closer to one another, as they together ask him for one longed-for gift or favor.

Should not we also draw nearer together in the fellowship of Christ, if, when *first* gathered, our prayers silently ascended in unison to God for his blessing on our meeting? If this really were the case, how it would solemnize our assemblies! that sympathy of spirit between the "fellow-workers unto the kingdom of God" would be livingly felt, and the earnest longing that God would impart unto *all* more and more of his Holy Spirit; that Christ would be in our midst, and that He would give to some, food to hand to others.

It is true the wind bloweth where it listeth —*we* do not know the way or the sound which the Spirit of God may take; but the Father does not hide from his children his loving will; and must it not be his will that, very soon after our assembling together, united prayer should arise in every heart for that grace and blessing without which our gather-

ing together would be in vain? Just in the same way, may we not believe that at the close of a meeting that had been felt to be particularly solemn, the rising of hearts in sweet accord in thanksgiving and praise to the God of all grace would be acceptable worship? Oh, could we indeed experience this, surely the *voice* of prayer would be more frequently heard!

Again, another thought arises in my heart respecting the ministry in our Society. Whilst longing earnestly for the best gifts, let us not ignore the lesser ones. To return to the simile of an earthly parent and his family. All love him, and desire to please and serve him, and his affection is alike for all; but to one or two only he may entrust a message to the rest, or to strangers; while the other members of his family, knowing so well his mind, may, out of their great love for him, speak of his character, and tell others of his loving-kindness, of his will and his designs.

May we not apply this, also, to the little flock or family gathered under the Great Head of the Church? The preaching that we most long and love to hear is the *true message* from Heaven, that which God has inspired and clothed in words; but yet we may at times greatly enjoy and love to hear what the mouth out of the abundance of the heart will tell of the love of God, of his will and ways. With hearts bound up as those of one family in their love to God and to each other, how responsively would these communications be received, and prayer would ascend that the speaker might be kept in close and living communion with Christ: thus would the interflow of true family love and Christian fellowship be known and felt amongst us, "for the edifying of the body of Christ."

The solemn themes of prayer and ministry have been just touched upon—may there yet be one more slight allusion to another part of our worship? The remark has been sometimes made, "There is no praise in your assemblies! you worship the Lord and offer prayer—but there is no praise." The idea has arisen from the belief that, without music or singing, we cannot praise the Lord. But are there not feelings too deep for words or even sounds? Thomas à Kempis beautifully says: "To Thee is my tongue without voice, and my silence speaketh unto Thee;" and in the 65th Psalm, are the expressive words: "Praise waiteth for Thee, O God in Sion," which by the margin may be rendered, "Praise *is silent* for Thee, O God." It is very easy to speak our praises to our *fellow-creatures*, for we know it will give pleasure, and we can compass *their* achievements; but "who can utter the mighty acts of the *Lord?* who can show forth all *his* praise?" (Ps. cvi. 2.) Too deep, too sacred it may be, for utterance; too solemn to be clothed in the language of man; and in our holiest moments of adoration the heart may partake of that holy joy of which the Apostle Paul speaks, when he bids us rejoice with joy *unspeakable* and full of glory—a glory not of this world, but partaking of the depth and silence of the Eternal. Still, while feeling that the deepest praise is out of the depths of silence, we know the wonderful power and reality attendant on its expression, and the force of those words of the Psalmist: "My mouth shall praise Thee with joyful lips" (Ps. lxiii. 5;) "Praise the Lord with harp" (xxxiii. 2;) "Let everything that hath breath praise the Lord" (cl. 6.)

The silent meeting of "Friends" in its deep meaning is foolishness to the world, which cannot understand it, because it is to be spiritually discerned; and yet there have been those who have been awakened and even converted under its power.

To the Christian it is a season of real refreshment and strength, although there are times when, after a small and seemingly lifeless meeting, there may be a sense of having gained nothing; and the thought arises that it might have been better to have gone where there was a certainty of hearing something, the Bible read, the singing, or the sermon. Perhaps nothing has been felt in the silent waiting before God but a striving to suppress wandering thoughts, ineffectual, because of the weakness of the flesh;—nothing but the longing for the spirit of worship, not attained because of the weakness of faith;—the time seems even to have been lost, and through this unfaithfulness the soul left farther from God. But do we sufficiently consider that this feeble striving, and this unsatisfied longing, has been the Spirit of God working within us, and the self-abasement which follows is also his loving Spirit leading us to more of that hunger and thirst after righteousness which shall be filled? and do we sufficiently consider that there is the other extreme, which may be more dangerous than this apparently lifeless meeting? We may listen with rapt enthusiasm to the intellectual sermon; we may rest with a sense of hallowed peace over the solemn strain of music; we may glow in heart under the arousing words of true Gospel ministry, but we may not have had one real striving of God's Spirit with our spirit; and instead of the profitable feeling of want and unrest, it may be followed by a self-complacency and false security in our supposed devotion, more destructive than aught else to living Christianity.

"The veil of the Temple was rent in twain from the top to the bottom." There is now liberty for each to "enter into the Holiest by

the blood of Jesus," apart from outward Temple and outward services; for we may serve the Lord in his own Temple, which we ourselves are. In the heart of the believer, *that* eternal life has commenced in which there is an *earnest* of our inheritance in Christ, even of that New Jerusalem where there is no Temple, for the Lord God Almighty and the Lamb are the Temple of it.

May that love of our Father in Heaven, which is from all eternity, that constraining sanctifying love of our Saviour through the Holy Spirit the Comforter, rest upon our little body; causing the presence of Jesus to be more sensibly felt, and his love to become more and more precious to our souls, that so the dawning of the day-spring of God may break forth to us in its glorious fulness!—*Friends' Q. Examiner.* C. JANE W.

For Friends' Review.

"NOT UNTO US."

Not long ago a Christian Friend brought to me a Gospel message which the Lord in His tender mercy blessed to my soul. As he rose to go, I thanked him. He turned and said, seriously, "I cannot accept that." I made no reply; but he again said, "I am waiting for thee to retract those words of thanks to *me*. I cannot accept them. Thou must thank *God* that He has sent the message, and *I* thank Him that He has been pleased to use me as His messenger for thy comfort and for His glory." I believe this habit of thanking ministers for being so honored as to be used by Him as His servants does them a great deal of harm. To *God* belongs *all* the thanksgiving and praise.

2*d mo.* 19, 1869. S. H.

For Friends' Review.

REMARKS ON "QUESTIONS ON THE BOOK OF JONAH."

I am induced to collect, so far as circumstances permit, a few matters relating to the questions of J. M. C. on the Book of Jonah, which are given in the last number of the *Review*.

On Question 1 *and* 2.—The signification of the word *Nineveh* may be gathered from Layard's explanation, that "the name appears to be compounded from that of an Assyrian deity 'Nin,' corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in Ninus, the mythic founder, according to Greek tradition, of the city. In the Assyrian inscriptions, Nineveh is also supposed to be called the 'city of Bel.'" Though the *name* appears not thus representative of "mere worldly ornament and display," yet the *fact* of her love of decoration, her luxury and idolatries is amply disclosed by modern explorers of her excavated ruins. They describe large numbers of colossal figures and various sculptures, "representing battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c., &c., . . the hunting scenes evidently recording the prowess and personal valor of the king at the head of the people—'the mighty hunter before the Lord.' (See Gen. x. 9, 11.) The sculptures appear to have been painted. . . . . Thus decorated, without and within, ['profusely adorned, also, with gold, silver, and other precious materials,'] the Assyrian palaces must have displayed a barbaric magnificence, not however devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded." By Zephaniah (ii. 15) it is said of Nineveh, "This is the rejoicing city that dwelt carelessly."

3. Although this—sometimes called "*spiritualizing*"—method of interpretation can ordinarily escape abuse only under certain qualifications, yet I am not disposed to controvert the at least suggestive intimation that Jonah's prophecy of the overthrowing of Nineveh, by repentance may have been fulfilled, in a certain sense, without Jonah's so perceiving it, ere the forty days were over. For repentance, being literally "a change of purpose," implies an overthrow of the old, and a putting on of the new. Nineveh the merry, the careless, the proud, was gone; a Nineveh humble and repentant had taken her place for the time. But that Nineveh was also literally destroyed afterwards, and in the manner clearly predicted by Nahum and Zephaniah, is remarkably evident from the narrative of heathen historians, particularly Diodorus. Whether Jonah's "forty days" are *days of years*, as one writer judges from the "seventy weeks" of the prophet Daniel, cannot be determined in the present uncertainty of the dates of Assyrian history. The final and complete destruction of Nineveh is pretty well agreed to have come to pass about the year 606 B. C. But tradition seems to show, according to Rawlinson, the eminent interpreter of Assyrian inscriptions, that about the middle of the eighth century B. C. "there must have been a break in the line of Assyrian kings," and probably the Pul, or Phaloch of Scripture, was really the last king of the old monarchy, and Tiglath-Pileser II., his successor, was the founder of what has been called the Lower Empire. Herodotus states that the whole empire was broken up at this period; but though his statement is not altogether reconciled with a few sayings of Scripture history, yet it is clear that there was so serious a revolution—perhaps typified in Jonah's gourd by the *worm* ("of sedition and insurrection")—as that Babylon became free from the empire whose

seat was at Nineveh, about 747 B.C. Indeed eminent historians, like Niebuhr and Clinton, think with Herodotus that there was a *general* dissolution of the empire at this time. Whatsoever overthrow then occurred, may have been that in which Jonah's prophecy came to pass, and may have occurred about forty years, as one writer asserts ("prophetical years for days") from the time of his prophesying there. For Jonah is generally considered to have been living in the same (the eighth) century, in which this great change in the history of Nineveh took place; and Usher supposes the king of Nineveh at the time of Jonah's visit to have been the Pul mentioned above. But Drake thinks it was an earlier king, Adrammelech II., who flourished B. C. 840.

While then it is certain that so much of Jonah's prophecy was literally and outwardly fulfilled, as that Nineveh was destroyed, there appears nothing in history contrary to the prophecy of the "forty days,"—a time the interpretation of which must still be left with the "wonderful Numberer," "the Numberer of secrets," who "doeth all things in number and measure and weight." Also it is not to be forgotten that the scriptural *forty* appears often symbolical or representative, and far more than *merely* numerical. It is commonly regarded as presenting an idea of completeness or fulness; and an examination of several passages leads to a conjecture that it may denote fulness of time or dispensation in *human* experience; (four being called the "number of the *world*,") as *three* and its multiples seem applied to Divine things, as J. M. C. has noticed in his last question, which may properly be noticed here. I have seen a curious book in Latin verse—a piece of mediæval speculation—in praise of the transcendent virtues of the number three, as seen in the trinities of nature as well as in the trinities of revelation, written to prove the doctrine of the Trinity, so-called. Thus there is danger (as even in the modern case of a clergyman who is said to have produced the *three-leafed clover* in support of the doctrine) of "overstraining any particular theory on the subject, and of thus degenerating into that subtle trifling from which neither the Gnostics, nor some also of their orthodox opponents, were exempt." Yet we cannot avoid the conclusion that great importance is attached in the Bible to the representative and the typical meaning of certain numbers, as 3, 4, 10, and sums or multiples of them, as 7, 12, 40, 70, 144, etc. A long list of writers might be copied, ancient Christians and modern, who have not failed to notice them, and generally with agreeing views, though often evincing that "there is room here for fanciful theories."

4. As to what is typified, spiritually, by the baptism of Jonah into the sea, those who see their individual experience thus typified need no explaining words; and it is perhaps in vain to answer this question to any whose individual experience does not as yet respond thereto. As to meanings of it "for us *without* us," it is evident that our Lord spoke of it as typical of his own descent into the grave and resurrection on the third day. (Matt. xii. 40.) And, further, concerning the experimental bearing of this, the reader is solemnly referred to Romans vi. 3, 4; Colossians ii. 12. Dr. Lange says also, "We do not deny that the expression may contain some reference to the universal mission of Jonah, which constituted him a type of Christ. Jonah was unwilling to preach to the heathen Ninevites, and was buried in the depths of the sea, which is an emblem of the sea of nations. Jesus designed his gospel for all nations, and was hurled by the Jewish hierarchy into the depth of the earth, and into that of their theocratic and hierarchical condemnation. But Jonah emerged once more to preach repentance to the Gentiles. The circumstance that our Lord repeats this simile in Matt. xvi. 4, shows that he attached considerable importance to it."

5 *and* 6. That the sea monster represented *Satan*, seems a speculation without sufficient warrant. Our Lord makes the "whale's belly" to represent "the heart of the earth," (compare Ephesians iv. 9; Acts ii. 31–33,) and if we presume to suppose that to be Satan (in spite of Luke xxiii. 43,) we seem to prepare the way for an ancient heresy concerning the atonement, which I fear to remind any one of. Enough, unspeakably enough, if we know that the One mighty to save could not be holden of death, and because He liveth we shall live also. The word which in Jonah is translated "hell," strictly means no more than the *abode of the dead*, and is sometimes rendered "the grave," or "the pit," in other parts of the Bible. If the Hebrew *Sheol* and the Greek *Hades* (the unseen world, the state or region of the dead *in general*) had not generally been translated "hell," indiscriminately with *Gehenna*, *Hinnom*, and other words which really do signify the state of the dead *in misery*, the region of future punishment, frequent misapprehension to the English reader might have been obviated. In verse 5th, Hebraists, in recent versions, have put the word *life* for *soul*.

We need hardly take pains to discover whether this Scripture is "in proof of Satan's veritable existence." A well-attested doctrine may indeed stand, in spite of far-fetched proofs; but they tend much to impair the confirmation of it. Elsewhere sufficiently "the personal existence of a Spirit of Evil is revealed in various degrees of clearness, again

and again in Scripture. Every quality, every action which can indicate personality is attributed to him in language which cannot be explained away." Concerning this question, then, as not being drowning men that we should catch at straws, let us receive those numerous plain statements of Scripture in which Satan *is* represented as an existing person, as equivalent to directions to us to regard him in that light.

7. The word *whale* is the translator's word, the New Testament's own word being κήτος which may mean any 'great fish.' Indeed it is said a whale has not a gullet large enough to swallow a man. But there are fishes which have, amply. There is to this day, in the same sea in which Jonah was swallowed, a kind of shark, (the white shark, *squalus carcharias,*) sometimes as long as sixty feet, having a throat in which it is said a man may stand upright. One instance is related of a soldier who was swallowed by a shark whole with all his armor on; another of a sailor who was swallowed by a shark, and yet rescued and preserved alive afterwards.

9. To the 9th question we may here answer that it seems not unreasonable to suppose, since all fishes contain air; neither might the contrary, or anything else, in a case of *miracle*, be pronounced by men as inconsistent with reason.

8. Notice is called to the use of the same word, "prepared," concerning the *great fish* and the *gourd*, as if they might have been peculiarly constructed at the time for the occasion. "It is believed," says a Hebrew scholar, "that the verb is in the preterperfect tense, *had prepared*," or, as later translators prefer, "*had appointed.*"

Again, so far as I have found, Eastern travellers and others seem pretty well agreed as to what the *kikaion* or "gourd" was. Paxton says:

"The gourd of Jonah is generally allowed to be the *elkeroa* or *ricinus*, a plant well known in the East, [the castor-oil plant.] . . . . It grows very high and projects many branches and large leaves. In a short time it reaches a considerable height; its stem is thick, chancelled, distinguished by many knots, hollow within, branchy at the top, of a sea-green color; its leaves are large, cut into seven or more divisions, pointed and edged, of a bright, blackish, shining green. Those nearest the top are largest; its flowers are arranged on their stem like a thyrsus; they are of a deep-red, and stand three together.

"With this description agrees the account of the prophet, of its rising over his head to shelter it; for this plant rises 8 or 9 feet, and is remarkably rapid in withering, when decayed or gathered.

"The gourd which defended the prophet is said to have been prepared by the Lord. We have no reason to conclude from this expression that the Almighty created it for the special purpose; he only appointed and promoted its growth in that particular spot, raising its stem and expanding its branches and leaves according to the ordinary laws of nature, till it formed a most refreshing shade over the place where the angry seer waited the fulfilment of his prediction. . . . . Like the gourd, the maggot was also prepared by Jehovah, to indicate its extraordinary size and vigor; that it acted by his commission; and that the effect of its operations was so rapid and decisive, as clearly to discover the presence of divine agency." Roberts says the plant is most abundant in the East, "and I have had it in my garden to the height of 14 feet. . . . This tree, in the course of a *very* short period, produces the 'rough caterpillar,' (Jer. li. 27,) and in one night (when the caterpillars are abundant) will they strip the tree of its leaves, and thus take away the shade. But there is another worm in the East, called the blind worm, *said* to be produced by the dew; it begins its devastation at what is called the *cabbage* part, and soon destroys the tree. (v. 8.) 'God prepared a vehement east wind.' I have already written on that parching, life-destroying wind. But the margin has it 'or silent.' . . . . . Thus when there is a lull of an easterly wind, and the sun pours his fierce rays on the head of the poor traveller, it seems as if he must depart; birds and beasts pant; there is the silence of death, and nature seems ready to expire."

"It was still the hot season of the year," says Colonel Campbell, "and we were to travel through that country over which the horrid wind I have before mentioned sweeps its consuming blasts; it is called by the Turks *samiel*, is mentioned by holy Job under the name of east wind, and extends its ravages all the way from the extreme end of the Gulf of Cambaya up to Mosul; it carries along with it fleaks of fire, like threads of silk; instantly strikes dead those that breathe it, and consumes them inwardly to ashes; the flesh soon becoming as a coal, and dropping off the bones. Philosophers consider it as a kind of electric fire proceeding from the sulphureous or nitrous exhalations which are kindled by the agitation of the winds. The only possible means of escape from its fatal effects is to fall flat on the ground, and thereby prevent drawing it in; to do this, however, it is necessary first to see it, which is not always practicable. Besides this, the ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the skin, which it blisters and peels from the flesh, affecting the eyes so much that travellers are obliged to wear a transparent covering over them to keep the heat off."

10. We are indeed instructed by many portions of Scripture in the truths presented in the tenth question; and we may well, as queried, be so instructed "by the antitype," that is, by the doctrine of the death and resurrection of Christ, as seen from Matt. xii. 40; Acts ii. 31–33; John xi. 25 and 43; Matt. xxvii. 53; Ephesians iv. 8; Romans vi. 4, seq.; vii. 24, 25; viii. 11, 20, 21; Colossians ii. 12, 13; Philippians iii. 10, 11; 1. Corinthians xv. 12, 20, 22, 42, 54–57, etc.; 2 Peter i. 3, 4; Psalms xxx. 2, 3; xxiii. 4; xlix. 15; xviii. 5, 6, and 15, 16, 19; Hosea xiii. 9 and 14. When Jonah said, "I am cast out of thy sight, yet will I look toward *thy holy temple*," and afterwards, "my prayer came in unto thee, into thy holy temple," he is apparently mindful of the great resource provided for Israel according to Solomon's prayer

at the dedication of the temple. "And hearken thou to the supplication of thy people Israel when they shall *pray toward this place*. . . . . What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house, then hear thou in heaven thy dwelling-place, and forgive, and do and give to every man according to his ways, whose heart thou knowest." (1. Kings viii. 30, 38, 39.) And the Lord afterward said to him, "I have hallowed this house which thou hast built to put *my name* there forever; and mine eyes and my heart shall be there perpetually." (See Psalms xxvii. 3, 4; xlviii. 7–9.) But the availing name in which we are to pray is that of "One greater than the temple," the antitype of which the body of Christ, the Mediator, is. (Matt. xxvi. 61; John ii. 19–22; Ephesians ii. 18, 20–22.)

Leaving now these specific questions (which have elicited, if nothing of value herein, at least a friendly esteem for the unknown inquirer,) I would remark in general,—considering it is the favorite habit of so many to squander the spiritual meanings of texts by drawing them forth before called out by the soul's occasion,—that it may be doubted whether, ordinarily, any attempt to ferret out the hidden, or spiritual, or symbolical meanings possibly underlying a narrative or statement of Scripture, is of profit. These may all most safely be left to the revealing grace of the very Spirit which moved the inspired penmen, and filled the height and the depth of the Holy Writ with all the fulness of God which it contains. The outward wording of Scripture indeed calls for attentive, reverent study,—by knowledge of languages, history, etc., to ascertain more correctly what the genuine Scripture is outwardly; but that "the anointing which teacheth all things" is alone adequate for the so-called "spiritualizing," and "allegorizing," methods of interpretation, might perhaps be learned from the tendencies to mysticism, gnosticism, and visionary speculation generally, which have sometimes been developed in the abuse of the spiritual doctrine of our religious Society. *This* spiritual view of a passage opportunely becomes edifying to me in the light of my individual experience, and *that* view to my neighbor in the light of his, and a *third* view to another; and yet no one of them may be suitable to prescribe to another, or to the public, unless opened for that purpose by the Spirit which "searcheth all things, yea, the deep things of God." J. H. D.

West Falmouth, Mass.

MICHIGAN is becoming a rival of Maine in the lumber trade. It is reported that five thousand laborers are employed in the pine forests of Michigan in preparing the logs during the winter months.—*Manufacturer and Builder.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 6, 1869.

A BEAUTIFUL BOND—AN EASY YOKE.—The apostle Paul, whilst suffering bonds and imprisonment for Christ's sake, committed to parchment the yearnings of his large heart for the professors of the same precious faith, and in two epistles, written almost simultaneously, sought to instil the peaceable Spirit of Jesus as the cementing influence, and the best preventive against whatever would scatter, divide, hurt or destroy. In both these invaluable compositions, in strikingly similar language, he exhorts the disciples to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit *in the bond of peace.*" In that trial hour when the earthly powers of darkness threatened the lives of the saints, and when it seemed very certain that all who would live godly in Christ Jesus must suffer persecution, this holy advocate for the truth was anxious that no language should proceed from the mouth of his friends "but that which is good to the use of edifying, that it may minister grace unto the hearers." He feared the beginning of strife through unguarded words, lest, by sinning with the lips, the Church for which Christ gave Himself should become a house divided against itself. And from his chains and his prison, he wrote, with manacled hands, the duplicated message: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

In these earnest entreaties, the apostle did not over-estimate the conservative power of *Peace*, as the bond in which the unity of the Spirit is to be preserved. That Spirit is exquisitely described by James Naylor: "As it bears no evil in itself, so it conceives none in thought to any other. If it be betrayed, it

bears it, for its ground and spring are the mercies and forgiveness of God. Its crown is meekness—its life is everlasting love unfeigned. It takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind." Contention never finds its spring in meekness. The Christian grace of humility will magnify our own faults, but seek all just extenuation for those of others. Thus self-exaltation is guarded against, and, as we walk humbly before the Searcher of hearts, we shall be "not easily provoked," but "forbearing one another in love, endeavor to keep the unity of the Spirit in the bond of Peace." But when this sweet unity is disturbed and this precious bond broken, feelings of hardness and bitterness ensue. And then, brethren are judged unjustly,—acts and motives are misappreciated. A man is made an offender for a word—schism makes its entry like an "abomination of desolation," and chief friends are alienated. For His sake who gave Himself for us, we should be rooted and grounded in love, and keep His peace inviolate. And if our spirits become perturbed, and our love for the brethren and unity with the Church which is His body in any degree interrupted, restoration and tranquillity are to be found in Him who gives unworldly peace. It is fitting that we humble ourselves in penitence and prayer. It is fitting that we pray earnestly for the highest well-being of those whom we have wronged in thought, and, placing upon their actions the best construction possible, (which probably may be the just one,) dwell upon those things that are of good report. He who in condescension infinite permits us to call Him Father, is ever a sufficient Healer of breaches: He is a "Restorer of paths to dwell in," and all His paths are peace. Estrangement and alienation are attended with discomfort, but whoever will live and walk in the Spirit will prove Him to be the COMFORTER.

"Why should we differ by the way?
Why should dissensions come?
We hope to spend an endless day
In one eternal home."

The leaves that are for the healing of the nations, are *specific* for individual or for collective differences, for Ephraim's envy or Judah's vexatiousness. (*Isaiah* xi. 13.) In view of the misapprehensions which have caused jealousies and divisions among the Churches, we may safely conclude, that if each member would accept the invitation, "Come ye to the waters and drink," the water which our Lord freely giveth would allay the fever and restore a healthful tone, qualifying the members of the body to move in harmony, obedient to the will of its glorious Head. The "easy yoke" of Christ is unity and peace, and we cannot put it off without becoming servants of a hard master, whose wages is death, and who has no good gifts to bestow.

NEW ENGLAND YEARLY MEETING AND THE INDIANS.—Our brethren of New England have long evinced true Christian concern and benevolence towards the Indian natives, and are entitled to be recognised as their faithful friends and counsellors. Attention is called to the following minute:

At a Meeting for Sufferings of NEW ENGLAND YEARLY MEETING, *held at Providence, 2d mo. 3, 1869:*

The Committee appointed to attend a Conference of the Representatives of other Yearly Meetings, held in Baltimore on the 20th ult., to consult upon what action should be taken on behalf of the Western Indians, presented a report, which, being read, was satisfactory, and the doings of the Committee were approved.

Copies of a memorial to Congress, drawn up and presented by the Conference, and an abstract of the minutes of that body, were also read.

On the reading of the foregoing documents, our minds were introduced into renewed sympathy for this oppressed class of our fellow men, and earnest desires were felt that we might embrace every opportunity to aid in improving their condition.

Under this lively concern for their welfare, our Friends Wm. C. Taber, Gilbert Congdon, George Howland, Jr., Samuel Boyce, Richard Battey, Joseph Cartland and John Paige were appointed a committee to unite with committees of other Yearly Meetings in endeavoring to promote the temporal and spiritual interests of this people by such measures as Friends in the wisdom of Truth may be led to adopt. And should any Friends feel drawn to reside among them for the purpose of imparting religious instruction and teaching them the arts of civilized life, such persons are requested to open their prospects to the committee, who are hereby authorized to give such advice and encouragement as may be needful.

By direction of the Meeting,

WM. C. TABER, *Clerk.*

AMERICAN ECCLESIASTICAL AND EDUCATIONAL ALMANAC FOR 1869. New York.—F. Gerhard, 15 Dey street. Price 50 cents. This is a valuable compilation, and may properly be regarded as an annual supplement to Cyclopedias and other works on Church History and Education. Last year we made

some criticism upon the statistical notice of the Society of Friends. The present number is accurate in this respect save in one unimportant date.

THE GREEK FUND.—Receipt is acknowledged, from "three interested Friends," of $25.00, in response to the appeal of Elizabeth Masson in No. 18. This makes a total of $58.00, placed on temporary deposit, bearing interest, in the *Provident Life and Trust Co.* The object, it will be remembered, is to print religious papers in the Greek language for periodical circulation among Greeks and Cretans.

MARRIED,

In Asheboro Township, N. C., under the auspices of Back Creek Monthly Meeting, SAMUEL A. PURDIE, formerly of Columbus, N. Y., to GULIELMA MARIA, daughter of John and Elizabeth Hoover, of the former place.

DIED.

PARKER.—At his residence in Cranston, R. I., on the 25th of Fifth month, 1868, Marinus Parker, aged 77 years; an esteemed and worthy elder of Greenwich Monthly Meeting. This dear Friend had endeared himself to many, through his long and exemplary life, by his quiet demeanor, by his sympathetic sensibility to the sufferings of those in distress, and other beautiful and Christian traits; not that we would magnify the creature, but that, through faithfulness and a firm reliance on the grace and mercy of a God of pity and tenderness, he was enabled to be what he was—a devout Christian. And although very suddenly called, we feel that few would be found more ready for the summons, and reverently trust that his Lord and Master found him watching.

BARNETT.—At West Newton, Ind., (*date not given,*) Elizabeth, wife of Jesse Barnett, aged 76 years; a member of Fairfield Monthly Meeting. Sustained by Divine grace through a lingering illness, and placing her sole reliance upon the merit and the atoning sacrifice of her Redeemer, she was favored with very bright prospects of unalloyed rest in a heavenly home.

HAINES.—At his residence near Hesper, Winnesheik Co., Iowa, on the 10th of Seventh mo., 1868, Levi Haines, in his 76th year; an esteemed member of Winnesheik Monthly Meeting. He was a lively and useful member of the Society of Friends, until, by the disqualifying effects of paralysis, he was gradually withdrawn from usefulness and prevented from meeting with his brethren for social worship. It is believed that the loss sustained by survivors in his removal is his eternal gain.

GEORGE. On the 7th of Ninth month, Sidney, widow of the late Ellis George, aged nearly 68 years, a member of Richland Monthly Meeting, Ind. A simple, humble, practical Christian and consistent Friend, it was her concern to have her treasure laid up in heaven. Aware that the time of her departure was at hand, she was enabled to impart much wholesome counsel and many tender admonitions. Her mental faculties continued bright, and being clothed to the last with meekness and love, she quietly folded her hands upon her breast and fell asleep in Jesus.

LIPPINCOTT.—At his residence in China, Maine, on the 16th of Tenth month, 1868, John Lippincott, in the 72d year of his age; an esteemed member of China Monthly Meeting. He was engaged in labor when the summons came, and he died instantly.

WINSLOW.—At his residence in China, Maine, on the 17th of Tenth month, 1868, Elijah Winslow, in the 76th year of his age; a beloved and active member of China Monthly Meeting. He endured a lingering sickness with Christian patience, and closed in the hope, through redeeming mercy, of entering into rest.

MEADER.—At Waterville, Maine, on the 21st of First month, 1869, Jonathan Meader, son of Hanson and Susan L. Meader, in the 35th year of his age; a member of Dover Monthly Meeting, N. H. His surviving friends are comforted in the assurance, mercifully granted, that their loss is his eternal gain.

HADLEY.—On the 7th of Ninth month, 1868, Eli Lindley Hadley, aged nearly 48 years; a member of Springfield Monthly Meeting, Ohio. He had for several years evinced increasing interest in spiritual things, and was much concerned that his children should be trained in Christian truth. He was endeared to his friends, who are consoled in the belief that the unexpected summons found him ready.

"He is dead—but his memory still liveth;
He is gone—his example is here—
And the lustre and fragrance it giveth
Shall linger for many a year."

MOON.—At White Lick, Ind., on the 11th of 8th month, 1868, Elizabeth, wife of Enoch Moon, in her 62d year. Refined through suffering, washed, sanctified and justified in the name of the Lord Jesus and by the Spirit of our God, she evinced by many edifying expressions that her way was clear through Him who is "The way." "I want nothing," she said, "but my Saviour, and to be permitted

"Upon his breast to lean my head,
And breathe my life out sweetly there."

BURGESS.—Near Harveysburg, Ohio, on the 19th of Twelfth month, 1868, Jesse Burgess, M. D., in his 64th year, a member of Miami Monthly Meeting. He took a deep interest in the cause of education, and was a trustee in two academies which exerted a wide educational influence. He dwelt much on the boundless love and mercy of God as displayed in the plan of salvation by Christ, and evinced his sincere love to God by earnest love to man. During his illness, whilst he desired to depart and be with Christ, he cultivated resignation, praying for strength to wait the Lord's time; at the coming of which he rejoicingly exclaimed, "Let me go now—bear me on—bear me on"—smiling as with triumphant delight as his spirit departed.

BURGESS.—On the 21st of Tenth mo., 1866, Isaac T. Burgess, (*son of above,*) aged 13 years. This dear lamb of the Good Shepherd's fold early learned to love his Saviour. His character was marked by sincerity and by gentle and lovely traits, and by the voice of supplication and by comforting expressions to his friends, sweet evidence was afforded of his readiness for the message, "Come up higher."

FIRST-DAY SCHOOL CONFERENCE.

The Third Annual First-day School Conference of Friends of Western Yearly Meeting will meet at Sugar Plain Meeting-house, near Thorntown, Boone Co., Ind., on Third-day, the 23d of Third mo., 1868, at 10 o'clock A. M., and will continue three days. All who feel an interest in this important and in-

eresting work, are respectfully invited to attend. All communications intended for the Conference hould be sent early to Seth W. Pearson, Plainfield, Hendricks Co., Ind., Clerk of the Ex. Com. All First-day Schools in the limits of the Yearly Meeting are requested to send delegates and full reports f the condition of the schools.

Correspondence.

Kimball, Jasper Co., Iowa.—We have here very fertile country; it is settling very fast, nd I would be pleased if Friends would come here to reside: there is, I think, a good opening for a large settlement of Friends. I would state, as inducements,—good health, good market, abundant farm-produce, land rapidly rising in value. References—Hiram Ellis, or Temple B. Stanley. Address as above.

Wilmington, Ohio.—I have been highly gratified with the timely appearance in the *Review* of the worthy sentiments of Samuel Bownas. They are much needed, and to the point.

Kansas, 1st mo. 28th.—Having noticed in No. 20 an article headed "Junior Members," I wish to call attention to the libraries at meeting-houses. I think the librarian, instead of waiting for a demand, should uniformly open the library and encourage the youth to take books. I have been of late years attending a meeting, the library of which was seldom open, and the librarian thought it useless to open it unless some one desired it. Indeed, he frequently forgot to take the key with him. On the other hand, I have known of cases where a decidedly good effect has resulted from the handing out of books.

N. Carolina, 2d mo. 9th.— . . . There is a wonderful reformation going on in this State in the use (or rather abuse) of tobacco. The Superintendent of the Boarding School has relinquished it—also an aged and honorable Friend whom we all love, and many others. The labor bestowed at the Yearly Meeting did the work. It is banished from the schools.

Medina, N. Y., 2d mo. 12.—In an article of the proceedings of last New York Y. Meeting, published in *Friends' Review*, 13th of Sixth month last, an error appears to have been made which I wish to correct.

It there stated "the payment of board of members in attendance of the Yearly Meeting was directed to be discontinued in future,—a part of the travelling expenses *of Friends in limited circumstances* to be paid." Now, the printed minutes of the Yearly Meeting say 'the travelling expenses of Friends residing north and west of Albany *who feel it right to apply* shall be paid," &c.

The facts are, a diversity of opinion has existed as to the proper application of such moneys. A small part of the Yearly Meeting would have them applied to those only in *limited circumstances;* while a large majority of Friends (as far as circumstances are concerned) wish them a *universal fund for all.* Hence the words "*who feel it right to apply*" seemed to the Yearly Meeting's committee to be fitting. Equalization of expenses of travel was the watchword, but in no wise discrimination. The present seems a proper time to make the correction, inasmuch as many Friends may now be looking forward to the attendance of our next Yearly Meeting, and which thou as well as I would very much regret that incorrect impressions, gathered from the *Review*, should hinder.

WM. HEDLEY.

Friendsville, Tenn., 2d mo. 8th.—. . . The climate here is very delightful and healthful. Our Society seems to be waking up, and the Church in the South may be built up. J. A. Grennell is, with his family, sojourning with us, and is acceptably received by the people everywhere. L. M. Hoag's recent labors amongst us will long be remembered. We are cheered and aroused by the company and gospel labors of our dear Friend Allen Jay. Our school is doing well, though not so large as last year.

ANOTHER FRIEND writes, 2d mo. 15:—With the exception of the two meetings near Goldsboro, N. C., no part of our religious Society in America ever suffered to so great an extent as our brethren in Tennessee. Fully one-half of them had to leave their homes. The meeting at Lost Creek was entirely broken up and the house destroyed. That at New Hope was scarcely maintained. Newberry suffered mostly from emigration. The Quarterly Meeting composed of these three meetings ceased for a while to report to the Yearly Meeting. The contrast is truly cheering, and calls for our gratitude to Him whose work and blessing it is. Our Tennessee schools have been a great success, through the devotion and qualification of the teachers.

London, 2d mo. 1st, 1869.—Our periodicals will inform thee of an event which is deeply felt in this land—the decease of that veteran minister of Christ, James Backhouse.

For about two years he had been in feeble health, his strength gradually diminishing under a succession of severe attacks of illness; yet it was not until the end of Eleventh month that his increasing weakness confined him to his bed. It would be difficult to convey an accurate idea of the peace of mind and patience under suffering evinced by him; and, from time to time, the expression of his deep Christian experience was very instruc-

tive to those who had the privilege of being with him.

His confidence in his Saviour never wavered. At one time he remarked: "In early life I was permitted to hear the Bride say, Come, and I was enabled to yield a willing obedience which has been fraught with blessings." At another time he said, "That is a sweet passage—*God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* The love of God seems to me to be like a great circle, enclosing all manner of men; Christ offers His Spirit, which is sufficient for regeneration: but what different states are enclosed in that circle! Some that have accepted the divine gift and are drawn near through the blood of Christ; others that reject the offers of mercy and are very far off."

On a relative inquiring how he felt, he replied, "I am very feeble, and the end cannot be far distant; but when the peace of God that passes all human understanding is felt to keep the heart and mind through faith which is in Christ Jesus, it matters not whether it be a few days earlier or later." On another occasion he said, "What a mercy to have the blood of Jesus to look to! Thankfulness and praise are the covering of my spirit."

On the morning of the 20th of First month he spoke of the goodness and mercy of the Lord having followed him all the days of his life, adding his sense of assurance that he should dwell in the house of the Lord forever. He passed most of the afternoon in sleep, but on awaking, mentioned some feeling of discomfort in his chest, and requested to be placed on the couch, thinking it might be a means of relief. This was accordingly done, and in less than five minutes he quietly passed away, to be, as we reverently believe, forever with the Lord: whom, from his childhood, he had been seeking to love and serve.

Letter from Allen Jay.

New Market, Tenn., 2d mo. 12, 1869.—I am now visiting the Tennessee schools of the Baltimore Association. It is select Quarterly Meeting here to-day and Quarterly Meeting to-morrow; some Friends think it will be the largest held for twenty years. Lindley M. Hoag has had a meeting every night for a week past in the new meeting-house, (the old one was destroyed during the war and the members scattered.) They are large and interesting. Lydia Jane Hill and companion and Jeremiah Grennell are also here. I have a meeting appointed for this P. M. on Educatian. I have been much encouraged since coming to Tennessee. There is a great awakening upon the subject of religion in all three of the meetings, and there is a good school at each of them. The religious revival at Newberry (Friendsville) is very marked. As I sat there last Seventh-day at Monthly Meetiug, *in sight of Wm Forster's grave*, and saw the old house quite full of anxious listeners with tender hearts, I rejoiced. At the meeting of business, twenty-seven persons were received into membership, who had not been members before, and I think there will be as many more at next Monthly Meeting. They are of the better class of society, some of them men of influence—once slaveholders—educated and somewhat cultivated. The A. M. and P. M. meetings for young people were large and interesting; also other meetings in other places. There is great inquiry after Friends' books.

For Friends' Review.

DR. McCOSH ON RELIGIOUS INSTRUCTION.

An interesting article by President McCosh in the last number of the *Princeton Review*, entitled "A method of teaching religion in a college," marks out a plan for such instruction, and strikingly corroborates some of the most important positions taken in the very valuable essay by E. R. on "Assaults upon Truth," just published in Friends' Review. I cannot refrain from presenting here some extracts from Dr. McCosh's paper.

After announcing that he proposes "to begin at the centre, that is, with Jesus Christ, 'the author and finisher of our faith,'" the learned President proceeds:

"It is a most interesting fact, and a most significant withal, that religious thought and discussion, in years past in Europe, and now in America, are gathering round the works, the teaching, the life of Jesus. These are felt to furnish the first and final evidence in behalf of our religion. Some who are prepared to give up everything else, such as history and doctrine, feel themselves attracted and charmed by the beauty of Christ's character. In former ages, the controversies turned round the history, or the doctrine, or the precepts of the Bible; now they concentrate in the person of our Lord. This is, in some aspects of it, a pleasing circumstance, as it brings men in contact with, and leads them to meditate on, the loveliest object presented to us in our world of imperfection and sin."

After a masterly description "of the state of Judea and the state of the heathen world when Jesus Christ appeared," Dr. McCosh continues:

"Such was the state of Judea and of the Heathen World. There is nothing in any one of these agencies, nothing in all of them, fitted to regenerate or elevate mankind; nothing in the narrow superstition of the Jewish people; nothing in the self-righteousness of the Pharisee; in the indifference of the Sadducee; still less was there anything in the popular mythologies of any of the heathen countries to

exalt any one, or even in the proud philosophies of Greece or Alexandria, to elevate the great mass of the people. Yet there was an appropriateness in Christ's coming at this time. He came at the fulness of time. The diffusion of the Greek language, which later scholarship has shown to be very great, and the spread of the Roman empire, had brought the various religions and philosophies into a state of collision and of ferment. There was a dissatisfaction with the existing state of things, but no idea of a way of improving them. Men were anxiously inquiring, 'Who will show us any good?' but could not discover any way of reaching truth, certainty, assurance, and satisfaction. It was in this state of things that Jesus appeared. He was exactly suited to the times. And yet the times did not produce him: no fact, no agency, no influence at work in Judea or in the surrounding heathenism could produce such a character, such a life, such a work. We shall discover abundant proof, as we advance, that *He does not grow out of the earth*, that *He descends from Heaven.*"

In the four years' course of religious instruction at Princeton College, it is proposed to take up in the first year the life of our Saviour, in the second the Old Testament prefigurations of Christ, in the third the development of Christ in the church, and in the fourth Christian doctrine. This last subject cannot fail to be introduced incidentally, by earnest teachers, in the preceding years; but a systematic and connected view of it is very appropriately appointed for the last year of the college curriculum. Are the schools of a society which has given the world a BARCLAY and a GURNEY less systematic and thorough than others in giving such instruction? And are their pupils ever left to be "blown about by every wind of doctrine," at the mercy of the floating waifs of discordant sectarian presses, or the noisy dogmas of ephemeral cliques?

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ABOUT MADAGASCAR.

(Continued from page 421.)

"We had one Bible-class following another in quick succession, as long as we stayed, and found many persons who are learning to read, while others read well. Yet, with the exception of our Bible and two New Testaments, the place was entirely destitute of the Holy Scriptures. Nor have they any one able to preach to them. On the First day of the week they assemble in their place of worship, read the Bible, sing and pray. But they have very crude notions, and not a very clear perception of the meaning of different passages in the New Testament until they are explained to them. We heard of five other towns, all within a day's ride of this place, which are similarly circumstanced, where the inhabitants have of late embraced Christianity, but have never yet been visited by any of the missionaries. One of these lies on the extreme western limit of the Hova territory, in the direction of the Sakalava country. The Christians, where we were, pressed us strongly to go and see this place, but I found if we did so, it would detain us so long from the capital as to seriously interfere with my regular engagements there; so we reluctantly retraced our footsteps without going to visit them. Along the western border of the Hova territory there is a wide tract of uninhabited country—made so by the cruel wars between the Hovas and Sakalavas. Westward of this we reach the lands of the latter tribe, which is much the largest in Madagascar. They occupy the entire western coast, nearly 900 miles in length, and are, to a large extent, independent of Hova control. Physically, they are said to be the finest race on the island. They speak the same language as the Hovas, though in a somewhat different dialect. The introduction of fire-arms into this country many years ago enabled the Hovas to bring into entire subjection many of the weaker tribes, but not the Sakalavas, although they made terrible havoc among them in the attempt. The stories of wholesale murder, treachery, and bloodshed, which are told us by eye witnesses who were with some of these conquering expeditions, almost exceed credibility. Great numbers of men were put to death for no other reason than the fear lest they should rebel against their conquerors, and certain districts were thus left peopled only by women and children. Accordingly the remembrance of the wrongs which the other tribes have suffered from the Hovas lives like a rankling sore in their minds, and, except by those tribes which they hold in complete subjection, they are regarded with feelings of the greatest hostility. It has long been a favorite thought with many that the time would come when the Christianized Hovas might carry the Gospel to the other tribes on this island without much of foreign aid. But the more we become acquainted with the character of the Malagasy Christians, and the relations of the Hovas with the different other tribes, the more are we convinced of the impracticability of this desirable state of things to any very great extent. They look upon Christianity as a Hova custom of questionable character, which has been derived from foreigners, and they resolutely shrink from it. I accidentally fell in company a few days ago with many hundreds of Antsianakas from the north, while on my way to one of my Bible-classes in the country. Though shy at first, on being pleasantly accosted, they soon entered into a lively con-

versation, both asking and answering questions. But their darkness of mind no words can set forth, nor any appreciate who have never mingled with those on whom the light of Christianity has not yet shone. During the past two weeks we have had with us on a visit one of the Church missionaries from Andevorande, who has spent much time in travelling about among the different tribes on the island. He describes the feeling as everywhere hostile to the Hovas, and near their garrison towns, which are scattered among the other tribes, there is not, except in the rarest instances, any inclination to embrace Christianity, although brought so near them by their conquerors. Doubtless this is greatly owing to the imperfect exemplification of what real Christianity is on the part of the Hovas. But when we remember that the best of these are only fresh from the ranks of dark heathendom, it is matter of surprise to see what they are rather than what they lack.

"During the past month the largest stone edifice which has been erected on the site where many natives suffered at Ambohipotsy has been opened for public worship. The Queen was present on the occasion, attended by a great company of the leading people in Madagascar. Previous to the commencement of the exercises of the meeting the Prime Minister requested a hearing. He then, in the presence of the great assembly, made a very good and straightforward confession of his belief in the great truths of the Christian religion as contained in the Bible. He stated his belief in future rewards and punishments, and that there is only salvation from eternal death through our Lord and Saviour Jesus Christ. He advised the people to forsake their heathenish customs, and to cling to the teachings of the New Testament, as being profitable for the life which now is and also for that which is to come. . . . . .

"LOUIS STREET."

The following extract has been kindly furnished us from the Journal of our dear friend J. S. Sewell:—

"*Eleventh month 30th.*—We have not got quite out of the troubles which the late insurrection brought upon us. On Sixth-day last, we heard that a leading member of one of the Churches, and a very influential man, had been apprehended by the Government in the night, and all his family and slaves bound. Some one, jealous of him, we believe, or who owed him money, had made some report that one of those concerned in the late insurrection, who had run away, held night meetings in his house; and he told them that if they were to go that night to the house they would find the missing man. They went, therefore, with a band of soldiers, who got over the wall into the yard that surrounded the house, and stationed themselves all round, that nobody should escape. Then they knocked at the gate, and a slave came out to open, armed with a spear; but as soon as he saw the yard filled with soldiers, he saw he could do nothing but open the gate to the officers. Then they knocked at the door, and the poor man who owned the house went to a side door, hoping to escape, but he, too, soon saw it was useless, and opened to the officers. Everybody in the house was instantly bound, and they have continued so till to-day. And now a trial is taking place, or is probably finished; but the judgment we have not yet heard. The general impression is that he is quite free from guilt; and if it is so, his informer, who is connected with another Church, I believe, will fare very badly, if he is not put to death. I am more than usually interested in the case, because in the family is one of my boys. He was one of the first who came to me, and he with another very pleasant lad has been accustomed to meet me in the plain close by my house every morning, and so we have chatted together up the hill. I had no idea it was his father who was bound till yesterday; when, after chapel, I found his companion waiting for me in the Meeting-house. I had never seen him at that chapel before to my knowledge, but he walked home with me, and told me of the trouble of his friend. It pleased me very much to hear the simple way in which he talked about his school-fellow's trouble. He followed me also to another chapel in the afternoon, and again walked home with me to tell me a little more that he had heard. Many of the boys are most loveable little fellows, and I get more and more interested in them. It has made me feel sad all day to think of this poor boy—about twelve, perhaps—bound as a prisoner, and frightened and cross-questioned to try to make him implicate his father in some political misdoing.

"*Twelfth month 1st.*—We find to-day that the prisoners have all been released; and that there was not a tittle of evidence to be brought against them at the trial. Who the false accuser is we cannot make out, but we have reason to believe he is a member of the Government, and that the Prime Minister is excessively mortified at being duped by him.

"Louis Street has been having a very interesting trip into a part of a country where no missionary has yet been, but where churches have been built, and numbers come to them, but there is nobody to preach, and nobody to help them. As he was drawing near to one of the villages he met a woman who inquired whether he had come to teach them about religion? He assented, and she expressed her delight, and said she would

summon the people from all the surrounding villages,—adding in words much more expressive in Malagasy than in English, 'We have all begun to pray well, but nobody knows either head or tail of it.'"

For Friends' Review.

"THE DAYS THAT ARE PAST."

How oft, when I call upon memory's power,
And indulge in reflection on days that are past,
Do I dwell with delight on the gay smiling hour
Of my earliest youth,—when I deem'd that each flower
Would continue to bloom, and its odor would last.

Ere experience had taught me that pleasures were frail,—
That they budded and bloomed but to vanish and fade,—
That my brightest gilt prospects full often would fail,
And keen anguish my mind with its arrows assail,
Ere the last closing seal on my bosom was laid.

In these retrograde marches of feeling and mind,
Each enjoyment I shared is displayed to my view,—
E'en the walks which I took,—and the hills which I climbed,
And the groves where the robins and mocking-bird chimed
Their mellifluent notes,—and our "beechen shade" too.

Oh! this shade is a spot, which though mystic and wild,
And adorned with but little that art could bestow,
Will be dear to me long, for 'twas there, when a child,
I first drank at thy fountain, O! Friendship, and smiled
When I found such a balm from thy bosom could flow.

But I have long left thee, thou lov'd beechen bower,
To live where the cares of the world cluster fast,—
Where the gew-gaws of fashion absorb ev'ry hour;
And as I regret that so potent's their power,
I recur with delight *to the days that are past.*

E. H. B.

Youth's Department.

THE GRAIN OF SEED.

Two wanderers travelled together through a certain country. As they were resting one day at an inn, they suddenly heard the tolling of bells and the cry of "Fire!" in the village. One of the travellers rose hastily, threw down his staff and bundle, and was going to offer his assistance. But the other detained him, saying: "Why should we tarry here? Are there not hands enough to help? What have we to do with strangers?"

The other took no notice of him, but ran to the burning house; then his companion followed slowly, looking on at a distance.

In front of the burning house stood a woman, stupefied with terror, and crying: "My children! my children!"

When the stranger heard this, he rushed into the burning house, with the beams and rafters crashing, and the flames hissing around him. The people exclaimed: "He is lost!"

But when they had waited a little while, behold, he came forth, his hair and clothes singed, carrying two children in his arms, and he took them to their mother. She clasped the children to her bosom, and fell at the stranger's feet. He raised her, and comforted her; in the mean time the house fell.

When the stranger and his companion returned to the inn, the latter said: "Who bade thee undertake such a daring enterprise?"

The other answered and said: "He who bids me put the grain of seed into the earth, that it may die and bring forth new fruit."

"But how," said the other, "if the burning house had buried thee?"

Then his companion smiled, and said: "Then I myself should have been the seed."

—*Krummacher's Parables.*

SUMMARY OF NEWS.

Foreign Intelligence.—European dates are to the 1st instant.

Great Britain.—Solicitor General Coleridge introduced in the House of Commons, on the 23d ult., a bill to abolish University tests.

France.—In the Legislative Body, on the 26th ult., Rouher, Minister of State, acknowledged that loans to defray the expenses of improvements in Paris had not been raised in strict accordance with law, and introduced a bill to authorize direct loans for that object; and in a subsequent speech he referred to the inconvenience of the government having control of certain financial societies, and intimated that the government would probably introduce a bill to abolish such control.

T. R. Troplong, President of the Senate, died on the 27th, aged 62 years. The death of Lamartine, the eminent poet and historian, is also announced.

Spain.—In the Constituent Cortes, on the 22d, the Prime Minister, Serrano, officially announced the resignation of the Provisional Government. General Prim assured the House that the late dynasty could never re-ascend the throne. The Cortes passed a vote of thanks to the retiring government, although the Republican members unanimously opposed it; and it also, by a large vote, intrusted Serrano with full executive powers for the time being, and gave him authority to form a new Ministry. It was supposed that in modifying the Cabinet, a representative of the Radical element would be introduced. On the 26th, Serrano said that notwithstanding the retirement of the Provisional Government, its members would retain seats in the Cortes. He added that the policy of the government would be to follow the programme which the revolution had established; and that an effort would be made to disarm the attacks of the Republicans by reducing the expenditures in all quarters, and pursuing a liberal policy generally. The liberal reforms which had been contemplated for Cuba, he said, had been necessarily delayed on account of the insurrection there.

It is reported that General Caballero de Roda is to succeed General Dulce as Governor General of Cuba. He commanded the force which suppressed the insurrections in Cadiz and Malaga, and his appoint-

ment is considered to indicate that General Dulce's attempts at a conciliatory policy toward the insurgents are disapproved by the Provisional Government.

An insurrection is reported to have been attempted in Barcelona, but to have been quickly suppressed. About 40 persons were arrested as connected with the conspiracy.

PORTUGAL.—Among the projects for settling the government of Spain, which have been promulgated, is one for the union of Spain and Portugal, under the old name of Iberia; but the journals of Lisbon almost unanimously condemn the proposition.

PRUSSIA.—The Prussian Diet has granted 2,000,000 florins (nearly $1,000,000,) to the municipality of Frankfort-on-the-Main, to which the King, it is said, intends to add 1,000,000 florins from his private purse, hoping thus to draw the feelings of the people of that city closer to the monarchy.

TURKEY AND GREECE.—The Greek government has officially announced the re-establishment of friendly relations with Turkey. The Porte has issued a circular to the great Powers, thanking them for the attitude taken by them in the difficulties with Greece.

AUSTRALASIA.—Official dispatches have been received in London from New Zealand, announcing successes over the Maories, (natives,) and the capture of their stronghold, after a desperate defence. Several villages had been destroyed by the British forces, in retaliation for the massacre at Poverty Bay.

CUBA.—The *Prensa*, a Havana journal, says that the insurgents are to be found in every province of the Central Department, subsisting on the country, but taking only the property of Spaniards. They have both artillery and cavalry. Many persons living in the country have abandoned their homes and taken refuge in the cities. Numerous small engagements, with varying results, are reported in that district. No material change in the position of affairs in the eastern section appears to have occurred. A government force is said to be advancing into the interior without much opposition. Great alarm was recently excited in Havana by the threatening conduct of the volunteers in aid of the government, who were dissatisfied that Gen. Dulce did not adopt more severe measures, and demanded that the Cubans who were in confinement as participants in some disturbances in the city should be put to death, manifesting a mutinous spirit and a disposition to proceed to violence; but the latest accounts represented them as having become quiet.

DOMESTIC.—The passage of the Constitutional amendment relating to suffrage, having been communicated by a member from Kansas to the presiding officers of the Legislature, by telegraph, on the 27th ult., he received a dispatch at 8 P. M. of the same day, informing him that the amendment had been ratified, in the Senate unanimously, in the House by a vote of 64 to 7. Both Houses of the Louisiana Legislature ratified it on the 1st instant. The Legislature of Nevada made it the special order for an early day. That of Tennessee adjourned on the 1st, without taking it up.

General Canby, commanding the military district including Texas, has informed the Secretary of War that the Convention has completed the formation of a Constitution for that State, which will be submitted to the people in the 7th month next. This delay was originally suggested by himself, because in thirty counties there is no civil organization that is in relation with the Executive; in some there is none whatever, in some it is partial, while in others it is understood to be complete, but the county officers refuse to recognize or report to the Secretary of State. In many other counties the organization is imperfect, and at least 90 days will be required to complete it throughout the State. The condition of the State has materially improved, but there are still some sections where the authority of the United States and of the State is openly defied, if not resisted. The evil, he hopes, will be cured by the arrangements now in progress, but at present a fair and free election cannot be secured.

A bill locating the capital of West Virginia at Parkersburg was defeated in the State Senate last week, but one substituting Charleston, Kanawha County, passed both Houses, to take effect 4th mo. 1st, 1870.

A dispatch from San Francisco on the 28th ult., stated that the Union Pacific Railroad was still blocked with snow for many miles, and that there had been no trains either way from Wasatchie since the 12th. A previous report received from Cheyenne represented 60 tons of letter mails to be delayed by this closing of the road. The Postmaster General directed the mail to be forwarded by the steamers via Aspinwall until the obstruction should be removed.

CONGRESS.—The Senate passed a bill to amend the judicial system of the United States, fixing the number of Judges of the U. S. Supreme Court at nine, with a circuit judge for each circuit, having the same power and jurisdiction as the Judge of the Supreme Court allotted thereto. The bill regulating the duties on copper was repassed over the President's veto. The following bills were also passed, among others; continuing the freedmen's hospitals at certain points in the South, until the end of 6th mo., or longer if necessary; repealing the law requiring the General of the Army to reside at Washington, and that all orders to the army should go through him; exempting certain manufacturers from internal tax; declaring the faith of the United States solemnly pledged to the payment in coin, or its equivalent, of all the obligations of the United States, except where the law authorizing their issue has expressly provided that they may be paid otherwise, and legalizing contracts hereafter made specifically payable in coin; and one relative to the right of property of married women in the District of Columbia.

The House passed a bill withdrawing jurisdiction over naturalization from certain courts in New York; the bill above mentioned respecting the payment of the public debt; the annual post-route bill; the Naval and the Deficiency appropriation bills; and one providing for the appointment, by the Secretary of War, of a body of engineers, to report the proper width of span for railroad bridges over the Ohio, and prohibiting, until Congress shall act on the matter, the erection of any of less than 400 feet span over the main channel. A joint resolution was adopted, authorizing the President to require of the Central Pacific Railroad Company, of California, bonds and other securities sufficient to guarantee its completion according to the standard fixed by the special commission to examine those roads; and directing the issue of bonds to such roads to be suspended until the commissioners report.

The conference committee on the Constitutional amendment reported it in this form: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color or previous condition of servitude;" which was adopted by both Houses, in the Senate by 39 yeas to 11 nays, in the House by 143 to 43.

FRIENDS' REVIEW.

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ON TRADE AND COMMERCE.

BY JOSIAH FORSTER.

It was early felt by the members of our religious Society that the moral precepts of the Bible enjoin great integrity and uprightness in all pecuniary or commercial transactions. They were earnest that no occasion might be taken to launch forth into trading and worldly business, beyond what could be managed honorably and with reputation"—"that all should be very careful not to contract debts endangering the wronging of others and their families; but that they should labor to content themselves with such a plain way and manner of living as is most agreeable to the self-denying principles which we profess."—*From Early Epistles.*

In 1731, the Yearly Meeting reminds "its members of the remarkable uprightness and honesty of our friends in the beginning in their commerce and converse. How exact were they in performing their words and promises, without evasive excuses and insincere dealings! How careful not to involve themselves in business which they understood not, nor had stock of their own to manage! How circumspect not to contract greater debts than they were able to pay in due time!"

The appropriate counsel contained in the following extracts from the Epistles of the Yearly Meeting of later days is well worthy of our serious attention:—

"In conducting your outward affairs, whether in agriculture or trade, or as professional men, and even in the investment of your property, scrupulously avoid doing anything that may compromise our Christian testimonies, or lessen their excellence in the sight of others. Maintain strict integrity and plain dealing, marked by Christian courtesy and respect to all, at the same time showing by your conduct that your first concern is to lay up treasure in heaven. Whilst a cheerful and kind, yet guarded intercourse is kept up with others, take care that your words be such as to minister grace to the hearers, to the use of edifying. In transacting his business, and in providing things honest in the sight of men, the true Christian may, in his daily walk, exalt his profession and commend his principles to others. May those who are intrusted with a considerable portion of this world's goods be faithful stewards of the same in their lifetime. We shall have to give an account hereafter, both of the manner of acquiring our property, and of its appropriation. Happy will it be for us if, in the great day of account, we are found, in regard to these things, to have been seeking to do all to the glory of God."—1841.

"We are concerned affectionately to press upon our friends everywhere the need of watchfulness, that we in no degree lose that nice sense of the standard of sterling, honest, and uncompromising integrity which the Gospel requires. We are, indeed, enjoined, both by the examples and by the precepts of the New Testament, to provide for our necessities, and for those who belong to us; and he who neglects this duty is declared to be worse than an infidel; but we are required by the same high authority to injure no man, but in all

things to do unto others what we would they should do unto us, and to be content with such things as we have, to which the blessed promise is annexed,—'I will never leave thee nor forsake thee.'"—1844.

"Our desires are strong that those engaged in trade and commerce, and such as already possess a competency in life, may be duly aware of the snares which surround them, and that we, all of us, may stand open to the secret checks of the Spirit of the Lord which are at times sensibly felt within us, even whilst we are actively engaged in our daily avocations, and which would often hold us back from prosecuting our own purposes. And may those of our dear Friends, whether in earlier or more advanced life, who may be endued with talents which seem peculiarly adapted to the affairs of this life, and whose temptation it may be to enter very largely into its concerns, duly appreciate this inward restraint thus graciously vouchsafed. This would set limits to their pursuit of the things that perish, and bring them to that quiet and contented mind in which, taught of the Lord, they would see the infinite value of heavenly over earthly things, and seek to devote the whole man to Him. The secret working of the Spirit of God within us—that which enlightens, reproves, condemns, and warns us—is among the chiefest blessings that He confers upon man. It is a gift for which we must render an account to the Giver; and happy will it be for those who, in the day of their visitation, have been brought by such means to Christ, and to a living interest in his great salvat on."—1845.

In commending to the reader the exhortations conveyed in the preceding paragraphs I would add some serious reflections: may they be accepted in that kindness and love in which they are offered.

The New Testament teaches us to provide things honest in the sight of all men; to use industry in our several callings; at the same time the distinction of the rich and the poor is sanctioned by the language of Holy Scripture. Each has his appropriate duties to perform in this life, and each has his peculiar temptations. But whatever be his pursuit, whatever his rank in society, whether he has little or much of this world's goods, the practical Christian is to set his affections on things above—he is ever to bear in mind that it is said on the highest authority, 'A man's life consisteth not in the abundance of the things which he possesseth.' But although well aware of the deceitfulness of riches, how eager are we to lay up for ourselves treasures upon earth. The evil heart is unchanged; it is as necessary as ever to bear in mind the injunction, "If riches increase, set not your heart upon them." What solemn truth is conveyed in the words of our Lord, "Ye cannot serve God and Mammon."

The snare of accumulating wealth is one which, through the cruel stratagems of the devil, has often been laid in the way of the unwary; and it is a snare to which many of the members of our religious Society are especially exposed. Trained by their education in habits of industry, refraining to a large extent from taking part in the dissipations, the amusements, and the follies of the world, they are in danger of gradually accumulating a large amount of property. While their course may be deemed honorable amongst men (and this very circumstance may be their danger), although they may not pierce themselves through with many sorrows, they may place temptations within the reach of their offspring, from which the latter may not escape. Some by continuing too long in their worldly occupation may so weaken their mental and spiritual energies, that the time for employing them on objects of higher interest may pass away. Others making haste to be rich may be led away from the simplicity of the Gospel, and become immersed in the spirit of the world, or allured by its luxuries, and thus lose that tenderness of conscience which they once possessed, and never fill that place in the church of Christ which they were designed to occupy. We may, however, be encouraged by calling to mind the many instances of those amongst us who, setting their affections on things above, have instructively exemplified the truth that godliness with contentment is great gain.

Whatever be our circumstances or position amongst men, may we all be found seeking first the kingdom of God and his righteousness, and, whilst not slothful in business, be fervent in spirit, serving the Lord. Thus, amid all the perplexities, temptations, or sorrows which we may meet with, we may in well-doing commit the keeping of our souls, and those of all who are near and dear to us, to God, as to a faithful Creator.

For Friends' Review.

PEACE!

BY W. G. HUBBARD.

"Shall the sword devour forever!"

It will interest the readers of the *Review* to know that the American Peace Society, which during forty years has published much on Peace, including the works bearing on this theme of Dymond, Hancock, and Gurney, are now making increased efforts to bring this subject before the people. Amasa Lord has accepted the position of Secretary of the Society in the West, and desires a hundred agents to assist in circulating its publications. There is great want of information. A subject so pre-eminently the cause of *truth* can hardly fail to enlist the sincere of all classes

whenever it is properly brought before them. Yet I am often asked by those who profess to be Christians, "What do you mean by peace?" I find goodly people who are intelligent on other subjects, as ignorant about peace as if they had never had a gospel whose *spirit* and *precepts* forbid *all war*, and command us to "live peaceably with all men"—"to love," not our friends only,—(for there is no merit in that,) but "our enemies."

May we not call on the readers of the *Review*, and all others who have the light on this subject, to rise and let their light shine, that darkness may be driven back—to go out and scatter these golden truths, whose general adoption would bring the glad day when

> "The sword and spear of needless worth
> Shall prune the tree and plow the earth,
> And peace shall reign from shore to shore,
> And nations shall learn war no more."

Now here is work to be done. God uses men to accomplish his designs. It is not sufficient that we are peace men ourselves. It is our duty to go forth and teach others. Who will go? The Peace Society want persons to distribute their tracts, to get subscribers to the *Advocate of Peace*, to sell their books, and to solicit memberships and funds for the Society. Active agents who are not above their business can receive a liberal compensation. It is also an excellent field for lecturers. For further information, those in Indiana and Ohio may address W. G. Hubbard, New Vienna, Ohio. Those of other Western States address Amasa Lord, No. 7 Custom House Place, Chicago.

For Friends' Review.

"*The washing of regeneration and renewing of the Holy Ghost.*" (Titus iii. 5.)

I am increasingly confirmed that it is only as we experience the washing of regeneration that we witness the renewal of the gift of the Holy Ghost; and that it is only as we are washed and renewed in spirit that we are prepared to enter the holy habitation, and dwell with the spirits of just men made perfect, who have come out of great tribulation, and have washed their robes and made them white in the life-giving virtue, or blood of the Lamb. And it is thus that we are transformed by the renewing of our minds, (which were before corrupt,) and enabled to *prove*, by a happy individual experience for ourselves, "what is that good, and acceptable, and perfect will of God." We may have our eyes anointed with the eye-salve, prepared and applied by the Great Physician, but if we do not go to the pool of Siloam, to the sent of God, (John ix. 6, 7,) and wash, we shall never have the work of sanctification completed, nor be able to see clearly into the mystery of godliness, or into the corruptions of our own heart. We must follow, in the spirit of our minds, the directions and teachings of the Lamb of God, which *taketh away* the sin of the world, and go to *him* for cleansing, for healing, for light and for life. But this going to the Saviour for restoration requires both faith and exertion on our part, as going to the pool required faith and a *walking* in obedience to the commandment of the Lord. It is an inward washing which now gives spiritual sight to the blind, and that cleanses the leprosy of the soul. But alas! how many of us there are who, like Naaman of old, prefer to choose the mode of cleansing for ourselves, saying, in effect, "are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" But he had to submit, though humbling to his proud heart, and obey the requirements of the Most High, through the prophet, and wash seven times in Jordan before the work was done. It is a glorious thing to have the work of enlightenment and cleansing begun, but far more glorious to have it carried on to perfection.

O! how I have feared that many have, like the foolish virgins, started to meet the bridegroom of souls, with their lamps burning, but no oil in their vessels, and before they have met him, have taken up their rest by the way, without a sufficient portion of divine light or grace to give an admittance into "the marriage supper of the Lamb." Yea, their lights, while they slumbered and slept, have sorrowfully gone out, leaving them in darkness, and vainly looking to their fellow-men for help.

It is said "that *many* will seek to enter in, and shall not be able." I believe that unless we have an abiding faith in Christ, and seek through *him* (the door) for an entrance into the mansions prepared for the righteous, and witness for *ourselves*, his righteousness, his sanctification and his redemption to be ours, all our efforts towards salvation will be unavailing. We may fight and war, and yet have not, because we ask not; and we may ask and receive not, because we ask amiss. (James iv. 2, 3.) We may be "ever learning, and never able to come to the knowledge of the truth," (2 Tim. iii. 7,) because our faith stands more in the wisdom of men than in the power of God; not remembering that "the wisdom of this world is foolishness with God."

Brethren, the time is short. Be not deceived. God is not mocked. The heart *must* be right in the sight of Him who seeth in secret. It is "with the *heart* man believeth unto righteousness," and *then* "with the mouth confession is made unto salvation." An intellectual religion may carry us smoothly along through life, but we want true spiritual

religion, which will stand the test in the great day. This must be a heart-cleansing work. We must be created anew in Christ Jesus unto good works. Then let us pass the few remaining days of our sojourning here in holy watchfulness and prayer, that nothing may remain or enter into our hearts that will separate us from the love of God which is in Christ Jesus our Lord.

Let us use all diligence to make our calling and election sure. Let us pray more earnestly in spirit, that we might receive "the washing of regeneration and renewing of the Holy Ghost." Let the prayer of the royal Psalmist be our constant and fervent breathing, until the work is completed in us. (Psa. li. 10–13.) "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me by thy free Spirit. Then [he says] will I teach transgressors thy way, and sinners shall be converted unto thee."

Lotus, Ind., 2d mo. 1, 1869. D. H——E.

GOING TWO MILES FOR ONE.

In the Sermon on the Mount, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." (Matt. v. 41.) We can all of us easily understand the other part of this command, that when struck on the one cheek, we should in humility offer the other, because unfortunately we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go a mile. Nobody now, in this country, is ever injured by this treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to a rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.—*Moravian.*

The Persian messengers had the royal authority for *pressing horses, ships*, and even *men* to assist them. . . . When a *chappar* [messenger or post] sets out, the master of the house furnishes him with a single horse, and when that is weary, he dismounts the first man he meets and takes his horse. There is no pardon for a man who refuses to let a *chappar* have his horse, or who should deny him the best horse in his stable.—*A. Clarke.*

Post-offices were then unknown. In order that the royal commands might be delivered with safety and dispatch in different parts of the Empire, Cyrus stationed horsemen at proper intervals on all the great public highways. One of these delivered the message to another, and the intelligence was thus rapidly and safely communicated. These heralds were permitted to *compel* any person, or to press any horse, boat, ship or other vehicle that they might need, for the quick transmission of the King's commandments. It was to this custom that our Saviour refers. Rather, says he, than *resist* a public authority, requiring your attendance and aid for a certain distance, go peaceably twice the distance.—*Albert Barnes.*

Accordant with the above is the testimony of Herodotus. "The Persians, in order to make all haste in carrying messages, have relays of men and horses stationed at intervals, who hand the dispatch from one to another without interruption either from weather or darkness." "Persian supremacy," says Dr. Strong, "introduced the practice into Palestine." Walter Scott describes a somewhat similar practice among the Highland clans.

Written for Friends' Review.

LONGEVITY OF FRIENDS.

BY PLINY E. CHASE.

It has long been known that the average longevity of Friends is greater than that of the communities in which they reside, and the "Annual Monitor" for 1844 gave some interesting comparative tables to show "that the frequency with which old age is attained in the Society of Friends, is decidedly greater than in the population at large." The tables were very properly accompanied with the following caution:

"We should not be warranted, however, to conclude that these numbers represent accurately the comparative longevity of the two classes, without ascertaining that, in the kingdom at large and in the Society of Friends, there was the same proportion of persons living of the same age. The question is affected by the relative number of marriages and births in the communities which are compared:—thus, whilst the kingdom at large is every year advancing rapidly in population, and the number of children born and exposed to the chances of death is proportionately large, it is well known that the annual num-

ber of births in the Society of Friends only slightly exceeds that of the deaths, and consequently the proportion of infantile deaths must necessarily be less."

At the request of the Provident Life and Trust Company of Philadelphia, I have recently computed two life tables; one for the general population of the city, based upon records of 425,502 interments, 265,590 births, and seven successive decennial census enumerations; the other for Friends and attenders of Friends' meetings in Philadelphia and its immediate vicinity, based upon records of 14,666 interments, 4,264 births, and eight enumerations of membership, In the calculation of these tables, the latest well-known and well-approved mathematical formulas have been employed, to eliminate the most important disturbances and render the results properly comparable.

There are, however, some sources of error which cannot be removed by any of the methods hitherto devised. For example, the number of deaths in Philadelphia is affected by two classes of immigrants; a poorer class, which is unduly exposed to influences that increase infantile and juvenile mortality, and a better class, like house servants, agents of importing houses, and persons of some means, who increase the average longevity. On the other hand, the records of the Society of Friends may give an unfavorable representation of the mortality during the whole course of life; for a larger proportion of those who die in infancy and youth are buried in the grounds of the Society, than of those who reach maturity and old age, in consequence of the disownments and resignations which diminish the number of adult members, and the interments in other cemeteries, which are more numerous in middle and advanced life than in youth.

But notwithstanding these disturbing elements, each of the tables has peculiar points of interest; that of the city at large being the first American local life-table ever constructed, grounded on the most extensive records that have ever been embraced in any life-table for a single locality, and indicating a remarkably favorable sanitary condition for a city population, while that of Friends furnishes, for the first time, the means of estimating, with any approximation to accuracy, the sanitary advantages of temperance and morality. It is true that other tables have been framed from the experience of different Tontines and Life Insurance Companies, which represent some of those advantages, but they have been complicated with the added indeterminate, and for the present interminable, advantages of medical selection.

The following comparisons are suggestive; others may be made by those who are sufficiently interested to obtain the tables themselves, which they may readily do by application to Samuel R. Shipley, No. 111 South Fourth Street, Philadelphia.

	Friends per 1000.	*Philada. per* 1000.	*Advantage of Friends.*
Proportionate Mortality (in 1st year)	124.66	180.38	44 70 p. ct.
Average Proportionate Mortality, from 20 to 60 inclusive, (the term during which insurances are most frequently effected)	14 25	17.58	23.37 "
	Years.	*Years.*	
Probable Life	48 08	33 44	43.78 "
Expectation of Life (at birth)	43.73	35 09	24 62 "
Greatest Vitality Age 12	310.56	257.74	20 49 "

The probable life is the age which one is as likely to live beyond, as to fall short of attaining. Out of 10,000 children born in the Society of Friends, 5000 die before reaching the age of 48.08, and 5000 after reaching that age. The probable life is therefore 48.08.

The expectation of life is the average after-lifetime. The 5000 dying under 48.08 attain an average of about 17 years, the 5000 dying over 48.08 attain an average of about 71 years. The mean between these two, or about 44 years, (43.73 years,) is the expectation at birth.

The greatest vitality is found at the age when the proportionate mortality is least. If the annual number of deaths out of 1000 Friends living at the age of 12 continued unchanged, a portion of the number would reach the age of 310.56 years.

Anatomical Structure of the Gorilla.

Both Du Chaillu and Dr. Lemercier have been lecturing in New York on the gorilla. No live gorilla has been brought to Europe or America, and but two have been dissected in Europe. Though not quite so tall as an average man, it has, according to Du Chaillu, the strength of eight men, having an immensely powerful skeleton and a wonderfully-developed chest. The differences between man and the gorilla are very striking. The latter cannot stand upright, owing to the structure of his spinal column; his arms are longer and his legs are shorter than those of the human species; in walking he commonly uses the back of his hands, placing them flat upon the ground; he has thirteen pairs of ribs, and the female fourteen, whereas man has but ten; he has several muscles which are not found in man; he has "bagpipes" under his arms, connecting with his windpipe and glottis, and by compressing these with his arms he can make a noise which can be heard, according to the testimony of M. Du Chaillu, at a distance of three miles and more. His hand is greatly inferior to the human hand; and, besides, there exists a multitude of minor differences in other organs. But what places man far above the gorilla is the vast superi-

ority of the human brain and head. The gorilla has a better developed head than the lion, and when young his cranium has a great resemblance to that of a child. But afterward, though there is an immense growth of the bone, there is no expansion of the cavity of the skull, and consequently none of the brain. Dr. Lemercier expressed no sympathy with the theory which supposes man to be only an improved gorilla.—*Independent.*

EARTHQUAKE BUNDLE.

BY M. E. WILLARD.

Who ever heard of such a thing as an "*earthquake bundle?*" I saw a letter a few days since, written by a lady living in South America, near the place where a terrible earthquake had just thrown down the houses built of mud and cane, so that what was a few weeks ago a thriving city, is now a heap of dust. It had lifted the ocean waves so that a great ship of war with dragging anchor was carried hither and thither, and set down far inland, where it must remain while its timbers endure, as a monument of God's power. Rocks were rent asunder, the earth opened, and hot, sulphurous water boiled up about the feet of those who were flying from falling houses. The earth continues to rumble and tremble every day, and the inhabitants of that region lie down at night not knowing but that without an instant's warning, their houses will be thrown down, and they forced to fly to the mountains. They keep a bundle on their beds with a full suit of clothing and cloak or shawl, so that they can snatch it and fly, for the earthquakes give no time to unlock closets, open trunks, or collect scattered articles. This is called an *earthquake bundle.*

What would tempt me to live in a country where such a sad reminder must daily meet the eye as one lies down to rest, thought I, on reading this account from the pen of a young friend, born and bred among the granite hills of New England. Though we encounter stern winter winds and snows, and are deprived of tropical fruits and soft balmy breezes, the earth is firm beneath our tread, the ocean waves are stayed by the Almighty hand that made them, and we lie down in peace and security. Just then my eye glanced at a prophetic description found in the sixth chapter of Revelation, so like, (yet infinitely more fearful), the terrible scenes lately described in South America. A time when the "chief captains, mighty men and bondmen shall hide themselves in the dens and rocks of the mountains." Woe be to those found without the robe of righteousness to cover their naked souls from "the wrath of the Lamb" in that fearful day. That hour will surely come and leave no time for preparation. When we lie down at night, though not forced to have a gloomy, ominous earthquake bundle lying on our beds, we are warned by the events of every day to obtain a robe of righteousness from our blessed Saviour, to protect us from the fiery indignation of the final Judge, and the sudden and everlasting death of the soul, an evil which the most terrible earthquake is powerless to inflict, if our peace is made with Heaven and our sins forgiven.

Our Saviour said: "Be ye also ready." Learn of the inhabitants of the earthquake region not to lie down at night unprepared for the final scene that may come at any hour.

The earthquake may usher its unprepared victim into everlasting glory, but woe be to those who refuse to hear the Saviour say:—"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—*Exchange.*

SELECTED EPISTLES—NO. III.

John Cox to J. J. Gurney.

OXMEAD, 4th mo. 15th, 1840.

My dear friend,—The delay in acknowledging the receipt of thy kind letter, dated at St. Croix the 12th of Second mo., has been a cause of regret in the retrospect for some weeks past. It arrived at a period of distress and anxiety, when my excellent son-in-law, Dr. Parrish, was suffering under the pressure of disease, which terminated his valuable and useful life, in serenity and peace, the 18th of last month. Since that sad event, which has involved his solitary widow and a numerous family of fatherless children in deep distress, I remained about ten days with them, and since my return home, my mind has been so depressed that the use of the pen, even on small or ordinary occasions, seemed a burden: discouraged also from lack of information at what port or place a letter might find its way to thy hands. I intend to consult our friend Stephen Grellet, who is fruitful in expedients, and then consign it to "time and chance" which "happeneth to all." (Eccl. ix. 11.) . . . .

[Here follow extracts from English letters.]

Our Friends in Burlington are generally well. Some of them have been highly gratified with the perusal of thy letter. Abigail Barker and some others were very desirous of its having a place in our *public* papers, but I felt a reluctance in granting permission for the insertion of extracts from private letters without the consent of the writer, especially as I thought it might come, in due season, from his own hand. . . . . .

Thy affectionate friend, JOHN COX.

Oxmead, 10th mo. 16th, 1840.—I felt so grateful for thy very kind and prompt attention in addressing me so early after thy

arrival amongst thy dearest connections, that I determined to make a due acknowledgment of the favor, by the first steamship from New York; but failed in the accomplishment of my good intention, a common case with me, especially now that my days are wearing away, and the shadows of the evening are stretched out. The perusal of thy *sunshiny* letter brought to my remembrance the 21st of 7th mo. last, when, after dinner at this place, three or four letters from England were put in thy hands from our post-office at Burlington, fraught with intelligence so cheering, and coming to hand within about three days of the period of thy embarkation, *homeward bound*, that thy cup of rejoicing was replenished liberally. It must have been at the date of thy letter, when *at home*, full even to overflowing. Well, I say, let us rejoice while we can—there is ample cause for mourning everywhere. I have been attentive to thy request in communicating to the friends named the messages of love contained in thy letter, which were gratefully accepted. A. Barker appeared faltering, bearing in her countenance marks of decay, I think, for some months past; yet she moves about, "bearing precious seed, scattering and yet increasing."

I have seen a letter, dated the 6th ult., from Alex. S. Taylor, to my neighbor at West Hill, written while tarrying at Earlham, which seemed like my approximating toward the sublunary paradise of the Gurneys. Thy report of thy dedicated sister Elizabeth Fry's late tour on the Continent is very interesting. "May her garments be always white, and her head lack no ointment." Light is breaking through the clouds in various parts of the habitable globe, and while messengers are bearing the glad tidings of the gospel, He "who hath measured the waters in the hollow of his hand, and meted out the heaven with a span," is working within the veil, and effecting His gracious purposes in His own way and time, to their consummation and to His glory. . . .

I think —— and family were here with many others the last evening thou passed with us. I mention the family to introduce the *female* head, who, during the past year or more, has occasionally expressed her thoughts in our public assemblies. My companion in the gallery [S. Grellet] and the subscriber think the case is a ripe one for introduction to the proper place for consideration. I mention this affair, in which I have felt a deep interest in these days of clouds and dreariness in the Church, because I love to convey good tidings to thee. . . .

Philadelphia, 19th.—This sheet, such as it is, must be deposited in the letter bag of the Susquehanna, one of Cope's packets for Liverpool, this evening,—one of her passengers dear Eliza P. Kirkbride. I expect to see her in the course of this day, but never more in "the life that now is." It is a trial to me, but her conclusions I dare not call in question. I had just closed the last sentence when she was introduced. Our separation was mutually tender and affecting. My dear daughter and my grand-children have not forgotten thee. She only being present, desires me to mention her love to thee. I salute thee in desire for our mutual preservation in faithfulness to the termination of our conflicting pilgrimage,—remaining thy affectionate friend, JOHN COX.

INTERESTING PLANETARY DISCOVERIES.

The planet Mars is the only object in the whole heavens which is known to exhibit features similar to those of our own earth, and the accumulated explorations and discoveries of astronomers during the last two hundred years have resulted in the construction of a globe representing the characteristics of this planet as astronomers believe them to exist. At a recent meeting of the Astronomical Society of England, a globe of Mars was exhibited, on which lands and seas were depicted as upon an ordinary terrestrial globe. By far the larger portion of these lands and seas were laid down as well-known entities, respecting which no more doubt is felt among astronomers than is felt by geographers concerning the oceans of our globe. An interesting description of this globe appears in *Frazer's Magazine*. To the land and seas developed in the planet are applied the names of those astronomers whose researches have added to our knowledge on the subject. Each pole of Mars, it seems, is capped with ice, which varies in extent wtih the progress of the seasons. Around each cap is a polar sea, the northern sea being the Scroter Sea; the southern, Phillips' Sea. The equatorial regions of Mars are mainly occupied by extensive continents, four in number, and named Dawes Continent, Madler Continent, Secchi Continent, Herschel 1. (Sir W.) Continent. Between Dawes and Herschel Continents flows a sea shaped like an hour-glass, called Kaiser Sea, the large southern ocean out of which it flows being denominated Dawes Ocean. Between Madler and Dawes Continents flows Dawes Straits, connecting a large Southern ocean and a northern sea, named after Tycho. Herschel Continent is separated from Secchi Continent by Higgins Inlet, flowing from a large southern sea, termed Maraldi Sea. In like manner Bessel Inlet, flowing out of Airey, (a northern sea,) separates the Madler and Secchi Continents. Dawes Ocean is separated into four large seas, and large tracts of land lie between, but whether they are islands or not is not certain.

In Delarue Ocean there is a small island, which presents so bright and glittering an aspect as to suggest the possibility of its being usually snow-covered. These seas, separated by lands of doubtful extent, reach from Delarue Ocean to the South Pole.

One of the most singular features of Mars is the prevalence of long and winding inlets and bottle-necked seas. These features are wholly distinct from anything on our earth. For instance, Higgins' Inlet is a long, forked stream, extending for about three thousand miles. Bessel Inlet is nearly as long, and Nesmyth Inlet still more remarkable in its form. On our earth, the oceans are three times as extensive as the continents. On Mars, a very different arrangement prevails. In the first place there is little disparity betwixt the extent of oceans and continents, and then these are mixed up in the most complex manner. A traveller by either land or water, can visit almost every quarter of the planet without leaving the element in which he began his journeyings. If he choose to go by water he could journey for upwards of thirty thousand miles, always in sight of land—generally with land on both sides—in such intricate labyrinthine fashion are the lands and seas of Mars intertwined.—*Boston Journal.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 13, 1869.

ABORIGINES OF NORTH AMERICA.—Many pages of the *Review* have been devoted to this subject, and as a question of humanity it is not likely to be over-estimated. This vast and beautiful northern continent was at one time in the exclusive possession of the Indian races. When they gave hospitable welcome to civilized adventurers, they might naturally think the land abundantly sufficient for both Red Men and Whites. The most far-seeing of political economists would scarcely have predicted that in three centuries the intruding races would so far have crowded a continent as not to leave to the Aborigines, in all these eight millions of square miles, an ungrudged hunting-ground. Their case as a whole is one the contemplation of which is revolting alike to Justice and Humanity.

"As shrinks the stubble from the rushing blaze,
Or feathery snow from Summer's tepid air,
So at our withering touch his race decays—
By whisky poisoned all that war may spare.

"We seize the comforts bounteous heaven hath given,
With strange diseases vex him from his birth,
We soothe his sorrows with no hope of heaven,
Yet drive him headlong from his home on earth."

Our nation in its corporate capacity has been guilty of much wrong to these children of the forest. Witness the expenditure of forty millions of dollars and thousands of human lives in the Florida war. Witness reiterated violations of treaties. Witness the iniquitous treaty of 1790, by which $18,000 was guaranteed to certain Indian Chiefs as a bribe to them for the commission of great wickedness. The Government, however, has not intended a large proportion of the wrongs committed in its name by avaricious and fraudulent agents, who have diverted into their own coffers the principal part of large appropriations of money, which, wisely expended under conscientious counsellers, would have rendered many tribes, with well-directed industry, self-supporting and independent. It is a sorrowful fact, and well known to most citizens, that these appropriations of Congress in the cause, not of benevolence, but of approximate justice, have by their mismanagement been made a curse. And these continual and systematic frauds being patent to all who would take the pains to investigate, we cannot altogether acquit a great nation of criminality, in permitting those unenlightened people, to whom it stood as Guardian, to be thus cruelly robbed and basely swindled. It is inexcusable that when these injured people, driven by unbearable outrage into revengeful deeds congenial to their savage creed, have committed barbarous violations of peace, the general Government has repaid massacre by massacre, treating them as though they had been the original aggressors. Impartially considered, the unprovoked Southern rebellion was unspeakably more criminal than the most atrocious of these savage raids. Yet for those engaged in it, full amnesty has been pronounced. Nay, the recent and constantly recurring murders perpetrated in the Southern States upon innocent men and women for mere opinion's sake, and which fail to arouse the majesty of the law, are more dangerous and far more wicked than any of these Indian assaults, to punish which distinguished Generals, with disciplined armies, march upon peaceable villages and unoffending, unarmed natives, destroying life and property, whilst

public journals and many citizens of high Christian profession, openly advocate the complete extinction and extirpation of all the aboriginal races, not pausing to put to their consciences the poet's query:

"Can He, the Source of being, pleased behold
A People perish from the uncumbered Earth?"

It is wrong that an efficient remedy has not long since been applied; but in saying this we gladly admit that many Statesmen and some Presidents have greatly desired to have justice administered. The readers of the *Review* are apprised that the newly inaugurated President, whilst so reticent in the main respecting his future policy, did not hesitate to make an early announcement of his benign and just purposes in reference to the Indians; and his brief reference to the subject in his inaugural address claims our hearty approbation.

"The proper treatment of the original occupants of this land, the Indians, is one deserving a careful study. I will favor any course towards them which tends to their civilization, Christianization, and ultimate citizenship."

May a similar resolve actuate all our National Legislators. "Righteousness exalteth a nation, whilst sin," and especially sin against the weak and defenceless, "is a *reproach* to any people."

As the duty which, resting upon the nation as such, descends with weight upon the people who compose it, is suddenly brought with peculiar pressure of responsibility npon the Society of Friends as the recognized friends of the oppressed, we long that it may be borne upon the hearts of our fellow members as they wait in spirit before the Father of all, and that there may be found, to meet this emergency, men fearing God and hating covetousness, warm with philanthropy, and imbued with intelligent integrity.

"The Indian Question."—The essay by W. H. S. with this heading, may to many minds be profitably suggestive. We placed our correspondent's M.S. in the hands of a Friend who is deeply interested in the subject. The paper was returned with the following remarks:

"I hope the attention of Friends will be arrested by the practical suggestions contained in the article on "The Indian Question," though I cannot endorse all the statements or opinions of the writer. I think him in error in saying that "the Indian has never been recognized by the government of the United States as a citizen thereof," and that examination will prove that such recognition has been accorded to the members of at least one tribe in the state of New York, and another in Kansas; and that the obstacles to the extension of its privileges have uniformly of latter years been presented by the Indian, not by the Government of the United States. The latter has imposed conditions, such as the entire abandonment of tribal usages and organizations, and the complete recognition among themselves of individual rights in landed and personal property. With the privileges of citizenship come also its *duties;* and I fail to conceive of obedience to law on the part of the Indian until these conditions are fulfilled.

"Probably few Friends will agree with the writer in approval of the proposed transfer of the management of Indian affairs to the War Department. There are grave errors in the execution of the present system, but I think the transfer of the Indian's care to men schooled in the arts of war and fond of its glory, at least a *dangerous* experiment, and that the judicious oversight and counsel of men of practical business habits, exemplifying in their lives the beauty of Christ's gospel, and yearning for the salvation of the souls of those among whom they minister, would be a safer substitute for the present corrupt administration on the frontier. Our President has called upon Friends *as Christians* to aid him in the work. Let us meet the call in the same spirit, and bring our duty in this matter (each for himself) to the test of the Christian's unerring guide."

The Inauguration.—In the installation of a new Chief Magistrate of the United States, the readers of the *Review* have shared in the common interest. The address delivered by President Grant on his induction into office was condensed, manly and patriotic. His position respecting the question of repudiation is that of strict integrity, and indicates that the *honesty* which characterized Abraham Lincoln will be found in his successor. The words are agreeably significant:

"Let it be understood that no repudiator of one farthing of our public debt will be trusted in public place."

The following pledge is patriotic and wise:

"On all the leading questions agitating the public mind, I will always express my views to Congress, and urge them according to my judgment, and when I think it advisable, I will exercise the constitutional privilege of interposing a veto to defeat measures which I oppose. But all laws will be faithfully executed, whether they meet my approval

or not. Laws are to govern all alike—those opposed to, as well as those who favor them. I know no method to secure the repeal of bad or obnoxious laws so effective as their stringent execution."

We crave that the Being who, perfect in wisdom, ruleth in the affairs of nations and of men, may guide his counsels, and that the people may be law-abiding, lovers of Peace, maintainers of Right, with good order supporting those who, in the Providence of God, are set over them as rulers, and thus rendering the task of Government comparatively easy.

THE CATTLE FEVER CAUSED BY CRUELTY.—The *Springfield Republican* has an article with this significant caption, too long for insertion in our paper. The very heading is suggestive, and may suffice to stimulate many of our readers to exert themselves to secure a legal protection for those of God's creatures called *brutes* against the wanton cruelty of *brutal men.* It asserts that "the *Texas fever*, by which so many cattle perished last year, and so many more will probably die this year, is wholly caused in the outset by the hard driving of the Texas drovers." The *Review* has already called attention to the suffering caused to cattle during railway transportation, with insufficient food or drink—sometimes with none. The intelligent reader may follow the subject up. He may readily furnish himself with statistics. We may waive the consideration of the loss in pecuniary value thus caused, and even the injury to the public by the sale and consumption of unwholesome meat. The Christian whose heart is imbued with a sense of the benevolence of God, in bestowing life and filling it with enjoyment, will feel that his children should abhor the infliction of torture upon the creatures of our Heavenly Father, the objects of His care and the recipients of His bounty. In contemplating these dumb animals, so marvellous in their organization, we should acknowledge the ownership of Him who says, "Mine are the cattle on a thousand hills"—and make the reverent acknowledgment, "In wisdom hast thou made them all."

PREACH THE WORD.—From our Correspondence we learn with interest that Elkanah Beard (a minister) and his wife Irene, feeling religiously drawn to labor in the love of the Gospel among the Hindoos, have been liberated by Cherry Grove Monthly Meeting, Ind., to take up their abode in Southern Asia. It is of interest to mention in connection with the above, that four other Friends are at present accredited by the same Monthly Meeting to minister nearer home in the service of Him who would draw all souls unto Him.

It is ever cause of adoring gratitude, when the Good Shepherd is pleased to send forth his servants to look after and to gather the lost sheep in the wilderness of the world. Without his direct commission and qualification we know that the most talented orators would fail in attempts to turn others from the power of Satan unto God. "How can they *preach*, unless they be *sent*." But the field is extensive and the harvest plenteous, and it cannot be doubted that the faithful Lord of the harvest will call laborers, and that many will hear the summons and receive the penny, if they maintain the dutiful obedience of faith. In our day, as in the olden time, the promise of our Lord is extended to servants and handmaidens: "Ye shall receive power, *after that the Holy Ghost is come upon you;* and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

We are also advised of the intended embarkation on the 16th ult. of our friends E. and S. Jones, for further labor in Syria.

INFORMATION WANTED—Joseph Beale and James Creath, from the north of Ireland, are respectfully requested to forward their address to our friend Robert Lindley Murray, Box 4672 New York.

ACKNOWLEDGMENT.—Five dollars received for the Greek publication fund.

ERRATUM.—In the poem, "*The days that are past,*" No. 28, page 447, 16th line, for "*mystic,*" read *rustic.*

DIED.

HARVEY.—Of heart disease, at Fairmount, Ind., on the 3d of Second month, 1868, Thomas Harvey, in his 74th year; a valued member of Back Creek Monthly Meeting. Greatly attached to our religious Society, he desired to see its principles upheld in their purity. He delighted to alleviate the sufferings of all who were in any way afflicted. His walk of life was a quiet one, with pure aims, and being favored with premonitions of the near approach of death, he was enabled to look beyond the life that now is, with prayers to the God of his life.

WEST.—Near Martinsville, Clinton Co., Ohio, on the 22d of Eighth month, 1868, Peyton West, in his 71st year. At the close of a life of active usefulness he was enabled to bear a dying testimony that his sole reliance was upon the precious blood of Jesus.

Also, near the same place, on the 4th of Twelfth mo., 1868, at the residence of his mother, Abigail C. West, James A. West, in his 20th year. Through his short illness he manifested much patience and resignation to the Divine Will, leaving his surviving friends the consoling evidence that his end was peace. Both these Friends were members of Newberry Monthly Meeting, Ohio.

HOLDER.—In Hudson, Illinois, at the residence of her brother-in law Leander H. Aldrich, Mary Holder, aged about 42 years; a member of Salem Monthly Meeting, Mass. Her naturally amiable disposition was brought by the influence of grace into resignation to the Divine Will: thus prepared of the Lord, she adorned her profession as a disciple of Jesus by a godly life and conversation. Innocent cheerfulness, a kind and sympathizing heart, and a conscientious walk with God, were the distinguishing traits of her character. Her sickness was brief, and shortly before her triumphant release she gave utterance to the following expressions: "Only think of a deathbed repentance! What a time! But I have nothing but this poor body to think of." "Jesus is all around me holding me in his arms." "What a blessed privilege that I am going to meet those dear ones"—alluding to her departed friends. "Dear Jesus, come quickly and take me." Thus, with prayer upon her lips, she quietly departed.

A Stated Annual Meeting of the "*Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason,*" will be held on Fourth-day, the 17th of Third month, 1869, at 3 o'clock, P. M., at Arch St. Meeting-house, Philadelphia.

Wm. Bettle, *Clerk.*

Correspondence.

Ironton, Wisconsin, 2d mo. 22d.—Through the liberality, in part, of our Eastern Friends, our new meeting-house is enclosed, and one room comfortably furnished. This affords accommodations for our common meetings,—a favor for which we desire to be truly thankful. Here we are compelled to pause, as our means are exhausted; but we wish, as soon as possible, to fit up the school-room, and organize a school under care of the Monthly Meeting. This is greatly needed.

David Comstock, a member of Ironton Monthly Meeting, has wandered from the Insane Asylum at Madison, Wisconsin. His friends are extremely anxious to obtain knowledge respecting him. His age is about 53 years. His person is large and heavy—hair and eyes brown. Any one who has seen or heard of him within the last six months will confer a great favor by giving information to his aged, widowed mother. Address *Chloe Comstock, Lyons P. O., Walworth Co., Winconsin.*

For Friends' Review.

THE INDIAN QUESTION.

BY W. H. SEAMAN.

Hardly any of our National concerns is more deserving of serious thought at the present time than the Indian Question. The public mind has become so confused by conflicting statements, and so disgusted by the revelations of fraud and duplicity on the part of those immediately connected with Indian affairs, that as a nation we are in danger of drifting into the policy of extermination; a policy that, however plain and easy to carry out, has no parallel in this age for cruelty and injustice.

In my judgment, the proposed transfer of the Indian Bureau to the War Department would be a decided improvement. The direct responsibility of military officers, with the importance of maintaining good character to secure promotion, and perhaps something of the sense of honor so highly valued by the soldier, combine to diminish the speculations which have chiefly stood in the way of justice to the Indians.

It has hitherto been the practice of the Government to remove the Indians westward as their territory has been demanded by advancing settlements. This can no longer be done. There is no longer a great West to remove them to. The East has joined hands with the West on the shores of the Pacific, and the Indian finds himself enclosed between two approaching lines of civilization, with which he must either unite, or between which he must be crushed. That the frontier men should advocate the crushing-out system is not surprising. The efforts of the pioneer to subdue the wilderness are chiefly struggles of physical force, unrelieved by the gentler aspects of life which soften the characters of men, and he confounds the Indian with the wolf and the bear, as accidental obstacles to the undisturbed possession of the soil he means to occupy. But neither the legislature nor the mass of a great nation can plead any such excuse for so barbarous a consummation of Indian policy. It is opposed alike to the spirit of the age and of Christianity, which regards the weak and the ignorant among men as objects of compassion and assistance, instead of looking on them as nuisances to be abated.

The character of the Indian is equally strong and vigorous as that of the white man. Possessing integrity in peace to quite as great an extent as cruelty in war, his simple honesty stands in the way of his assimilation with the whites. The Indian has never been recognized by the Government of the United States as a citizen thereof, neither has any inducement ever been held out to him, that if qualified therefor such privileges would be

accorded him. The Government treats him as an anomalous being, and the people with whom he chiefly comes in contact as one of those who have no rights which a white man is bound to respect.

It would indeed be wonderful if a stern and warlike race, whose ancestral traditions and customs all teach revenge and resistance to assumed wrong as the greatest of virtues, should not bid defiance to fate, and resist to the utmost of their power the encroachments of those who come to destroy their race and name.

It is entirely too much assumed by the Government in its dealings with the Indians, that they are insensible to persuasion and reason. So far is this from being the case, that the memory of those who have dealt justly by them has been spread abroad and handed down to such an extent, that one of a deputation from the far West, on a visit to the President, took hold of the collar of the coat of a Friend who happened to be present, and utterly unable to express himself in English, commenced an animated discourse to his companions that this was a descendant of that Onas whose treaty with the red men, never ratified by an oath, was never broken.

Nearly one-third of the Indians west of the Mississippi have been removed thither by the United States Government. A large number of these were Cherokees, who by their own efforts had become intelligent and industrious enough to be self-supporting. Another portion were composed of the remnant of the Six Nations residing in the State of New York, who by the care of the Society of Friends had almost passed the crisis of the change from barbarism to civilization, and were increasing in number. The general condition of the very few who are left east of the Mississippi is one of improvement, and it is almost certain, that if the Indian tribes had been allowed to remain exactly where they were found, while the wave of advancing settlements swept past them, numbers of them would ere this have become so mingled with the mixture of races called the American people, as no longer to require separate consideration. And if it were possible to-day for any of them to be removed eastward so as to come under the better influences of civilized life, to receive the benefit of its schools and its intelligence, so as to learn its duties in the hope of exercising its privileges, as far as it could be done it would be the best thing possible.

Any movement of this kind would however be restricted to a small number. It would be useless for them to return to the life from which they are taken, where their acquisitions in the way of learning would be valueless, and the habits they had acquired render them subjects of ridicule and aversion.

The universal testimony of those conversant with the Indians is that the whisky trade is the greatest obstacle to their improvement. It is perhaps absolutely necessary to prevent, if possible, its introduction among them, as the very first step toward a better system of Indian management. For this purpose their reservations should be as remote as possible from the lines of travel and centres of population where liquor is most easily obtained.

It has been estimated that the amount paid to the Indians by the Government is nearly sufficient for their support without labor on their part, if it was properly used. But it is generally paid to them once a year, which gives an opportunity to the unprincipled traders who deal with them to concentrate their forces at the time and place where they receive the money or goods, and the amount which should maintain them for a year is dissipated in a week or two of drunken frolics. Thus it would seem essential that their annuities should be paid in such manner and time as would best supply their immediate wants. If the payments were made monthly, or distributed over the season when it is difficult to subsist by the chase, it would be an improvement on the present plan.

Almost the only successful efforts to civilize the Indians hitherto made, have been by Catholics and Friends. Their experience shows that the great essential in commencing operations is the selection of such agents and instructors as can inspire the Indians with a belief in the disinterestedness of their efforts. Where this has been accomplished, the time required to work an encouraging change in their condition has not been unreasonably long. Statistics on this subject are beyond the limits of this article, but it is believed that if it were possible for the Government to secure the right kind of men for the purpose, the expense of carrying on the Indian Department would be less than at the present time; and if it should ultimately be successful in bringing any portion of them to a self-supporting condition, it would of course be a practical and satisfactory solution of a question which becomes every day more and more embarrassing. Such men must be those who will enter upon the work in a spirit of self-sacrifice for the good of the cause, feeling that in every being who walks the earth in the likeness of man there is something made as the image of the Creator, and that it is an honorable and worthy task to develop that spark of intellect which links man with the Deity.

The destruction of the distinctive peculiarities which separate nations is an inevitable condition of progress. The garment of skin, the tent, and the moccasin of the Indian,

ust surely go the way of the log hut and reeches of our ancestors. But the progress f assimilation need not be one of suffering the individual. And when the name of he last tribe of red men shall be almost forotten in the cities destined to cluster on the lopes of the Rocky Mountains, it will be mong our proudest records that we ceased to ppress an inferior race, and sought to benefit y all the means in our power a people whom e extinguished.

Washington, D. C., 2d mo., 1869.

Youth's Department.

Selected.

HOW THERMOMETERS ARE MADE.

BY J. T. TROWBRIDGE.

"What is this?" said Lawrence, picking p a piece of glass from the floor. "It looks ke a broken thermometer-tube."

"It was blown for one," said the gaffer.

"Blown?—so small!" exclaimed Lawrence. I can't find any hole in it."

"It has a hole—or *bore*, as we call it—of he usual size; but it is flat. That is to make very little mercury look to be a good deal. Do you see a narrow white stripe running the ength of the tube?"

Lawrence saw it, and said he had often oberved the stripe in the backs of thermomeers, but had never learned what it was for.

"It is a background to see the mercury gainst. Would you like to see such a tube nade? Come here. Watch this man."

With delight and curiosity Lawrence vatched. The man was gathering a lump of netal from one of the pots. He blew into it ently, and shaped it on a marver, flattening t until it resembled in form and size that part f a sword-hilt that is grasped by the hand.

"In flattening it," said the gaffer, "he lattened the bubble of air he had blown into t." Lawrence looked, and could see the ubble about as broad as his finger, extending through the glass. "That is to be the ore of the thermometer,—though of itself it s now larger than two or three thermometerubes. Now they are going to put on the tripe."

A boy brought a lump of melted, opaque, white glass on a ponty. It was touched to he now hardened sword hilt, and drawn from nd to end along the flat side, leaving a stripe bout as broad as a lady's finger. The word-hilt, with the stripe carefully pressed down and hardened upon it, was now plunged nto a pot of melted glass, and thickly coated; he soft exterior was rounded on a marver, ntil the entire body of glass, enclosing the tripe and the flattened bore, was in size and hape a little longer and considerably larger han a banana.

This was now slowly heated to a melting state. Then came forward a boy with a ponty, bearing on its end a piece of glass resembling an inverted conical inkstand. This he set upright on the ground, the bottom of the inkstand uppermost. The blower, with the melting lump, now advanced, and held it over the ponty, until the soft mass dropped down and touched the bottom of the inkstand, to which it adhered. The man and the boy held the lump a moment between them; then, at a word of command, the boy shouldered his ponty, like a very large staff with a very small bundle on the end of it, and set out to travel. As he ran in one direction, into a work-room, the man backed off in the other, the glowing lump stretching between them like some miraculous kind of spruce gum. In a minute they were seventy or eighty feet apart, with a gleaming cord of glass, smaller than a pipe-stem, sagging between them. This was presently lowered, laid out at it its full length upon the ground, and broken from what was left of the lump at the ends.

Even the doctor, who had hitherto said little, now expressed his astonishment and admiration, exclaiming, "It is marvellous! it is truly marvellous!"

"Of course," said the gaffer, "the bore stretches with the tube, and keeps its flattened shape. So does the stripe."

"But what keeps the tube of uniform size? Why don't it break?" said Lawrence.

"The reason is this. As the glass runs out thin, it cools, and stops stretching, while it continues to draw out the soft glass from the thicker parts at the ends. If we wish to make a small tube, we stretch it quick, without giving it much time to cool. To make a large tube, we stretch slower. Here is a piece of barometer tubing, stretched in the same way; so is this lot of homœopathic medicine vials." The "vials" were a small stack of hollow glass canes, about five feet in length, standing in a corner of the workroom, into which the visitors had followed the boy. "Tnough, of course," added the gaffer, "to make them, we don't flatten the bore, but only blow it larger."

"Then how are vials made out of these tubes?"

"They are cut into pieces of the right length, then the bottoms are melted and closed in by means of a common blow-pipe, such as chemists use."

Lawrence was about to ask a similar question with regard to the thermometers, when a man come along, and, stooping, commenced cutting the long tube into uniform lengths of about five feet, and packing them together into a narrow, long box.

"These," said the gaffer, "he sends to his

shop in Boston,—for he is a thermometer-maker; there they are cut up into tubes of the right length; an end of each one is melted and blown out into a bulb,—the tube itself serving as a very small blowing-pipe. To avoid getting moisture into the bulb, instead of breath from the mouth, air from a small india-rubber bag is used. As the bag is squeezed at one end, the bulb swells at the other."

"Then how is the mercury put in? So small a bore!" said Lawrence. trying to find it with a pin point.

"The glass is heated, and that expands the air in it, and expels the greater part of it. As the air that is left cools and contracts, it is made to suck in the mercury. To expel the rest of the air, the mercury is boiled in the tube. When there is enough mercury in the tube to fill it, at as high a degree of temperature as it is expected ever to go, the end is softened, bent over, and closed up. As the mercury cools and contracts, it leaves a vacuum at the upper part of the tube."

For Friends' Review.

NORTH CAROLINA.

Inscribed to the members of Friends' Normal School, held at Deep River, Guilford Co., N. C., in 1867.

Have ye heard the deep, sad wailing,
Wailing through her oaks and pines?
Have ye heard the plaintive moaning,
Moaning through her casement vines?
Have ye seen how dark the cypress
Round her drooping brow entwines?—

Once her throne was on the mountains,
And her foot-stool on the strand;
Then she bore our nation's banner,
It was wrested from her hand;
Now she mourns as mourns a mother
O'er a broken household band.

Were her children gathered round her,
Then her story would be told,
As the noble Roman matron's
In the chronicles of old,
That her children were her jewels
Dearer far than gems and gold.

Were her children gathered round her
While they bend to God the knee,
What a queen amid the sisters
Would our own dear mother be,
With a princely train of nobles
From the mountains to the sea!

Were her children gathered round her—
But alas! her sons remain,
Some unshrouded, some uncoffined,
Some unburied on the plain,
Where the hosts of warring brothers
Shed their brother blood like rain.

Would the living gather round her—
But they seek the mighty West,
There to wake the blooming prairies
From their long, deep-slumbering rest;
Is it not enough her green-sward
Still must shroud her very best?

Was it not enough her bosom
Opened for our father's clay?
Was it not enough her Gaston,
And her Nash must pass away,
Where such myriads of her worthies
Gather in their white array?

Though they bear away the talents
They inherited from her,
Other senates, other pulpits,
With her elequence to stir,
While her sisters proudly claim them
And the virtues taught them here;

Sweet to her, her children's voices
Though within a stranger's walls;
Sweet their modest words of wisdom
In her sisters' council halls;
Sweet each heart-felt intonation
Of their earnest gospel calls. *

Do her children love their Mother?
Have they ever felt the glow
Of her sunbeams on the forehead?—
'Tis the kiss she gives to show
That her fervid love pursues them,
Though to foreign lands they go.

Have they felt luxurious coolness
In her early autumn air,
Like the touch of blessed fingers
On the fevered brow of care?—
Do her twilights ne'er remind them
Of a mother's hour of prayer?

Have they drank her crystal waters?—
Have they feasted on her fruit?
Where are gifts that like *our* Mother's
Can the daintiest palate suit?
Oh, ingratitude belongeth
Not to man, but to the brute.

Does a look back on our childhood,
Wake no sacred memories
Of her lofty cradle-hymnings
Floating round us on the breeze,
When we played beneath the shadows
Of the dear old homestead trees?—

When a leaf turned in our primer
Seemed a rich reward for toil,
How we caught her own indignant
Hate of all things mean and vile,
Scorned, like her, all low dishonor,
Loathed, like her, deceit and guile!

How she taught us love of Nature
As her forest paths we trod!
Love of Country, Honor, Virtue,
Till we knelt upon her sod,
Knelt to hear that holiest lesson,
Love of man and love of God!

Oh, our brothers! Oh, our sisters,
Who survive the fearful storm!
Did the war-cloud bursting o'er her
All her loveliness deform?—

---

* Many eminent names might be given of men who emigrated from North Carolina, some of whom had a national reputation—a few will suffice. Robert Goodloe Harper of Baltimore, George McDuffie, Thos. H. Benton, Gabriel B. Moore of Alabama, Newton Cannon, George W. Campbell, Hugh L. White and James K. Polk, of Tennessee.

William Brantly, a Baptist Minister in Charleston S. C. and in Philadelphia; Basil Manly, a Baptist Minister in Charleston, S. C., and President of the University of Alabama when he died in 1868; the late Dr. Francis L. Hawks, of New York, and William M. Green, present Bishop of Mississippi, were all natives of North Carolina.

A few years ago, a very large majority of the Ministers of Indiana Yearly Meeting of Friends, were also natives of this State.

Then that holiest of all lessons
Calls aloud, "Reform! Reform!"

Feel the solemn Presence o'er us!—
Hear our Father's mandate, "Cease!
Cease from sin! Then shall your harvests,
And your wine and oil increase,
Underneath the snow-white banner
Of the blessed Prince of Peace!"

By His righteousness exalted,
Honored shall our Mother stand;
Stand redeemed, regenerated,
With the banner in her hand,
The snow white banner, waving
O'er a happy household band.

In the future see the rainbow
Spanning every hill and plain!
See the olive, budding under
Heaven's pure sunshine, dew and rain!
Hear the soft, low, distant dove-notes,
Like a seraph's sweet refrain!

Hear our Mother's glad thanksgiving,
Wafted through her oaks and pines!
Hear the joyous prayers and praises,
Breathing through her casement vines!
See! Her stainless, lofty forehead
Heaven's amaranth entwines!

Love to God and to our neighbor,
Is the cure for all our ills—
Echo still the glorious tidings,
O! ye everlasting hills,
Till each dark, hard heart grows tender,
And each soul with rapture thrills!

Love to God and to our neighbor,
Is the cure for all our woes—
Till we learn our Saviour's lesson,
Welcome all His love bestows,
All privations, chastenings, scourgings,
All the two-edged conscience-throes!—

Shall we leave her in her sorrow?—
Shall we bend to God the knee,
Till a queen amid her sisters
Shall our own dear Mother be,
With a train of Christian Nobles
From the mountains to the sea?

By the grandeur of her mountains.
By the beauty of her plains,
By her suffering sons and daughters,
Will we stand until our veins
Give their feeble, last pulsation,
And her dust claims our remains! M.

For Friends' Review.

TO S. J. G.

O loved and honored! on whose brow
A wordless sorrow none may share,
I read, as one who fain would bear
A sympathetic cypress bough,—

A heart born tribute—I would come
With whispers of a harp subdued,
Where bolder speech may not intrude,
Where grief must speak and words are dumb.

I mourn with thee, who mournest one
No longer needing smiles or tears,
That death should so begrudge the years,
And garner ere her spring was done.

The fragrance lives; the leaves alone
Fall withered in an early grave;
O'er it the leafless branches wave,
And wintry winds their dirges moan.

Yet blessed hope! that bids us view
With love drawn eyes a purer home,
Where loved ones meet no more to roam,
And live a life forever new.

The shadows vanish from the tomb;
We know that she, so soon denied
The pleasures of an earthly bride,
Is summoned by the heavenly Groom.

And Christian trust will find a voice
All murmurs of the heart to quell;
Our Father "doeth all things well,"
In His good pleasure we rejoice.

O loved and honored, on whose brow
A patient sorrow none may share,
Is brooding, let me humbly bear
My sympathetic cypress bough.

Haverford College, 3d mo. 6th, 1869. C. E. P.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe to the 8th inst. have been received.

Great Britain.—On the 1st, Gladstone introduced and explained in the House of Commons a bill to disestablish the Irish Church, intended to go into effect 1st mo. 1st, 1871. A commission will be appointed for ten years to guard the property of the Church and prevent the creation of new interests. All ecclesiastical appointments for Ireland are hereafter to be made without freehold, and no money is to be employed for permanent purposes. It is assumed that the clergy and people may desire to have other religious organizations for those which they are about to give up. In that case, the Queen, in council, would recognize the newly constituted religious bodies, but would not create them. The result would be the abolition of ecclesiastical courts and jurisdiction, and of the right of bishops to the peerage; all ecclesiastical corporations would be dissolved, and then the disestablishment would be complete. Provision is made for the clergy, who are to receive life annuities. All private endowments are to remain intact. The Church is to be handed over to a council for religious purposes. Grants are proposed for the support of twelve cathedrals, regarded as national property. Church buildings no longer needed are to be transferred to the Board of Works for the benefit of a fund, and burial grounds placed under the charge of guardians of the poor. The Presbyterian clergy are to receive annuities instead of the *regium donum*, (an annual grant hitherto made,) and the Roman Catholic college of Maynooth and the Presbyterian colleges are to be granted capitalized sums. Church leases are to be sold, tenants having the first option. The capitalized value of Church property is estimated at £16,500,000, of which £8,000,000 is appropriated to compensation, and the remainder to be employed for the advantage of the Irish people; not for the purposes of any Church or class, nor for teaching religion, but for relief in cases of unavoidable calamity, though it is not to cancel the obligations laid on property for the relief of the poor. Grants are to be made to provide for the care of lunatics, for training nurses, and for the support of county infirmaries. The 18th instant was assigned for the second reading of the bill.

In the House of Commons, on the 4th, the President of the Poor-law Board advocated the removal of restrictions on emigration, and thought it advisable to give facilities for and otherwise encourage the emigration of paupers to America.

Ten monster petitions for amnesty to the Fenian prisoners were presented to the Queen on the 5th. Seven prisoners, imprisoned in various parts of the kingdom, have been released.

Spain.—In the Constituent Cortes, on the 3d, a commission of fifteen members were nominated to

prepare the draft of a constitution, define the rights and liberties of citizens, and submit a form of government. On the 4th, in answer to an inquiry, the Minister of the Interior said that the government had prepared and intended to issue a proclamation of amnesty for all political offences, but the promulgation was postponed on account of the recent conspiracies. He had previously charged that the disturbances in Barcelona were instigated by republicans. Seven leaders of the Carlist movement have been arrested in Arragon.

GERMANY.—The session of the North German Parliament began at Berlin on the 3d. King William of Prussia opened it with a speech, in which he said that the first duty of the North German Confederation was to maintain friendly relations with the other Powers of the earth; and that all the nations of Europe had shown a disposition for peace.

The ex-King of Hanover has issued a document, protesting against the confiscation of his private property by the Prussian government.

JAPAN.—The ports of Jeddo and Negato have been opened to foreigners according to treaty. Jeddo is to be the official residence of the Mikado, and the permanent capital of the Japanese Empire. The French Minister to Japan was recently granted an audience by the Mikado, to present his credentials.

SOUTH AMERICA.—The latest accounts from Paraguay represent that Lopez, who had been reported utterly defeated, had still an army with him, and was fortifying in the interior. Dissensions among the allied generals had led to the resignation of the Marquis de Caxias, hitherto the commander-in-chief of the allied army, and the supreme command had been conferred on the Brazilian Gen. de Souza. The Columbia Congress has rejected a proposition to annul the decree which banished Gen. Mosquera. A treaty has been recently made which grants to the the United States the exclusive right to construct a ship canal across the Isthmus of Darien; but it is doubted whether the Congress will ratify it.

DOMESTIC.—The Legislatures of Missouri, Illinois, Michigan, Nevada, Wisconsin, and West Virginia, (in addition to Kansas and Louisiana, reported last week), have ratified the Constitutional amendment concerning suffrage. The Senate of Maine has taken a similar course. In Indiana, a number of Democratic members of both Houses resigned, leaving each House without a quorum, for the purpose, it is asserted, of preventing action on the amendment. The Governor has ordered special elections in all districts thus made vacant. Both Houses of the Georgia Legislature refused on the 6th to take up the subject.

President Grant was duly inaugurated on the 4th inst. His inaugural address, in addition to the points mentioned on page 457, says that it is desirable that the questions growing out of the rebellion should be approached calmly, without prejudice, hate or sectional pride; that the greatest good of the greatest number is the object to be attained; and that this requires security for person and property, and for religious and political opinion, in every part of the country, and all laws for these ends will receive his best efforts for enforcement. Faithful collection of the revenue, strict accountability for all collected, and the greatest practical retrenchment in expenses, are recommended. In foreign policy, he would deal with nations as equitable law requires individuals to deal with each other, and protect law-abiding citizens, native or naturalized, everywhere; respecting the rights of other nations, and demanding respect in return. He expresses an earnest hope and desire for the ratification of the 15th article of the Constitution, declaring that the question of suffrage is likely to agitate the public mind, so long as a portion of the citizens of the nation are excluded from its privileges.

On the 5th, the President sent to the Senate nominations of the following Cabinet: Secretary of State, Elihu B. Washburne of Illinois; Secretary of War, General John M. Schofield; Secretary of the Navy, Adolph E. Borie of Philadelphia; Secretary of the Treasury, Alexander T. Stewart of New York; Secretary of Interior, Jacob D. Cox of Ohio; Postmaster General, John A. J. Creswell of Maryland; Attorney General, Eben R. Hoar of Massachusetts; all of which were confirmed. Subsequently, it was ascertained that by the law of 1789 organizing the Treasury Department, A. T. Stewart, being engaged in commerce, was inelligible to the office of Secretary. The President, on the 6th, sent a message to the Senate, asking that by joint resolution Stewart should be exempted from the operation of this law; but on the 9th, he withdrew this request. Stewart proposed to transfer his entire interest in the profits of his private business, during his official term, to trustees, to be applied to charitable purposes; but as some doubt still existed whether anything short of an absolute sale of his property would meet the intent of the law, he sent to the President his resignation, which was accepted. The vacancy had not been filled when our paper went to press.

CONGRESS.—The term of the 40th Congress expired at noon on the 4th inst. In the last days of the session, the remaining Appropriation bills, except that for the Indians, were passed by both Houses, mostly on the reports of conference committees. The bill relative to the payment of the public debt, and authorizing coin contracts, was passed as adjusted by the conference committee, but was not signed by the President. The bill extending the time for finding indictments in the late rebel States to two years after reconstruction, passed and received the President's signature.

The 41st Congress convened on the 4th, the Senate at noon, the House at 3 P. M. The Senators elect were sworn in. On subsequent days, several bills were introduced in the Senate, among them one to repeal and another to amend the tenure of office act, one to enforce the Constitutional provisions abolishing slavery, by securing the elective franchise to citizens without regard to color, and one providing that no treaties shall hereafter be made with Indian tribes. The bill for the further security of equal rights in the District of Columbia, passed near the end of last session, and not signed by the President, was again passed, as was a resolution providing that Indian treaties shall be considered in open instead of secret session. A bill repealing the provision which prohibits the Secretary of the Treasury from being concerned or interested in commercial business, was introduced, but objection being made, its consideration was postponed.

In the House, on the 4th, when the Clerk had called the roll, a motion was made to proceed to elect a Speaker, when Brooks of New York objected, because the members from Georgia and Louisiana had not been called, and he, aided by some others, caused much confusion for a time by insisting on appealing from the Clerk's decision overruling his objection. Order being at length restored, James G. Blaine of Maine was chosen Speaker, after which the members present were sworn in, except some to whom objection was made; who, however, were admitted next day. Resolutions were adopted referring the cases of Georgia and Louisiana to the Committee on Elections when appointed. The usual officers of the House were elected, being the same persons as in the last session, and the House adjourned to the 10th.

FRIENDS' REVIEW.

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FIRST MONTH 1.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews iii. 1.

To all my dear friends and brethren, everywhere. He that hath the Son of God, hath life; all that have not the Son of God, have not life. The Son of God is He who makes free from all sin, and is come to deface and destroy the image of the devil, and to renew us up in the image of God, and so to bring us to walk in righteousness. Praises be unto the glorious God forever, who has sent his Son into the world to take away the sins of the world.

And all friends walk worthy of your calling in all holiness, for holiness becomes the saints; without holiness no man shall see the Lord. And every one improve your talents, laboring in the vineyard, dressing in the Lord's vineyard, that ye may be found faithful servants, and all walking in love to God and to one another. Lo, God Almighty be with you all! The dew of heaven is falling upon you to water the tender plants; and the blessing of God be amongst you, which showers down amongst you! The heavenly joy fill your hearts, and comfort you in the inward man in all tribulations. The glorious light is shining; the immortal is springing forth out of death; the prisoners have hope of their pardon, the debt being paid and they freely purchased by Christ's blood; and He is come into the prison houses; the prisoners begin to sing in hope of their eternal freedom, leaping for joy of heart; and the dumb tongue shall sing praises.—*George Fox*, 1653.

FIRST MONTH 2.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him.—First Epistle of John iv. 16.

And this my soul waits and cries after, even the full springing up of eternal love in my heart, and in the swallowing of me wholly into it, that the life of God in its own perfect sweetness may fully run forth through this vessel, and not be at all tinctured by the vessel, but perfectly tincture and change the vessel into its own nature; and then shall no fault be found in my soul before the Lord, but the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God. Oh! how sweet is love! How pleasant is its nature! How takingly doth it behave itself in every condition, upon every occasion, to every person, and about everything! How tenderly, how readily doth it help and serve the meanest! How patiently, how meekly doth it bear all things, either from God or man, how unexpectedly soever they come, or how hard soever they seem! How doth it believe, how doth it hope, how doth it excuse, how doth it cover even that which seemeth not to be excusable, and not fit to be covered! How kind is it even in its interpretations and charges concerning miscarriages! It never overchargeth, it never grates upon the spirit of him whom it repre-

hends, it never hardens, it never provokes, but carrieth a meltingness and power of conviction with it. This is the nature of God.—*Isaac Penington.*

THE FRIENDS' FOUNDATION PRINCIPLE. IS IT TRUE, OR IS IT FALSE? [*In reply to a Tract entitled, "The Oppugners of Robert Barclay, are they Right, or are they Wrong?"*]
By WILLIAM L. BELLOWS.

I agree with the writer of "The Oppugners, &c.," in his saying that we have a right to disavow any doctrine held by our predecessors in religious profession as soon as such doctrine shall be proved to be false, but I think he has not shown the leading doctrine of the Early Friends to be so. It is concisely stated by William Penn thus, namely:—

"The Light of Christ within, as God's gift for man's salvation."

In inquiring whether this doctrine be true or false, it may be well to have regard to three things;—matter of fact,—right reason, and inspired Scripture,—the very tests proposed by the anonymous opponent himself.

"The soul hath its senses as well as the body," therefore when in reference to it we say, "The True Light," spiritual sight is implied; when we say, "Hear His voice, harden not your hearts,"—the inward ear is referred to; "taste and see that the Lord is good,"—has respect to another sense; and "feel after God and find him" to yet another. Whether, therefore, we speak of this principle as light, or food, or the Word nigh in the heart, we mean one and the same Divine principle, though set forth under different names.

With Barclay's reference to Col. i. 23, as speaking of "the gospel which was preached in every creature which is under heaven," even that very gospel whereof Paul was made a minister, the opponent finds great fault,* as though such doctrine were *practically insignificant.* Is it not however of *practical significance*, if we, who have the Scriptures, are cheered by the views they give of the extending of divine mercy towards those who have them not?

There would have been room for the objector's remark if Barclay had said that *all* the truth set forth by Paul in his founding and confirming the churches was immediately (*i. e.* by revelation) made known in the hearts of the heathen. It is fair to interpret Barclay by himself, by the general drift and tenor of the Apology. Seeing then that he does testify to the usefulness both of inspired Scripture and inspired preaching, why push the words to such an extreme inference? Moreover if they are the words of Paul, (which this objector does not attempt to disprove,) all consequences fairly deducible rest rather on the Apostle than on his quoters. The gospel, as to its essence, (by which I mean its redeeming power,) VISITS EVERY MAN; of which glad tidings Paul was made a minister, both in their commencing stage and in their after unfoldings. For divine wisdom never does a needless thing: and neither Barclay nor Paul would assert that it was necessary for a heathen to know all about church order, and many other truths, where there was as yet no gathered church. The anonymous objector (see his Appendix, No. 1.) says, "now a truly Pauline gospel could not possibly omit all reference to the one true God and Jesus Christ whom He hath sent." I answer his objection by asking, may not a child come in from the country all aglow with fresh air and health, unless he be old enough to define what air is? To expect *theology* from a heathen is out of the question. Our inquiry is respecting the fundamental principle, for *that* is the thing attacked.

Those who say that no man could be saved without hearing the gospel outwardly, would do well to consider that there were deaf persons in the days of the Apostles, and lame people also who could not reach the public assemblies. Infirm people, too, have to be taken into account, as well as those afar off upon the sea. Therefore it is too much to assert that every creature did *thus* outwardly hear the gospel, even in those days.

That there is such a thing as inward preaching, is the doctrine of Moses as well as of Paul. Did not Moses speak of "the Word nigh in the heart?" (Deut. xxx. 41.) It is therefore in some sense *the gospel accordiny to Moses* as well as according to Paul. Christ in man is the doctrine of the Bible. Were it therefore admitted for the sake of argument that Barclay *had* mistaken Paul's meaning in Col. i. 23, the doctrine of Universal and Saving Light would not be shaken thereby. There is in Ogilvie's Imperial Dictionary a sentiment which no one will dispute:—"As God only knows future events with certainty, no being but God, or some person informed by Him, can utter a real prophecy." Whereon the following may be based. Moses did utter real prophecies,—the dispersion of the Jews being witness. Then we may well take heed to the words of the first book of Moses called Genesis, in chap. vi. 3, "And the Lord said, my Spirit shall not always strive IN man" (as it is in the Hebrew.) If the Spirit of Truth strove IN man before the flood, we may reasonably conclude that it was in order to do him good had he not re-

* He says, "For the doctrine in question means nothing—of any particular significance whatever; it it do not mean that every necessity for the efforts of human instructors is superseded by the universal presence of an all-sufficient, never-failing instructor, monitor and guide, already in the possession of every living soul." (p. 7.)

sisted it. Here then is a gospel according to Moses.

Even the anonymous writer of "The Oppugners, &c.," speaks of "that LIVING WORD to which, from the necessities of the case, all human representations of religious truth and duty must be brought, if they are to be verified at all." If, however, man's voice *must* precede, then the Living Word is reduced to a mere echo (if the man had uttered truth.) We have not so learned Christ. Our inquiry therefore leads us again to the fundamental principle of religion; this cannot be better stated than it was by William Penn,—an Early Friend and lucid expositor of the views of the Early Friends,—in words already quoted, namely, "THE LIGHT OF CHRIST WITHIN, AS GOD'S GIFT FOR MAN'S SALVATION."

The Light of Christ,—therefore supernatural, above reason, though not contrary thereto; and *within,*—where temptation is, for there the help is needed.

God's gift,—freely bestowed on man at his coming into the world: therefore before he could possibly merit it by doing anything. A free gift. "Christ is in some measure in infants."

For man's salvation,—therefore in ALL men EVERYWHERE, as becomes the impartiality of the Great Father of the human family;—teaching good things even to the heathen, if they attend thereunto.

It is so easy for educated man to be systematic in his divinity, and therefore in his expectations, that I am not surprised at meeting with the following, written by a missionary:—

"They (the missionaries) very naturally expected that it would require a long and laborious course of culture and tuition, before such pupils could be expected even to apprehend the doctrines of Christianity. This, however, was not the case. The light and power of the gospel, at an early period of the mission, accompanied the proclamation of its glad tidings, and a number of these barbarous people, when they heard the word of life, believed. And here a Christian church arose, extensive gardens were laid out, and those cultivated with the Bushmen's own hands." [See Moffat's Missionary Labors.]

The readiness with which some of the heathen receive Christian truth may be justly urged as one proof that Divine good visits all men. My inward consciousness of the impartiality of God forbids me to believe in the unconditional reprobation of any man. The inspiration of Moses has been already established, and the passage written by him quoted, "And the Lord said, My Spirit shall not always strive IN man." According to a well known rule in grammar, man signifies all mankind, there being no article to limit the noun. What reason then (it may be asked) —what reason can be given why God should afford help to the Antediluvians and deny it to South Africans? His Spirit strives with every man more or less during the day of his visitation. I say more or less;—

> "Profuse or frugal of the inspiring God
> As his wise plan demanded."

It is sufficient for the argument to show that every man has Light enough to save him.

What advantage then hath the possessor of the Scriptures? some will ask. It may be answered, much indeed, if he will use them aright, for they testify of Jesus, so that the man who has received forgiveness and walks in the Light, may say with Isaac Watts:—

> "Great Prophet of my God!
> My soul shall bless thy name!
> By thee the joyful news
> Of our salvation came;
> The joyful news
> Of sins forgiven,
> Of hell subdued
> And peace with heaven."

The sincere seeker of good may profit much with regard to close trials and inward exercises; for by reading the Scripture record of the experiences of the saints, these are seen to be no new thing. The account of their deliverances may console him. Much, too, prophetically: even a Daniel was cheered by understanding from books that the relief of his brethren drew nigh.

There are, moreover, such wholesome cautions against feeding on yesterday's manna: such proofs of Divine forbearance towards Israel of old in which believers read their own experience,—as in a glass their faces are reflected,—that such may well say, these things "were written for our learning, that through patience and comfort of the Scriptures we might have hope." As the miser who loves money with all his heart rejoices to add silver to his gold, so will that heathen whose heart has felt the love of God rejoice to read of that love in the experience of others. Like the South Sea Islander spoken of in the record of the Bible Society,—when the book of Job reached him in his own tongue,—"I sat up all night" (said he) "to read the wonderful history of that good man."

(To be continued.)

DAKOTA INDIANS.

The work of printing the Scriptures in the Dakota language is still in progress. The New Testament, and also Genesis and Proverbs, are already in the hands of that people. They were printed from electroplates. The books of Psalms and Exodus are nearly done, and the rest of the Pentateuch, we are informed, is in progress of translation at the

Mission. How much further it may be thought proper to go we do not yet know. We learn that the Dakota Testaments are doing a good work to the poor people among whom they are now circulating.—*Bible Society Record.*

For Friends' Review.

TRUE CHRISTIAN UNITY.

Its importance and necessity will appear from the blessed Saviour's most earnest prayer and supplication for its establishment and continuance among all his servants and followers:

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may *believe* that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in *one*; and that the world may *know* that thou hast sent me, and hast loved them, as thou hast loved me." (Jno. xvii. 21–23.)

No true follower of Christ dare doubt that what He so earnestly prayed for is attainable. There must, then, be a sure basis of this glorious doctrine of Christian oneness; and this is set forth in those sublime words: "The glory which thou gavest me I have given them, that they may be one, even as we are one." And the glory given to Christ by his Father was the anointing of the Holy Ghost, which was shed on Him without measure, a measure of which glorious spirit he hath given to all his spiritually baptized followers. This unity and oneness is further referred to and rendered the more certain of attainment by Christ's announcement, (John xiv. 16, 17,) "And I will pray the Father, and he will give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you." (John xiv. 16, 17.) And again: "Howbeit, when He, the Spirit of truth, is come, He *shall* guide you into *all* truth; for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." (Jno. xvi. 13.) And to make sure, and provide against all error in judgment, which would certainly cause diversity and disunion amongst them, the Lord Jesus (Luke xxiv. 49,) commanded his friends not to depart from Jerusalem until they were endued with power from on high. And the hundred and twenty did not depart, but waited in the exercise of faith in the upper room, ten days, "until the day of Pentecost was fully come," "all of one accord in one place." Christ's faithful promise was realized, when those who obeyed the call had their faith justified: and truly whom he did thus justify he also then and there glorified. (Rom. viii. 30.) And whom of all his faithful servants from Enoch to Malachi did he not justify, yea, and glorify also, even while they lived upon the earth? The Lord's faithful ones being fully endued with the Spirit of their Divine Master, and brought into the oneness which He inculcated and prayed for, yearned, as He yearned, that the unity of the Spirit, which is the only bond of Christian peace, should prevail amongst them, and all who received their divine message. This will appear from the strong language used in the following texts: "Now I beseech you, brethren, by the name of our Lord Jesus Christ," (mark Paul's earnestness,) "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them of the house of Chloe, that there are contentions among you." (1 Cor. i. 10, 11.) "Is Christ divided." (1 Cor. i. 3.) "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." (1 Cor. iii. 3.) When men let go first principles, the light that is in them becomes darkness, and they become carnal and blind leaders of the blind; and the result is the ditch. All dividings set at nought the solemn exhortation: "Let nothing be done through strife and vain glory. (Phil. ii. 3.) Again, (2 Cor. xii. 20,) "I fear, lest, when I come . . . there be debates, strifes, envyings, backbitings, whisperings, swellings, tumults." These are always opposite to the unity of the Spirit, and are the sure forerunners of schism. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of *one* accord, of *one* mind. Let nothing be done through strife or vain glory." (Phil. ii. 1, 2.) "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." (Phil. iv. 2.) "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being *knit* together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ," (Col. ii. 1, 2.) "Prove all things; hold fast that which is good." (Thes. v. 21.) I need not multiply citations, the foregoing being sufficient to convince any sincere, divinely taught and thoughtful mind, that real and thorough religious unity was regarded by Jesus Christ, his apostles, and immediate faithful followers, as an integral and essential part of the New Testament economy; and that in the great goodness and faithfulness of God the most

ample and efficient means for the establishment and continued accomplishment, to the end of time, of this divine and glorious system, was provided for in the gift, the immediate teaching and unerring guidance of the Holy Spirit. And it may be safely asserted, that had this only true and effectual basis of Christian unity been closely adhered to, there never could have arisen a dividing spirit among Christians. Sectarian divisions would seem to be a deviation from the grand original of Christianity, and the enemy's work. Schisms are the results of unwatchfulness or fanaticism, or are brought about by men of corrupt minds, who have deviated from the infallible truth and turned to vain jangling, setting up for doctrines the unauthorized notions and commandments of men. And it must be manifest to enlightened Christian minds, that, to arrive at the glorious original unity and oneness, there must be a universal returning to and abiding in that original and only basis of unity, *the unity of the spirit in the bond of peace*, truth and righteousness. It were an anti-Christian deduction to suppose that the most glorious pillar and ground of truth, which was considered of so immense importance by all the Prophets and Apostles, and by Christ himself, has been withdrawn. Is it not because of unbelief that Church unity is suspended? It is written, (Mat. xiii. 58,) "He did not many mighty works there"—(his own country)—why? "Because of unbelief." And again, (Mark xvi. 14,) "He upbraided them with their unbelief and hardness of heart." That faith is the medium by which all the glorious gospel gifts were received in the days both of the Prophets and Apostles, and will be to the end of time, is shown in the eleventh chapter of Hebrews. And it is through this divine faith that grace is received, by which we are saved, and which is the gift of God. (See Eph. ii. 8 and iii. 7.) Well did Paul reprove the Galatians, "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" And in Christ's solemn prayer (John xvii. 21, 23,) it is clearly implied, that unless oneness and entire unity prevail among his followers, the world will neither believe nor know the truth. O what responsibility rests with the professors of our blessed Redeemer's holy name!

GEORGE YULE.

Brighton, Canada West, 2d mo. 27th, 1869.

LOVE YOUR ENEMIES.

(Matt. v. 44.)

There are two kinds of love, involving the same general feeling, or springing from the same general fountain of good-will to all mankind, but differing still so far as to admit of separation in idea. The one is that feeling by which we *approve of the conduct* of another, commonly called *the love of complacency;* the other, by which we wish well to the *person* of another, though we cannot approve *his conduct.* This is the *love of benevolence;* and this love we are to bear towards our enemies. It is impossible to love the *conduct* of a man that curses and reviles us, and injures our person or property, or that violates all the laws of God; but though we may hate his conduct, and feel deeply that *we* are affected by it, yet we may still wish well to the person; we may pity his madness and folly; we may speak kindly of him and to him; we may not return evil for evil; we may aid him in the time of trial; and seek to do him good here, and to promote his eternal welfare hereafter.—*Albert Barnes.*

FREAKS OF FASHION.

The fashions of the present day are exerting a most injurious influence on domestic life and morality. There is now a strife among the different classes of society which shall be the greatest. The city merchant imitates the style of his aristocratic neighbor in the mansion he must occupy, the equipage he must drive, the company he must entertain, and the appearance his family must make in society. The prosperous tradesman imitates the merchant, the clerk his employer, and even the servant her mistress; and in the great struggle to keep up appearances, each launches out into extravagant expenditure, lives up to, even if he does not go beyond, his average income, and often becomes reckless of consequences so long as the fashionable appearance is maintained. There is a story told of an Irishman who, on returning from market one day, was observed lashing his horse most furiously and galloping by the side of two gentlemen. His friend, seeing fish after fish drop on the road from his panniers, cried out to him to stop, or he would lose all his fish. "Hurrah!" cried Pat; "bother tak ye, and what do I care so long as I keep up with the gintlemen?" It is this "keeping up with the gintlemen," at any cost, which is the source of much of the domestic unhappiness, commercial dishonesty and criminal frauds to which our attention has been so recently drawn. The ladies must have their splendid silks and expensive lace, or they positively affirm they have "nothing to wear;" the gentlemen must have their sumptuous dinners well served and expensive wines, or they raise the piteous cry they have "nothing to eat;" the family must possess its suburban mansion, elegantly furnished, its gay equipage, and its rounds of balls and parties, or else life becomes a mean, vulgar thing, scarcely to be endured! The goddess, Fashion, must be revered; her smiles are captivating, and her frowns withering; her

favor, therefore, must be propitiated at any cost; and honor, truth, social virtue, and even common honesty must be sacrificed to maintain the worship of this powerful deity! . . .

When we think of the many splendid houses which have already been crushed by these freaks, and see the thousands of lovely victims who have been ruined by such catastrophes, we may well ask, with Lord S. G. Osborne, "Where is the present wild extravagance in 'dress' to end? Is each succeeding season to record its ruinous increase? Is it possible that folly can further go—that English ladies will become more enslaved to a power which is gradually vitiating the taste of every class?"

Extravagance in dress is the fostering parent of many injurious fashions, and these not only "vitiate the taste," but also destroy the self-respect, the happiness, and prosperity of every class that imitates them. The fashionable often resort to the meanest tricks to increase the splendor of their appearance, and grind down their different tradesmen, who, in their turn, oppress their dependents and workpeople.

Nor does the injurious influence of fashion end there. The children receive an education of a vitiated character; they grow up with false views of life, and early learn to imitate, and sometimes to surpass, the extravagance of their parents. In the recent discussions in the daily journals on marriage and the great social evil, the baneful influence of extravagant habits on young persons was painfully illustrated. They naturally hesitate to enter the connubial state till they can afford to support the expenditure of a fashionable establishment; hence the young ladies either pine away in single life, and fall victims to fashionable follies, or render the domestic hearth unhappy; and the young men perpetuate and increase that terrible social evil which disfigures our streets and stains our national character.

The baneful influence extends throughout the middle and lower classes, which often find that, by imitating the fashions of those above them, to use the words of Cowper,

> "They sacrifice to dress, till household joys
> And comforts cease."

Their income is heavily taxed to keep up an appearance beyond their position and means; and whether it be small or large, it frequently becomes insufficient to secure domestic comfort, as well as provide for extravagant habits. Poverty then gathers, like a threatening thunder-cloud, over the dwelling; and when any sudden event transpires, by which the income is diminished, or the necessary expenditure is increased, the storm of sorrow begins to fall. Business is crippled, and often surrounded by serious difficulties, for want of the money that has been lavished in extravagant fashions; debts are contracted with scarcely a hope of their being discharged; things daily grow more black and menacing; peace and joy depart; anxious care takes possession of the spirits; the grim features of exposure and ruin become painfully distinct; and in the fearful struggle for life and position, recourse is sometimes had to practices condemned equally by morality and law, to avert the disasters which extravagance has caused. Many who were once prosperous and happy have been ruined by fashion; and some are now paying the penalty of their recklessness in our prisons and penal establishments.

Wherever Fashion's voice becomes imperative, and leads her votary along her changeful path, she becomes the tyrant, and mankind her slave. Life then is stripped of its true dignity and importance; time and wealth, which might have been usefully employed in reclaiming the lost, and cheering the miserable, are frittered away on empty shows; a restless dissatisfaction breeds contempt for the sober duties of life; class strives against class in a most undignified and ruinous competition; and the votary ere long becomes the victim, and, while attempting to keep up with the swift revolving wheel of fashion, is suddenly dashed to the ground, and broken to pieces. There is such a thing in life as propriety, and what may be very becoming in one station becomes very ridiculous in another. Extravagant fashions are unseemly in all walks of life; and *they* can have little idea of the dignity and design of life, whose thoughts seldom rise beyond the consideration of what they shall eat, or what they shall drink, or wherewithal they shall be clothed. —*Meliora.*

SHELL MONEY.

BY R. E. C. STEARNS.

To the numismatist the love of money is not fraught with evil; his love is not the worship of Mammon or the miser's greed, but rather the ardor of the philosopher or the enthusiasm of the naturalist; he glorifies his coins, not for their commercial value, but for their antiquity or historical associations. As he ponders over his collection, a panorama of past centuries unrolls before him; he sees a long procession of great events, the rise and fall of nations and of men whose emblems and effigies, embossed upon their money, have outlived the national life. More eloquent than written history are these speechless coins. Though silent, they tell of epochs in the lives of the nations they represent, and of eras in the history of the human race.

Notwithstanding the importance of money from an historical point of view, it is no

probable that its invention was due to any other cause than commercial necessity; although coins for money are the offspring of civilization, yet the convenience of some medium, less bulky and more durable than ordinary merchandise, by which the differences occurring in transactions of trade or barter may be adjusted, has been recognized by barbarous tribes as well as by civilized people.

The knowledge and use of peculiar narcotics and alcoholic beverages by portions of the human race, both civilized and barbarous, unacquainted with and widely separated from each other, is a well-known fact. Analogous to this is the use of some form of money or a medium in trade by isolated and remote tribes.

The earlier coins of ancient Rome appear rude and grotesque when placed side by side with the exquisitely wrought coins and medals of Napoleon the First. But what a degree of civilization and knowledge of the arts do they proclaim when compared with the barbarism of those wild tribes of Africa and America, whose utter ignorance of the arts has led them to use as a substitute for metallic money, the shells of the ocean!

Mr. J. K. Lord, naturalist to the British North American Boundary Commission, during the years 1858–62, mentions the use of shells as money by the natives of the North-west coast of America, as follows:

"It is somewhat curious that these shells (Dentalia) should have been employed as money by the Indians of North-western America; that is, by the native tribes inhabiting Vancouver's Island, Queen Charlotte's Island and the main-land coast from the Straits of Fuca to Sitka. Since the introduction of blankets by the Hudson Bay Company, the use of these shells, as a medium of purchase, has to a great extent died out, the blankets having become the money, as it were, or the means by which everything is now reckoned and paid for by the savage. A slave, a canoe or a squaw, is worth in these days so many blankets; but it used to be so many strings of Dentalia."

Mr. W. H. Dall, who has recently returned from Alaska, and whose opportunities for observation have been ample, informs me that the Dentalia are used by the native Alaskans, and that the furs purchased of the Indians by the fur companies, or their agents and traders, are still, at least in part, paid for with these shells. This is still farther confirmed by the fact that the larger European species of Dentalia are imported especially for this trade, and I have myself seen in the fancy goods stores in San Francisco, strings of these shells displayed for sale with beads and other Indian goods.

It is undoubtedly true, as stated by Mr. Lord, that the use of shell-money has, in a great measure, ceased at the points he mentions, as the increased number of white traders and visitors at the principal towns on the coast, as far north as Sitka, has somewhat familiarized the natives with the manners and customs of civilized people, which their natural shrewdness would lead them to adopt so far as it might be to their advantage.

As proof of the "cuteness" of the "untutored savage" in this latter respect, it may be interesting to state that at or about the time of the purchase by and transfer to the United States of the territory of Russian America, attended as it was by the visit of a considerable number of adventurers and others at Sitka, the price of venison and other game, was, in the language of traffic, so far "marked up" that gold or its equivalent, to the amount of one dollar apiece, was charged for salmon, a most exorbitant price, not justified by any greatly increased demand, or by any unusual scarcity of this wonderfully abundant fish in that country.

In the year 1861, during a visit of a month's duration upon the coast of California, at Crescent City, in Del Norte County, I found that in barter between themselves, the Indians used for money the shells of *Dentalium pretiosum* Sowerby, a species that is found all along the North-west coast of America, and which, either the shells or the shell-money, is called by the Indians, if I remember correctly, *Alli-ko-cheek* (orthography not warranted correct), and the longer the shells the greater the value, which was reckoned by measuring the shells by the finger joints. I am quite sure that the same species were used by the Indians who live in the Klamath River country in the next county to the south, and who get their name from the river, being known as the Klamath Indians.

Aside from the use of *Dentalium pretiosum* as money, I saw at Crescent City a medicine man belonging to some of the tribes of the neighborhood, who had perforated the gristly partition which separates the nostrils, and having thrust into the hole thus made two of these shells, point to point, one from each side, for half the length of the shells, perfected this nasal ornamentation by thrusting the feathers of some wild fowl into each of the hollow shells, producing an effect somewhat resembling a mustache.

At Bodiga, much farther to the south on the coast of California, and near the old Russian settlement in Sonoma County, a place visited by me in the month of June, 1867, I was informed by some of the residents that the Indians of that neighborhood, living, however, somewhat back from the coast, used pieces of the bivalve shell known as *Saxido-*

mus gracilis * for money, but why they should use this shell instead of the lustrous and pearly *Haliotis rufescens*, which is fully as abundant, it is impossible to discover.

The use of shells or pieces of shell by the aborigines of North America, was well known and recorded years ago. By reference to the Massachusetts Historical Collections, it will be seen that the early settlers of New England found that shells, or strings of shells, were used by the Indians, both for money and ornament, and were called by them *Wompompeage* or *Wampum*.

The natives of some of the islands of the Indo-Pacific region use the shells of *Litorina obesa*, and they also make very pretty work by evenly fastening these shells to pieces of bark, which, when made, they use for personal ornament. In other of the islands, I have been informed that the banded variety of *Nerita polita* is used for the same purposes.

Cypræa annulus is used by the Asiatic islanders to adorn their dress, to weight their fishing nets, and for barter. Specimens of it were found by Dr. Layard in the ruins of Nimroud.†

The money cowry, *Cypræa moneta*, a native of the Pacific and Eastern seas, is used as money in Hindostan and many parts of Africa. They are chiefly brought from the Maldives, and are an article of trade at Bombay. Many tons weight are annually imported to this country (Great Britain), and again exported for barter with the native tribes of Western Africa. In the year 1848 sixty tons were imported into Liverpool, and in 1849 nearly three hundred tons were brought to the same port.‡

Reeve mentions in the second volume of the "Conchologia Systematica," that "a gentleman residing some time since at Cuttack, is said to have paid for the erection of his bungalow entirely in these cowries (*C. moneto*). The building cost him about 4000 *rupees sicca* (£400 sterling), and as sixty-four of these shells are equivalent in value to one 'pice,' and sixty-four 'pice' to a *rupee sicca*, he paid for it with above sixteen millions of these shells."

It will be seen, therefore, that shells have been and are still used as money by a considerable portion of the human race, and it would be quite difficult to point out any other natural production that would be more appropriate or convenient, when size, shape and substance are considered.

The money of the wild tribes of America, Africa and Asia, one may look for in vain in the drawers of the coin collector. It must be sought for in the museums of natural history, or the cabinets of the conchologist.—*American Naturalist.*

* *Tapes gracilis* Gould.

† Woodward's Manual, second edition, p. 233.

‡ Baird's Dictionary of Natural History, p. 193.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 20, 1869.

THE EXISTENCE OF SECTS.—The writer of the paper, in the present number, upon *True Christian Unity*, does not over-state the value of that oneness in Christ, the preciousness of which is evinced in our Lord's memorable prayer, Jno. xviii.

"That there should be no schism" in the body, which is the Church, is fervently to be desired. Yet the existence of sects is to be regarded as a fact which the Head of the Church has at least permitted, and which in the present condition and frailty of human nature could hardly be avoided. At different eras, the professing Church has become intolerably corrupt. Testimony bearers have been raised up, who have honestly protested and labored to bring about reformation, not wishing to set up a new organization or sect, but to recall the people to truths which had been forsaken or neglected. Failing to succeed in the effort, and not daring to yield their testimony, they became ostracised from the prevailing Church organization, and were driven into separate association, for the upholding of the Truth revealed to them, and for the worship of Almighty God according to their conscientious conviction of duty and right. They carried with them their frailty and fallibility, and so far as their new Church was a human arrangement, it was liable to imperfections, spots and wrinkles. These imperfections do not prove corruptness of origin. Nor must we judge uncharitably those who, under different names, and in various sects, are performing service heartily unto the Lord. He whom they serve in sincerity, knoweth their frame, remembereth that they are dust, and will, we may trust, recognize them as members of His universal Church "holy and without blemish," for which He gave Himself "that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing."

Many sects have arisen by a sorrowful and culpable departure from the conserving *unity of the spirit.* Others have become necessary as the only means by which the members could maintain their unity with Him who is the Head. As instances may be named, the Waldenses—the Friends—the Methodists. John Wesley meant not to organize a sect, but aimed at the *reformation* of the *Establishment.* He and his associates were forced into the alternative of schism or the surrender of conscience. They chose the former, and we honor them for it, though we believe that their work had been a completer one, had they taken a farther step and planted their feet upon the platform of principles adopted by Fox, Barclay and Penn.

It is impossible to doubt that there are thousands upon thousands of Christians who love Jesus Christ in sincerity, yet who, from mental idiocrasy or educational influence, could not join in any one existing religious association. But although thus divided from each other, are they necessarily "not of the body?" Are they excluded from the oneness in the Head? And if they follow the Lamb, shall we obstruct their labor in the Lord because they follow not *with us?* It is doubtless necessary that we should learn thoroughly the lesson of charity: may not the existence of sects have been permitted for this end? Stephen Grellet, when travelling in Europe, was waited upon by a pious minister, who accompanied him from place to place as a Christian brother. Before they parted, S. G. placed his hand upon him and said: "My dear friend, we have been closely associated for these —— weeks, and it has never occurred to me till now to ask, to what department of the Church of Christ dost thou belong?" The apostle Paul declared, (Eph. iv. 4,) "There is one body;" by which unquestionably he indicated the Church universal. As there were various local churches then, all the living members of which were included in the scope of the apostle's meaning, so in this day, without denominational distinction, all who love the Lord Jesus Christ in sincerity, and walk worthy of their vocation, pertain to the Church which is His body. There is no narrow exclusiveness, no humanly devised sectarianism in the catholic words; "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all, and in you all; but unto every one of us is given grace, according to the measure of the gift of Christ."

In religious Society, we ought to bear much, humbly and patiently, placing a doubt more readily upon ourselves than upon our brethren, "in honor preferring one another." If the prevalence of unsanctified will should occasion mistake in a particular congregation, let it not be ours to sever the bond of peace. "If thou canst believe, all things are possible to him that believeth." Many a person, discouraged by a sense of prevalent wrong, has deserted his post and sought another fold, when, by patiently abiding in his Providentially appointed allotment, he might have been made instrumental, with others, in correcting the evil under which he smarted.

At present, it is permitted that men who purely love their Saviour vary in their judgment upon points to which, perhaps, they attach undue importance. Having the same Bible, they construe differently many of its passages, uniting, however, in the great and fundamental points of belief, and in adoration of the same triune God, and receiving grace as indicated in the text just quoted. We look for a period when the knowledge of the Lord shall cover the earth, and sectarian differences disappear. Be it ours to walk circumspectly by the sufficient guidance of the Holy Spirit, and, like Daniel, to stand in our lot at the end of the days.

Ask of the Past, and Act in the Present.—We should err in looking back to former ages and in dwelling upon the spiritual attainments and good deeds of our predecessors, if our object were to rejoice in their light and regard ourselves as inheritors of their good name, of the grace given unto them and by which they were saved, through faith in our Lord Jesus Christ. It were indeed a melancholy error to become mere antiquarian theologists, imitators of the actions by which holy men of a past century met the exigencies of their time, and, delving in the mines

of antiquity, to forget or neglect the service of to-day. To all idle denizens of the fields of reminiscence, there should be an awakening trumpet tone in the poet's call:

"*Act—act* in the living *Present!*"

If the fathers served *their generation* according to the will of God, it is well to contemplate their faithfulness and their exceeding great reward; but *now* is *our* day, and for us "*now* is the accepted time." But let us never neglect to reap the rich harvests of the past, or to ask of the generations that are gone, and reverently to take lessons from the experiences of the righteous who are to be in everlasting remembrance.

We have been animated by perusing the following record of London Yearly Meeting in the Third month, 1729:

"By accounts from the several Quarterly and Monthly Meetings in England, and by epistles from Wales, North Britain, Ireland, Holland, Rhode Island, Long Island, Pennsylvania, Maryland, North Carolina, Barbadoes and Antigua, and also by the verbal accounts of our Friends Joshua Fielding and Samuel Bownas, who have lately separately visited the meetings of Friends in America, and also some places where no Friends do dwell and where no meetings had before been, we have the comfortable and satisfactory account that Truth doth prosper. And in many places there is an openness among the people, not only to hear, but also to receive the testimony thereof; and that Friends are generally in peace and unity one with another.

"We are also particularly informed that on the continent of North America there is a very great increase of the number of Friends, among whom the affairs of Truth are well managed; and that there is a spring of living and sound ministry raised in different parts of those plantations; which we heartily desire may be a means to provoke and *stir up Friends in general to a fervent zeal and concern for the honor and glory of the Lord our God and the gospel of our Saviour Jesus Christ*, who hath been graciously pleased, not only to gather us to be a people, but hath also hitherto preserved us, and by the Arm of His mighty Power hath wrought wonderfully for our deliverance from many grievous burdens and oppressions which our elders labored under."

At the same meeting, these worthies made record of

"a tender and religious concern for the youth—that the succeeding generation may be preserved in the way of Truth, and through the grace of our Lord Jesus Christ grow up therein, that, when we are removed, they may stand in a faithful testimony for the Lord, and be valiant in their day for His Truth upon earth."

They were weightily concerned that all their members should, as children of the Light and as true Christians, exemplify holiness in their whole manner of life,

"whereby God will be glorified, the inquirer informed, the weak strengthened, and the whole Church edified and comforted in the Spirit of the Lamb; and that thus *the ends of the earth may be gathered*, and all flesh see His salvation."

In all the progress of an earnest and enlightened age, we have not attained to a higher standard of principles, a holier life, a safer path, a more catholic and missionary spirit, a surer Guide than our first Friends realized. Their principles we claim as ours. Let us hold them uncompromisingly, and apply them to the circumstances of our times, as successors and not copyists of those who, through the wisdom which is from above, were far in advance of their generation, and who with patient, faithful endurance of persecution and tortures, purchased for us Christian immunities, and left the world their debtor.

We rejoice to hear, from time to time, that the professors of the same precious faith are multiplied. May they all be found "walking in the fear of the Lord and in the comfort of the Holy Ghost."

DAY BY DAY.—On the first page will be found some passages from the advance sheets of a volume bearing the title, "*Day by Day; being a compilation from the writings of Ancient and Modern Friends*, by WM. HENRY CHASE." Our highly esteemed Friend, under a sense of religious duty, has engaged in this compilation. One page is assigned to each day in the year, with the hope that it will be read daily and collectively in all our families. The frequent reading of the Holy Scriptures which the religious Society of Friends enjoins upon its members, can in no other way be effectually secured than by the apportionment of a definite time for the purpose, and certainly it is a very appropriate commencement of the day. To read daily some well selected passage from the writings of those whom the Lord has

made witnesses for His truth, and to observe a pause from the stir and excitement of life in introversion of soul and reverent waiting upon the Father of Spirits, would afford an opportunity for renewal of strength to perform the duties, to meet the trials, to resist the temptations of the day. Far be it from us, however, or from the compiler, to supersede with such writings the diurnal reading of the Holy Scriptures, or to place any human compositions upon a par with those, the sacred origin of which is acknowledged by all Christians.

The work will consist of nearly four hundred pages, and will be supplemented by fifteen to twenty pages of choice poetry by Friends. It will be neatly gotten up,—price $1.50,—a fair allowance made to booksellers and book committees. It is expected to be ready early in next month, and will be sold by Henry Russell, No. 109 N. Tenth St., Philada., and at other points where Friends' books are kept on sale. Orders should be sent *promptly* to Wm. Henry Chase, Union Springs, N. Y., by those who wish them in quantity, as a guide in the number to be printed. The preface is here given:

Preface.—From an apprehension of duty, I enter the wide and extended field stretching over more than two centuries, to *glean* from the abundant harvest of other men's labors those precious germs of thought which are strewed over this period of time.

In undertaking this labor of love, I feel "the gleaning of the grapes of Ephraim to be better than the vintage of Abiezer," (Judges viii. 2;) or, in other words, that the most humble work in the Lord's service is of vastly more importance than the most elaborate effort of the highest genius, which may have for its object only the amusement of the fleeting hour.

A *gleaner*, therefore, and nothing more, do I lay claim to be; but if I have gleaned well, and presented to my beloved Friends, and my Christian brethren of other religious denominations, a work which they may profitably read "*Day by Day*," I shall be abundantly repaid. This latter class I would respectfully invite to read the following pages, by which we may be *drawn nearer together in the Lord*.

The material for a book like this is ample. In searching the annals of the Society of Friends, I have been impressed with the conviction that it was the Lord, and not man, who caused *the last wave of the Reformation* to break on the shores of time so calmly and *silently*, that it cast not up the passions of men, like "mire and dirt," but lulled them into a sweet repose.

There is an unbroken chain of identity in faith and doctrine running through our portion of the Church of Christ from its earliest history to the present time; the expression of George Fox covers the ground upon which we stand: "We are nothing; Christ is all." Thus actuated, we desire that the Redeemer's kingdom on earth may more widely spread and prevail, and to beware of innovations which truth does not dictate.

As we assemble *daily* for the family reading of a portion of Holy Scripture, I am not without hope that the perusal of these pages may tend, at least in measure, to cause us to have our thoughts frequently to the same subject. Though absent in body, we should be present in spirit, while a Fox, a Barclay, a Grellet, a Gurney, or some other worthy Friend, would be our companion for a short time each day in the year.

To my young friends into whose hands this book may fall, I sincerely desire it may be an incentive to acquaint themselves more with the history and literature of the Society of Friends, which evinces how large a share the young had in promoting the cause of righteousness in the early period of the Society, and how much they had to suffer for the maintenance of those principles and doctrines which too many now esteem of little value. The aid of the young is essential to the prosperity of our beloved Society, and it is very encouraging to those farther advanced in life to witness their co-operation by turning their back upon "a world which lieth in wickedness," and seeking the "pearl of great price." With earnest prayers that this compilation may accomplish the object intended, I commend it to the favorable notice of those of the same household of faith with myself, and *to all who love the Lord Jesus in sincerity*.

WILLIAM HENRY CHASE.

Union Springs, Cayuga Co., N. Y.

DIED.

CARTER.—On the 3d of Second mo., 1869, Eli Carter, aged 55 years; a member and for many years an overseer of Greenfield Monthly Meeting, Ind. Firm was his belief in the doctrines of the gospel as professed by Friends. He endured great physical suffering for nearly twenty years, adorning the doctrine of God his Saviour by Christian patience, and witnessing to the truth of the declaration, "My grace is sufficient for thee." When some hope was expressed that he might recover, he replied: "If I do not, all will be right." Many evidences were afforded that he was alive in Christ, who has now, it is trusted, through infinite mercy received him into bliss.

BREED.—Suddenly, by reason of a fall, on the 9th of Twelfth month, 1868, Asa Breed, in the 41st year of his age; a member of Weare Monthly Meeting of Friends, N. H.

PEARSON.—In Bluffton, on the 27th of Third month, 1866, Charles Albert, son of Isom and Eliza A. Pearson; a member of Winnesheik Mo. Meeting, Iowa.

LINDLEY.—Suddenly, on the 9th of First month, 1869, at her residence, Ruth Lindley, widow of Jas. Lindley, aged 62½ years; an esteemed member of Indianapolis Monthly Meeting, Indiana. The latter part of her life was characterized by much debility and affliction, impressing her with the belief (which she expressed to her friends) that when the summons came, it would be sudden, and that her day's work must be done. Her chief concern and prayers were that she might be ready: and the patient resignation and faith which she manifested, evinced to a large number of relatives and friends that, by the mercy of God through Christ Jesus, her hopes were realized.

TOMLINSON.—On the 22d of Second mo., 1869, at Annapolis, Ind., Sabra, widow of Moses Tomlinson, in the 65th year of her age; a member of Bloomfield Monthly Meeting. Her children and

friends are consoled with the belief that her end was peace.

OSBORNE.—On the 30th of First month, 1869, at the residence of her son-in-law John Wilson, Martha, relict of Abram Osborne, aged nearly 85 years; a beloved and exemplary member of Lost Creek Monthly Meeting, Ind.

JONES.—On the 7th of First month, 1869, at his residence in Monroe Co., Ind., Wm. Jones, aged 72 years; a member of Lost Creek Mo. Meeting, Ind.

VOTAW.—On the 16th of First month, 1869, Thomas Votaw, in the 88th year of his age; a member of Damascus Monthly Meeting, Ohio. He was a diligent reader of the Holy Scriptures and other religious books. He was just in his dealings, and it is believed that he was gathered into the heavenly garner, as a shock of corn fully ripe.

SOPHER.—On the 14th of First month, 1869, in his 79th year, Joseph Sopher, a member of Lynn Grove Monthly Meeting, Iowa. A few hours before his death he said that he was "ready, just waiting the summons."

A Stated Meeting of the Teachers' Association will be held at 820 Cherry St., on the 24th inst., at 7½ P. M. N. G. MACOMBER, *Secretary*.

Correspondence.

N. CAROLINA.—"We have two large settlements of Friends, upon just such soil as the lower part of New Jersey, upon which we raise fair crops of corn and peas, but have no grass. We have no marl, but use mud from the swamps." [Grass could be made profitable, if the soil is prepared. Use such fertilizers as you can obtain, and for this purpose let nothing be wasted that ought to be made into compost. It is good to sow clover and plow it in. But our friend W. A. Sampson is a good adviser, and his heart is in his work.—ED.]

ANOTHER LETTER FROM NORTH CAROLINA says:—Our valued Friend F. T. King has been usefully among us, accompanied by our dear Friends Allen Jay and wife. Her mission was a beautiful one, among the mothers and daughters. They visited one meeting of eighteen families on the borders of the Dismal Swamp: another of eighty families only ten miles distant; and they have had interesting service outside of Friends. F. T. K. had an Educational meeting in the Court House at Hertford, at which there was about equal attendance of blacks and whites. The religious interest of all classes continues. Our meetings in this Yearly Meeting are still receiving members of the better class of people, and they add strength to us. A striking contrast is presented. While Friends are alive, other societies show great apathy about religion and education. In five contiguous counties there are only three schools, those attached to two of our meetings. Unless something is done, the whites will, in a few generations, be where the blacks now are.

JAMESTOWN, N. C.—Our country is wonderfully relieved by last year's crop of corn. It is rare to see a man out of employment. Our schools are a great blessing to our Society and to our State.

For Friends' Review.

SPAIN.

Liberty of speech and of conscience are freely employed in various modes of introducing Christian Truth to a benighted and priest-ridden people. One Protestant laborer says: "I go to the clubs and assemblies, and speak to people about the Gospel as the *foundation of liberty and independence.*"

The masses are eager in inquiry and unrestrained in talking upon the subject of religion, which but recently it was perilous to discuss. In fact, if you walk into a group of men, and present one with a tract, he will read it aloud to the rest. The demand for the Scriptures is such that one hundred thousand copies could be sold at once, and twenty or thirty tons of religious works would be eagerly snatched up. "We want Protestantism," said a Spanish gentleman, "and education for the children"—adding, after a pause, "and for their mothers too." In this he spoke intelligently. The proper culture, development and recognition of women, ever mark the advance of civilization and of Christianity.

A writer in the *Church Union* says: "On Jan. 15th, in the midst of the elections in Madrid, one of the distributors, entering to deposit his vote, was relieved of an armful of tracts by president, magistrates, counsellors, and officers, all earnestly begging for 'a Protestant tract.' The same day a military company was drawn up in line to receive each a tract. A little later, another company sent to ask the same favor."

The apostolic labors in Spain of S. Grellet and William Forster impressed many hearts, though ecclesiastical tyranny prevented the word from having free course. At the present moment the feet of such messengers of glad tidings would no doubt be welcomed as "beautiful upon the mountains." The prayers of Christendom should ascend for Spain. A great door is opened. The Lord will send by whom He will send. May His anointed servants be willing and faithful.

With regard to Bible distribution in Spain, a writer already quoted in the *Review* says: "Every day and every hour is precious."

"Then hail God's holy page—the gospel hail!
Unfurl the canvass! Spread the swelling sail!
Fly forth, ye words of truth, from shore to shore,
For Heaven's own Sun is risen to set no more!"

A.

Furnished for Friends' Review.

THE BLIND TEACHING THE LAME.

Our friend, John Macgregor, has launched his canoe, the Rob Roy, on the waters of the Nile, where Moses was once cradled among bulrushes; and is now gliding along the Abana and Pharpar, rivers of Damascus, into the mysterious regions of the Giant cities, where he finds a nightly shelter in the homesteads of the sons of Anak; thence to explore the springs of Jordan and float on the Lake of Gennesareth—so dear to the heart of the Christian. Doubtless the feats of this wondrous skiff will be interwoven into many an Arabian tale, but it will also be linked with "Words from the Book" which the Christian steersman never fails to bring before the gazing crowd.

From his own account of his visit to the Syrian Schools and Bible Missions we select some passages which have more special reference to the BLIND—for we cannot doubt that He, who chooses the weak things of the world to confound the wise, will make *them* a powerful agency for commending the Gospel to the Moslems. Nothing, indeed, appears to have impressed them so much as beholding the loving care of our Christian friends in taking these helpless little ones by the hand and leading them out of darkness and ignorance into light and comfort—not only by teaching them to read, but by acquiring the knowledge of many useful manual occupations. "This is true religion; this is real love," they exclaim, as they look upon those poor unhappy beings who form such a numerous class in Syria.

They had long been a subject of special prayer, when Mentor Mott, (brother-in law of Mrs. Bowen Thompson,) on his return to Syria in Feb., 1868, having made himself master of Moon's system of raised character, prepared in it large portions of Scripture in Arabic for the blind. He hired a small room, and the master of Mrs. Thompson's boys' school having charged each of his pupils to bring one blind person, a goodly number were collected.

The story of Blind Bartimæus excited their liveliest interest. The pupils, above twenty in number, are of the most various conditions and ages—from the sightless mother, with her blind babe, to the old muezzin who calls the hour of prayer from the Turkish minaret.

After examining the Normal Training School he says:—

"But there are several branch schools *besides* at mountain outposts in connexion with the head-quarters of Mrs. Thompson's work in Beirut. These, or some of them, I hope to see. A very interesting, but very difficult work has also been commenced for the blind, and one for the maimed, as well as that for the hapless orphans and the ignorant. Mr. Mott's little class of blind men reading, is a sight indeed. Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible, and he reads aloud and blesses God in his heart for the precious news, and for the new avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' Thus even this man becomes a missionary.

"Down in that dark room again, below the printing-press of the American Mission, (for *he* needs no sunlight in his work,) you will find him actually *printing* the Bible in raised type, letter by letter, for his sightless brethren. This is one of the most impressive wonders I have ever looked at. As we leave the place, some of the maimed, and lame, and halt, scramble along the road to their special class for a lesson, so that all kinds of suffering are provided for, and the mission of Christians is following closely in the actual personal work which He, the great Missioner Himself, described as HIS mission to mankind."

This graphic scene has been placed before our English eyes by an interesting photograph representing the actual personages in the above sketch. Here sits blind Gantoor, whose sightless eyes are looking upward in faith to Him whom he expects to see eye to eye when he hears the welcome Ephphatha. This humble Druze is full of practical ideas. He not only prints and corrects the press, as Mr. Macgregor describes, but he has also invented a method for communicating some of his favorite texts to his sightless brethren in the kindred school at Damascus. Nor are his sympathies restricted to his own class. He was among the first who commenced reading the Scriptures to the halt, the lame, and the crippled, who throng the highways of Beirut. The words of Jesus' love come with irresistible power and sweetness to their desolate hearts, nor did they rest till their blind guides had prevailed upon their generous friend to open a school for the cripples.

Another upturned face rivets our eye. We ask his story—a dear boy of gentle mien, who, having been present with other blind pupils at the large annual examination of Mrs. Thompson's school, replied in unconscious simplicity to the questions of the astonished Turkish officials:—"I am a little blind boy. Once I could see; but then I fell asleep—a long, long sleep—I thought I should never wake. And I slept till a kind gentleman called Mr. Mott came and opened my eyes—not these eyes," pointing to his sightless eyeballs, "but *these*," lifting up his tiny fingers—"these eyes; and oh! they see such

sweet words of Jesus, and how he loved the blind." Another near him, placing his fingers first on his poor blind eyes, and then on his heart, said, "It is dark here; but it is light there!"

There were few in that large assembly who were not affected even to tears.

We now turn to another beautifully executed photograph—the Cripples' School, in which the happy Gantoor is reading the words of Jesus to the halt and withered. They have gained their point—above sixty assembled in the room provided by Mr. Mott. "Indeed it was the blind who led, and in many instances carried, these impotent folk to the school to hear the sweet words about Jesus. On one occasion above sixty of these outcasts were collected, one being carried a distance of six miles. Here the 'old, old story' of Jesus healing the lame, the halt, and the sinner was read to them; and when they were told the service was over, and it was time to go, they set up one piteous cry, 'Dachelih, dachelih—let us stay,—to hear more sweet words.' 'Come unto me, all ye that are weary and heavy laden.' And thus the Cripples' School is now formed and nursed by the kind originator of the Blind School, who will, however, rejoice if fellow-Christians in England will share with him in its support." In truth, he has drawn up a petition for aid to purchase at a moderate price some very suitable premises closely adjoining his own property, and which the owner will sell in preference to an English family.

Youth's Department.

SPRING.

A pious boy, the blooming child of a countryman, walked in the beginning of spring in the fields, and his heart rejoiced at the glory of the renewed year.

After he had been wandering for a long time, he sat down to rest on a hill by the side of a murmuring rivulet, looking around with feelings of devotion and love, and a heart swelling with emotion. Suddenly he heard a gentle rustling in the bushes by the side of the hill; a youth of noble mien stepped forth, approached the hill, and sat down by the side of the musing boy.

"On what dost thou muse, my friend?" said he to him; "and why art thou so serious in the bloom of thy life?"

The boy answered: "Strange feelings are in my heart: the glory of the coming spring gladdens me; but it is a silent joy, mingled with sadness and secret awe. Behold, I feel as if I were in a temple."

"Art thou not in a temple?" said the youth, his large blue eye beaming with brighter lustre. "But," continued he, "what is it that chiefly fills your heart with these feelings?"

The boy answered: "The quiet course of nature, and the calmness with which all this glory is brought to pass, as it were of itself. When the snow was still in the dells, and the ground hard with the night frost, then spring already announced its approach. He sent his prophetess the lark. She flew up from the furrow to the skies, as if by her song she would call the slumbering germ of life to a joyful awaking, and bid careless men give heed unto the breath that wondrously renews all things of earth. For does she not soar warbling between heaven and earth? The brown plumage of the messenger of spring does not betray that a prophetic voice is in her bosom, and many do not know it."

"That is the lot of the divine in its simple form," said the youth. "But continue, dear boy, to tell me the history of spring."

The boy said: "Numberless lives, obedient to the call, were roused in the lap of the maternal earth now freed from frost. The snowdrops appeared like blooming flakes, and in clusters, as if when united they did not fear the returning storm and frost. On the sunny side of the hill, protected by briars, and only visible to the attentive eye, bloomed the modest, fragrant violet—a gladdening sign that the early prophetess had spoken the truth. And how powerfully did then the breath of spring pervade the whole of nature, renewing the face of the earth! The smallest and most delicate thing was regarded as much as the greatest; even the hidden bud and the folded leaf have their dawn and their sunrise. Is it not one and the same power which manifests itself in the plants as a flower, and reigns in the bosom of the thrush and the lark as a voice of melody?

"Thus blossom was added to blossom, and song to song, and soon," said the boy with beaming eyes, "I doubt not but that the nightingale will complete the choral song which accompanies the progressive development of Nature's powers."

"Blessed art thou, beloved one," said the youth, "that thou seest the hand of Nature even in her silent and gentle agency."

"Alas," answered the boy sadly, "since war devastated our fields, I turned my eyes upon peaceful, benevolent Nature, and she seemed to me a spirit of consolation. For, behold, the war has robbed us of our flocks."

Then spoke the youth: "Mourn not for thy flocks! Even the spring is heralded by tempests. A little was taken from thee, that what is greater might be bestowed. The chrysalis must burst, before the butterfly can soar forth. Blessed art thou," continued he, after a little while, "that thou dost acknowl-

edge the father of Nature, who sendeth the spring."

"But, ah! tell me," asked the boy, "why does he send him so secretly, and almost imperceptibly? Why does all this glory come as though it arose out of itself? For this cause men pass by and do not heed it. Nay, they even crush the blades and the flowers, and stain them with the blood of their brethren. If they heard the breath which renews the earth, and saw the power which forms it all,—oh, pardon me, kind youth,—then I ween there would be no more war; but love and gratitude would wander hand in hand amid the blooming fields, like children in the sight of their seen father."

The youth answered, smiling: "Thou mayest think thus in thy innocence. But love, too, and gratitude, are of divine nature. Therefore they are engendered and nourished secretly in the heart, as spring is developed in nature."

"Oh, then will I keep to nature and the invisible father, and not to the ways of the men of this world," exclaimed the boy, looking up to heaven.

"Then thou wilt soon learn to acknowledge in the father of nature the father of mankind," said the youth, earnestly and with dignity. "I go," continued he; "peace be with thee! Behold, in thy heart also sounds the prophet voice of a celestial spring. Thou hast sought the divine in nature; thou hast found it, and shall find it again in higher lustre and in purer harmony. I am the angel of spring!"

When the youth had spoken thus, he vanished from the eyes of the boy like a ray of light.

The wondering boy saw him no more; but a gentle breeze stirred the trees of the forest, the branches trembled, the buds opened, the voice of the nightingale was heard for the first time, and the boy himself stood there changed—a vigorous youth.—*Krummacher's Parables.*

HOWARD AT ATLANTA.

BY JOHN G. WHITTIER.

Right in the track where Sherman
Ploughed his red furrow,
Out of the narrow cabin,
Up from the cellar's burrow,
Gathered the little black people,
With freedom newly dowered,
Where, beside their Northern teacher,
Stood the soldier, Howard.

He listened and heard the children
Of the poor and long-enslaved
Reading the words of Jesus,
Singing the songs of David.
Behold!—the dumb lips speaking,
The blind eyes seeing!—
Bones of the Prophet's vision
Warmed into being!

Transformed he saw them passing
Their new life's portal;
Almost it seemed the mortal
Put on the immortal.
No more with beasts of burden,
No more with stone and clod,
But crowned with glory and honor
In the image of God!

There was the human chattel
Its manhood taking;
There, in each dark, bronze statue,
A soul was waking!
The man of many battles,
With tears his eyelids pressing,
Stretched over those dusky foreheads
His one-armed blessing.

And he said: "Who hears can never
Fear for or doubt you:
What shall I tell the children
Up North, about you?"
Then ran round a whisper, a murmur,
Some answer devising;
And a little boy stood up: "Massa,
Tell 'em we're rising!"

O black boy of Atlanta!
But half was spoken:
The slave's chain and the master's
Alike are broken.
The one curse of the races
Held both in tether;
They are rising,—all are rising,
The black and white together!

O brave men and fair women!
Ill comes of hate and scorning:
Shall the dark faces only
Be turned to morning?—
Make Time your sole avenger,
All-healing, all-redressing;
Meet Fate half-way, and make it
A joy and blessing!

Atlantic Monthly.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices are to the 15th inst.

GREAT BRITAIN.—It has been officially stated in the House of Commons, that the government would be able to reduce the naval estimates £1,000,000, and those for the army the same amount. The saving in the latter is intended to be partially effected by reducing the forces in the colonies, except at military stations.

SPAIN.—A stormy debate occurred in the Constituent Cortes on the 8th. The Republican members bitterly attacked the Ministry for their alleged monarchical tendencies, demanded that the Duke of Montpensier should be divested of his rank as Marshal, and accused the provisional government of attempting to smuggle him into the country for the purpose of placing him on the throne. General Prim replied that the Duke could not justly be deprived of his title of Marshal; Admiral Topete, Minister of Marine, declared, amid great excitement, that a kingdom with Montpensier on the throne would be preferable to a republic; while Serrano, defending the provisional government, asserted the sovereign authority of the Cortes, insisted that the determination of the form of government and the choice of a ruler, should be left to that assembly alone, and deprecated, as impolitic and unfair, the pressure brought to bear upon the Cortes by the Republican party. Three of the leading members of the government have thus openly arrayed themselves in opposition to republicanism.

Austria.—Both Houses of the Reichsrath have passed the ministerial budget. It shows a deficiency of 3,000,000 florins, ($1,200,000,) in the revenue to meet the estimated expenditures.

North Germany.—A motion has been made in the North German Parliament that departments of War, Marine, Foreign Affairs and Commerce, with a Minister at the head of each, be established for the Confederation.

Belgium.—The Chambers have passed a bill forbidding the sale of Belgian railways to foreign companies without the permission of the government.

Cuba.—The government censor has notified the Havana journals that they will hereafter be permitted to publish none but official accounts of engagements between the government troops and the insurgents, giving as a reason that other statements tend to mislead; consequently we have little news except the government's reports, the latest of which assert that Mayari, the head-quarters of the revolutionists in the Eastern Department, had been captured. The Governor General has refused to permit either Cubans or Americans to leave the island. A number of political prisoners have been transported to the island of Fernando Po, on the coast of Africa.

Advices have been received in New York via Nassau, that Gen. Lesca, commanding one detachment of the government troops, has three times attempted to reach Puerto Principe from La Guaraya, and has each time been repulsed by the insurgents, by whom Puerto Principe is besieged, if it has not fallen into their hands.

The Cuban Revolutionary Assembly, convened in the Central Department, has decreed, with the advice and consent of the military commanders, the immediate and unconditional abolition of slavery. Indemnity is to be granted to those slaveholders who sympathize with the revolutionary cause; the freedmen are to bear arms, those who cannot, to work for the cause; they are to have the same rights and privileges as whites; and all patriots, whatever their color, are held to be under the same obligations to the cause. It is expected that this action will strengthen the Cuban cause both at home and abroad.

British America.—The Newfoundland Legislature, on the 6th inst., adopted, by a large majority, resolutions in favor of confederation.

Domestic.—The protracted snow blockade of the Union Pacific Railroad has at length been relieved, and on the 14th inst. the overland mail from San Francisco, which had been thus detained, arrived at New York. Saventy-five bags of letters were received on that day, of dates from the 4th to the 25th ult. The newspaper mail was to follow soon. Information has been received by the Post-office Department that twenty tons of accumulated mails have been forwarded to the Pacific coast.

A dispatch from San Francisce on the 11th inst. announced that four and a half miles of track were laid on the Central Pacific railroad on the 10th, and it was expected that five miles would be laid on the 11th.

The President, on the 11th, nominated to the Senate, George S. Boutwell of Mass. for Secretary of the Treasury; Hamilton Fish of N. Y., Secretary of State, vice E. B. Washburne, who resigned because his health was inadequate to the labors of the position, and who was nominated at the same time as Minister to France; and Gen. John A. Rawlins as Secretary of War; all of whom were confirmed. The preceding week, Columbus Delane of Ohio, was nominated and confirmed as Commissioner of Internal Revenue; W. T. Sherman to be General and P. H. Sheridan Lieutenant General of the Army. Orders were issued on the 5th, assigning Gen. Terry to the command of the Department of the South; Gen. Sheridan to that of Louisiana; and Gen. Hancock to that of Dakota; Gen. Canby to the First, and Gen. J. J. Reynolds to the Fifth Military District; Gen. Gillem of the Fourth District to turn over the command thereof to the next senior officer; and Gen. Meade to command the Military Division of the Atlantic, Gen. Ruger succeeding him temporarily in his late command. Another order on the 12th, assigned Gen. Sheridan to command the Military Division of the Missourri; Gen. Hallack to the Military Division of the South, comprising the Departments of the South and the Cumberland; Gen. G. H. Thomas to the Military Division of the Pacific; Gen. Howard to the Department of Louisiana; the Department of the Cumberland to be discontinued, and the States composing it added to other Departments to be hereafter designated.

The Legislatures of Maine, South Carolina and Arkansas, have ratified the amendment forming the 15th article of the United States Constitution. The Senate of Pennsylvania has taken similar action; the House assigned the 17th instant and subsequent evenings for the consideration of the subject. In the Georgia Legislature, the House ratified the amendment on the 11th, by a vote of 64 to 69, and the Senate on the 12th, by 21 to 16; but both bodies reconsidered their action, the former on the 12th, and the latter on the 13th. The House again passed the resolution of ratification on the 16th. The Senate having made it the special order for the 17th, its decision was not known when our paper went to press.

Congress.—The bill declaring that the faith of the United States is solemnly pledged to the payment in coin or its equivalent, of all the interest bearing public debt, except when otherwise expressly provided in the law authorizing the issue, which passed within ten days of the close of the last session, and was not signed by the President, has been again passed by both Houses, with the second clause, legalizing gold contracts, struck out, the Supreme Court having decided such contracts to be legal. The Senate has also passed a bill to prevent the extermination of fur-producing animals in Alaska; and a joint resolution to provide for a joint committee to reorganize the executive departments. The House passed a bill to repeal the Tenure of Office act. This, in the Senate, was referred to the Judiciary Committee, which on the 15th, reported it with an amendment, merely suspending the operation of the act in question, until the next session of Congress. The House passed also the Senate bill striking out the word "white" from the laws for the District of Columbia and the charters of Washington and Georgetown, where it limits the right to hold office or sit on juries; and adopted a resolution for the appointment of a select Committee on Reconstruction; one instructing the Election Committee to inquire into the validity of the last Congressional election in Louisiana; and one presented by Butler of Massachusetts, for the appointment of a joint select committee on Indian affairs, of three members from the Senate and six from the House, to which shall be referred all matters relating to Indian treaties and annuities, with power to consider all questions under such treaties, and whether they may be abrogated, annulled or modified, the expediency of determining by law the legal status of persons of Indian descent, and what course may best tend to their civilization, Christianization, and ultimate citizenship.

FRIENDS' REVIEW.

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ON THE ATONEMENT.

BY ROBERT CHARLETON.

In venturing to offer some remarks on the subject of our Blessed Lord's Atonement, I desire to cherish a spirit of humble reverence befitting the contemplation of this glorious manifestation of redeeming love; and to be preserved in an attitude of soul like that implied in the command, "Put off the shoes from off thy feet, for the place whereon thou standest is holy ground." On such a subject, I deem it safest for us to avoid all merely human theory and speculation, and to confine ourselves to what is plainly taught in the Holy Scriptures.

By the doctrine of the Atonement, I understand the doctrine which represents our Lord's death on the cross as a propitiatory sacrifice for sin, in virtue of which all who truly believe in his name receive the Divine forgiveness. I no less firmly hold the truth that this forgiveness is inseparably connected with the great moral change wrought by the Holy Spirit in the heart of the repentant sinner. But my present object is chiefly to illustrate the Scripture doctrine of that all-important change in our state before God, which takes place when our sins are pardoned, and the guilt of them cancelled through faith in the blood of Christ.

In searching the Scriptures of the New Testament to ascertain what they teach on this subject, it should not surprise us to find the doctrine less fully developed in the Gospels than in the Apostolic Epistles. For whilst our Lord was still personally with his disciples, the great Sacrifice for sin had not been offered; and the disciples, though familiar with the Jewish doctrine of atonement, were so little prepared to believe that the Messiah himself would be the Atoning Victim, that when He distinctly forewarned them of his approaching sufferings and death, we find that "they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken." Very significant also were the words of our Lord, "I have yet many things to say unto you, but ye cannot bear them now." How little would Peter—who in the warmth of his zeal had just before said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake"—have been able *then* to "bear" the great truth on which he afterwards delighted to expatiate, that our redemption is through "the precious blood of Christ as of a lamb without blemish and without spot;"—"who, his own self bare our sins in his own body on the tree;" and "suffered for sins, the just for the unjust, that He might bring us to God." Even John, the beloved disciple, who was privileged to enjoy peculiarly intimate intercourse with his Lord, might have been little prepared, at that time, to receive the precious truth which at a later period he was enabled to set forth in words of clearest meaning, "that the blood of Jesus Christ his Son cleanseth us from all sin;"—and that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

But though the doctrine of our Lord's

Atonement occupies a smaller space in the four Gospels, than it does in the Apostolic Epistles, it was, I think, very distinctly set forth by our Lord himself in a number of passages, one or two of which I now proceed to examine.

On that ever-memorable occasion when our Lord partook with his disciples for the last time of the Passover supper, we read, in the account given by Matthew, that, taking the cup, He said, "Drink ye all of it; for this is my blood of the New Testament (or New Covenant) which is shed for many, for the remission of sins." As members of the Society of Friends, we have been so much accustomed to consider this passage in its bearing on our own views in regard to the "Lord's Supper," that our attention may have been somewhat diverted from the deep significance of its concluding words—a significance which is wholly unaffected by the question whether our Lord did, or did not, intend to institute a new rite. "*This is my blood of the New Covenant, which is shed for many for the remission of sins.*" Every word is emphatic, and full of the deepest meaning. The connection under the Old Covenant, between forgiveness and the shedding of blood, was well understood by the disciples; for it was a recognized principle of that dispensation that "without shedding of blood there is no remission." And our Lord's words plainly show that this connection would be continued under the new dispensation; for He speaks of "the blood of the New Covenant shed . . . for the remission of sins." But it is not now the blood of bulls and of goats, but "My Blood." And not now, as under the Old Covenant, for a single nation only, but "*for many*"—for the entire human race.

Another not less important utterance of our Lord is recorded by Matthew and Mark in the same words, "The Son of man came not to be ministered unto, but to minister, *and to give his life a ransom for many.*" Under the Jewish law, the term "*Ransom*" was used to signify the *life-price*, or pecuniary payment which was accepted in certain cases, in substitution for the death penalty, which the law, in its strictness, would have exacted from the offender. In Exodus xxi. 30, we find a case in which the offender had come under the sentence, "He shall be put to death;" but in which it was provided, that "if there be laid on him a sum of money, he shall *give for the ransom of his life* whatsoever is laid upon him." Now this provision of the Jewish law being familiar to his disciples, can we doubt that in using the word "Ransom," to indicate the purpose for which He was about to give his life, our Lord intended to express the truth (little as his disciples may have been prepared at the time to receive it) that his own death would be in substitution for that of the "many" whom He came to save? It may be added that under the provisions of the Jewish law now referred to, the sum to be paid for the ransom of his life by one who, through culpable negligence, had caused the death of a slave, was fixed at thirty shekels of silver (Exodus xxi. 32.) This was the exact sum for which the traitor Judas sold his Master. Thus we see that He who "took upon him the form of a servant," and who was so "despised and rejected of men," that his life was accounted by them as of no more value than that of the meanest slave, was yet, in the unsearchable counsels of the Most High, appointed to lay down that life as an all-availing Ransom for all, in every age and every nation, who should hereafter believe on his name to life everlasting. Viewing the subject in this light, what an emphasis of meaning appears in the Apostle Peter's words, "Ye were not redeemed with corruptible things, as silver and gold . . . but with the PRECIOUS BLOOD OF CHRIST."

Where the meaning of a passage is thus obvious and definite, it may seem almost superfluous to dwell on a point of merely verbal criticism. Yet it is worthy of notice that in the words "and to give his life a ransom for many," the Greek preposition ἀντί, translated "for," and which is one comparatively seldom used in the New Testament, is the same word which is translated "*in the room of*" in the sentence, "But when He heard that Archelaus did reign in Judæa *in the room of* his father Herod," &c. It occurs also,—and necessarily with the same meaning,—in the text, "And if he ask a fish, will he *for* (instead of) a fish, give him a serpent?" (Luke xi. 11.) Looking at the terms employed, as well as the whole scope of the passage, it may fairly be asked whether our Lord *could* have used any language more fitted to express the vicarious or substitutionary character of his own death? And this conclusion is further strengthened by the fact of these two words λύτρον ἀντί (a ransom for) being joined in the compound word ἀντίλυτρον, in the text "who gave himself a *ransom* for all." (1 Tim. ii. 6.)

To give any adequate account of the development of this doctrine in Paul's Epistles would swell this paper to many times its present size. That the doctrine is truly taught in these Epistles may be shown, not only by a multitude of direct statements of the plainest kind, but scarcely less conclusively by the Apostle's manner of correcting misrepresentations of the doctrine, and guarding it from abuse. Having, in his Epistle to the Romans, largely dwelt on the forgiveness of sin, and the sinner's justification through faith in the atoning blood of Christ, he pro-

ceeds to guard the doctrine from perversion, and asks, "Shall we continue in sin that grace may abound?" This perversion of the Gospel has been generally termed *Antinomianism*,—the soul-ruining delusion that, because the free grace of God in Christ is gloriously displayed in the forgiveness of sin, we may therefore continue in sin, that that grace may be still more abundantly displayed in its forgiveness. But if (as is alleged by those who deny the expiatory character of the Atonement) the Apostle intended ONLY to teach that the purpose of our Lord's death was to produce a moral impression on the minds of men, to excite in their hearts feelings of penitence and love, and thus to win them back to God and holiness, it could not have been needful to guard the doctrine from the perversion referred to. For it is wholly inconceivable that *such* a doctrine could have been distorted, even by the most perverse ingenuity, into a license to "do evil that good may come," or to "continue in sin that grace may abound."

Illustrations from the Sacred Volume in confirmation of the truth of this doctrine might easily be multiplied. But if the passages already brought under review fail to produce conviction in the reader's mind, it is doubtful whether any multiplication of such evidence could have that effect. And I desire to bear in mind that no evidence, of whatever kind or amount, can be of *real* avail, unless, through the power of the Holy Spirit, the heart be opened to its reception. It was when "the Lord opened" the heart of Lydia, that "she attended unto the things which were spoken of Paul." To the wisdom of this world, the view presented to us in the New Testament of the nature and purpose of our Lord's death will appear now, as it has ever done, to be "foolishness." But to the awakened sinner,—awakened to a true perception of his fallen condition by nature, and humbled before the Lord under the sense of his helplessness no less than of his moral corruption, it will be "good tidings of great joy." For whilst in the Cross of Christ he will see the most impressive exhibition of God's holiness and hatred of sin: he will also see the most heart-affecting display of his compassion and love.

(To be concluded.)

For Friends' Review.

CHRISTIAN SCHOLARSHIP.

BY DR. HENRY HARTSHORNE.

Let me be so bold as to propound, at least for our present thought, a broad definition of scholarship; including under it all cultivated intelligence, put to use in acquiring or extending knowledge, or in expression. It is contrasted, thus, only with *action*, in more material domains; as, of commerce, government, or war. The scholar is the man of trained thought; whose instruments are ideas and words; which he handles, as others might swords, rifles or battalions,—bags of gold, banks, railroads, or cabinet appointments. So, I would call John Bright a scholar, though not much familiar with the old classic learning; since he has been well said "to know English as Demosthenes knew Greek;" and accordingly, his orations have just been edited by an Oxford professor. I would call our Whittier a scholar, though not a college-bred man. For, are not those who *make* the literature of this and coming ages, of more account than those who only accumulate the learning of the past? The poets and other authors make the lexicons; not the lexicons the poets.

It is not needful to expatiate at length upon examples of the powerful influence of scholars,—of the men of thoughts and words,—in the most momentous affairs of the world; an influence that grows greater and greater with every year of history. I will leave all reference to the fixed stars of ancient Greece; though not Sirius nor Arcturus is more sure to shine always above, than they are in the firmament of human intellect. But, we may remember for a moment, how great a wealth of resources, for the use of present and coming times, was treasured up in many a monastery, hospital and college, through the night, thus not starless, of the dark ages. We may grant that what was almost a resurrection following, was in part—in large part—an intellectual revival. We may believe that Luther's scholarship was worth almost as much to him, the Titan of revolution in the Church, as were his unbending will and flaming faith; and that the learning of his co-reformers, Erasmus and Melancthon, did much to render permanent his more daring beginnings of progress. Can we indeed, now, conceive of Christendom without the printing-press? The Gospel contains a spirit not only of love and of power but of a sound mind. It conveys an intellectual as well as a spiritual and moral light.

Thus it was shown to be, in that reform in which we are most nearly and largely interested. We may challenge the world to produce a more able and scholarly text-book of divinity, in its logic, learning and power of expression, than Robert Barclay's Apology. And Penn was not only one of England's truest gentlemen, and one of the world's great historical statesmen, whose monument is a State, but also a finished scholar, and a cogent writer. In words written by one of our poets,—

> "William Penn, William Penn,
> In the annals of men
> Thy name shines, as true as the dial;
> Some Macaulay may think
> He can dip thee in ink,
> But he blackens himself by the trial."

Scholars have not always been Christians; but they are always powerful, for evil or for good. Milton's pen lent most potent aid to Cromwell's sword. Did not Rousseau and Voltaire melt the lava whose eruption made the French Revolution? If *they* had been Christians, Europe might now be one Republic. But, as all scholars are not Christians, so are not all Christians scholars. Terrible things have been done under the name of religion. If we could forget the Inquisition, because it was Roman, we ought not to forget some most unwise deeds that have been done by Protestants. That Calvin instigated, and Melancthon approved, the burning of Servetus at the stake at Geneva; and that Luther considered all witches fit to be put to death; that in England, through a number of reigns, Catholics and Anabaptists were burned alive; that in Scotland, when witches were to be tormented, clergymen were the most zealous in the work; and that the most popular poet of New England has just chosen for the themes of his dramatic verse, events which might well cause an infidel to ask, "Is this a part of the history of *Christianity?*"

Most surely, persecution and obscurantism are not Christian; but honest men have often supposed them to be so. Let us have *light*, then,—quite unobscured. All truth loves light; all error, darkness. The glorious liberty of the gospel involves freedom of thought also; intellectual emancipation. Let us bid welcome to that liberty. I would advocate the reception of faith by sound reason; enlightened faith in the most, the only, reasonable religion,—that of the open Bible. It has been, indeed, the open Bible that has done the most towards advancing, so far, the progress of our intellectual civilization. I cannot, with fullest admiration for his ability and scholarship, avoid finding some fault with Motley, in his late discourse in New York, because he did not clearly mark out this greatest of all the elements of progress in history. Why was there but one age of Pericles, and but one Augustan age? Why has the power which, long ago, frustrated six crusades, become now only the weak, sick man of Europe? Why has Italy, Rome, been twice the queen of the world, first imperial and then ecclesiastical, and yet has twice fallen? Why has the throne from whose foot Columbus went out to discover a new world, just now tottered to its decay? There is, I think, but one answer. *No Christianity, or false Christianity,—no open Bible,—no permanent, progressive civilization.* We are not Christians, in Germany, England and the United States, because we are civilized, but we have become highly civilized because our ancestors have been Protestant Christians. We owe it, I believe, to our predominating Protestant Christianity, in this American republic, that we are so free; that we have survived slavery; survived a war on its behalf; and have, as yet, survived even the vicissitudes of party politics. To Christian scholars, in the halls of Congress, in the courts, the colleges, and chambers of commerce, and in the press, we are to owe it yet, that the last great dangers and difficulties of popular self-government are to be safely overpassed. In one corner of our country is now to be seen an example of how this may be done. North Carolina, once contemned by the South as only half Southern, and yet not up to Northern standards in civilized refinement, has become the seat of a new development. The schoolmaster is now, not abroad, but *at home* there. Very lately the present President of Earlham College represented most nobly the functions of the Christian scholar in that Southern State. All have come to recognize and admire the results. The true reconstruction of the South is thus foreshadowed and begun. And what has thus happened and is happening in one portion of our Union, is that which it is in the power, and should be the full purpose of intelligent, cultivated patriotism to accomplish for the whole country;—making it, hereafter, the first prepared to send a delegation, with full credentials, for the organization of

"The parliament of man, the federation of the world."

The Second Annual Report of the DELAWARE ASSOCIATION, *for the Moral Improvement and Education of the Colored People of Delaware.*

Once again, in presenting their Annual Report, the Officers and Managers of the Delaware Association feel first called upon gratefully to acknowledge the watchful care and the Providential guidance of our Heavenly Father, in all the varied and eventful experiences of the year that has just closed.

Not only have difficulties, which at times seemed insurmountable, been gently cleared away from our path, as in simple faith, and with earnest purpose we moved onward step by step, from day to day, but new and large fields of usefulness were clearly opened before us, and the means afforded and the strength given to occupy and improve them.

If some important sources of revenue, the past year, failed us in the present, new friends were raised up to supply, and more than supply the deficiency.

If too many of the citizens of our own State seemed to regard this work of Christian charity in their midst with an indifference and a coldness, if not an open hostility, perfectly amazing, the hearts of others, living in distant lands, have been touched by the nar-

rative of our past labors, and have been turned toward us,—not only with words of cheer and approval, but with substantial and important assistance, at most critical periods.

We have thus been enabled not only to maintain in effective operation, 22 Schools, as mentioned in our last Report, but have added 8 others to them; making Thirty in all, now under the charge of the Delaware Association, throughout the State.

The number of pupils enrolled in all our Schools, for the month of January, 1869, exceeded 1500, with an average attendance of about 1200; while the whole number of children and adults who have received instruction, at different times during the year, at these schools, falls little if any short of Two Thousand.

The advancement of the pupils has also been very gratifying. By the January Report it appears that 1025 were able to read; 827 were in the writing class; 646 studying arithmetic; 242 geography; and only 274 were in the Alphabet and Primer.

The contributions of the Colored people, for tuition and for the purchase of books, amounted in January to about $500, and during the year to more than $2600; besides aid furnished, in many places, towards the erection and completion of their school-houses.

Of the schools opened during the present year, the one at Dutch Neck needs especial mention in this Report. It was founded by the family of Mr. Alexander Peterson, who were originally residents of that section of the State. They erected a comfortable building, and agreed to pay the salary of the teacher, provided the Delaware Association would take the School under its charge; stating in their letter, that they felt such an offering on their part due to the colored people living in the locality where their earlier years had been spent.

The Managers promptly responded to this generous and Christian proposal; and a flourishing school, enrolling over fifty pupils, under the charge of a competent teacher, has been in operation at that point, during the latter half of the current year.

Henry S. McComb, Esq., of this city, has also during the present year assumed the salary of the teacher in one of the best schools under our care, thus enabling us to extend our usefulness, as we could not otherwise have done.

We earnestly trust that these noble examples may be followed by others under like circumstances; and that by such special individual co-operation, we may be aided, in other localities, in discharging the debt long due to this neglected race.

The Association has now 4 day schools and 2 night schools in Wilmington, a large school at Dover, one at Seaford, Smyrna, Christiana, Odessa, Milford, Laurel, Georgetown, New Castle, Milton, Newark, Delaware City, Lewes, Camden, Newport, Williamsville, Summit Bridge, Mt. Pleasant, Dutch Neck, Slaughter Neck, Frederica, Big Union, Lea's Chapel, and Plymouth; and has for the most part of the year maintained a school at Port Penn, which is now suspended for want of proper support from the colored people of that neighborhood.

In many of these localities, besides Wilmington, night schools are maintained during portions of the year, and at a number of places Sabbath Schools are regularly held by the teachers, and others interested in such a good work.

Joseph Rodgers, for example, reports at Dover a well organized Sabbath School, having 16 teachers and 100 pupils in attendance. He has had enrolled in the day school, during the year, 142 names, and has 84 now on his active list. From the first establishment of the School under his charge at Dover, we have felt fully satisfied with the evidences of his practical ability, and his conscientious care in the discharge of all the duties of his station.

Flourishing Sabbath Schools are also particularly reported at Frederica, Christiana, Laurel, and Seaford.

We regard it as a special evidence of a right interest on the part of the Teacher, and a proof of her peculiar qualification for the work we have at heart, where a Sabbath School is established and carried on with earnestness and successful results.

In this connection it may be proper here to mention that the Managers have felt, from time to time, the insufficiency of mere intellectual training, to counteract the effects of a long course of deterioration and degradation, resulting, in great measure, from past neglect and ill treatment by the ruling race in this country.

Something more than this was wanting, to elevate the nature and to soften the heart.

Again, for our own part, had not a more powerful impulse than mere philanthropy actuated us, we would have often turned away in discouragement from the work; disheartened more by the apathy and want of appreciation of our efforts, on the part of many of the colored people of this State, than by any active opposition of the enemies of our cause.

Not only was this discouragement felt by the Managers, but by many of the Teachers, who in several cases had been well nigh persuaded altogether to abandon the effort; and in more than one instance, we felt it our duty to discontinue, for a time, a School in some particular locality, where these influences seemed especially to prevail.

Whilst, however, such discouragements seemed depressing and at times overwhelming, if we dwelt too much upon them, they yet served to draw us more closely to examine the real foundation of our work and the spring of that love to our fellow man which induced us to engage in it.

We felt renewedly assured that they were to be found in the depths of the Love of God to us, and for His sake through us, to all His human creation.

We believed, too, that a confession of this truth was necessary to place our cause properly before those whom we were endeavoring to elevate and improve, as well as those whose aid we sought to enable us to accomplish such a result.

The preparation, accordingly, of a circular embodying this view of our efforts, was entrusted to the same able hands that had drawn up our first declaratory address; and it was adopted by the Managers precisely as Bishop Lee presented the original draft. A copy of that circular will be found appended to this Report, and we commend its perusal to every friend of our cause.

More especially do we commend it to the Colored people themselves, and to those who have the charge and oversight of their schools. We feel confident that it will be found to portray at once the truest and the brightest aspect of the case.

No difficulty can appal, no apathy chill the heart that is inspired and warmed by a measure of that Infinite Love which embraces *all*, even the unthankful and the evil; and which leads us to look alone for our reward to that Divine assurance, "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the Just."

The financial resources of the Association have always proved adequate to its needful expenditures, although we frequently were unable to see our way beyond the current month, and at times were in doubt whether it were right to lay out plans of enlarged future usefulness, when our means seemed so entirely limited to our present wants.

Especially did this anxiety press upon us at one time, when, through the lamentable defalcation of our late Treasurer, the Association found itself unexpectedly deprived of its entire provision for the payment of the salaries of the teachers, and other indebtedness, then immediately maturing and amounting in all to over Seven Hundred Dollars.

While we were suffering this suspense, however, relief was on its way, and we were enabled promptly to meet our engagements.

The Friends' Freedmen's Association of Philadelphia generously appropriated, that very month, to our use, the sum of Five Hundred dollars, being the second donation of that amount since our organization. We desire gratefully to acknowledge this timely and important relief, without which we would have been seriously embarrassed, as the New York Association, which formerly supported six teachers in Delaware, has not been able, since July, to afford us any aid whatsoever.

Through the kindness also of our friend William F. Mitchell, of Philadelphia, the claims of our Association were favorably considered by the Committee having charge of the distribution of the English Fund, sent over for the purpose of promoting the establishment of Normal Schools and classes among the Colored people.

Nearly Seventeen Hundred Dollars have been received through him, from this fund, during the fiscal year, the proceeds of two hundred and fifty pounds sterling generously appropriated to the cause in Delaware.

From the African School Society of this City we have received $390 during the year, besides the free use of their building in Orange street, where two of our best schools are located. We believe that the arrangement, entered into last year with that society, has resulted to the mutual advantage and satisfaction of both parties, and has proved for the best interests of the Colored race.

From the United States Bureau of Education for the Freedmen, we have received during the year, seven hundred and twenty dollars, besides aid in the erection of school houses at Newport, Summit Bridge, and Slaughter Neck, amounting to about Eight Hundred and Fifty Dollars.

During the visit of Gen. O. O. Howard, to Wilmington, in November last, he had an interview, accompanied by a Committee of the Managers of this Association, with the Councils of the City, in reference to the erection of a commodious and suitable building, for the purpose of the Education of the children of the Colored portion of their population.

Gen. Howard, after presenting their claims upon the city authorities and giving an interesting statement of the progress that had been made in the same direction in other cities farther South, finally offered to pay over, on behalf of the Freedmen's Educational Bureau, the sum of Five Thousand Dollars, provided the City Councils of Wilmington would appropriate an equal sum, for the purpose of erecting such a building within the city limits, on a lot to be furnished by the friends of the cause, the title to be vested in the City authorities in trust, forever, for the maintenance of a School for the children of both sexes, without distinction of color. The duty of such a provision was further urged by the Managers of this Association; and our joint representations were respectfully

received and considered by the Councils, who requested us to address them a formal memorial upon the subject.

This was accordingly prepared and presented at a subsequent meeting, and, we have the gratification of announcing, was favorably acted upon by the Councils, and an appropriation of Five Thousand Dollars accordingly made, in pursuance of the above proposal of Gen. Howard. A copy of our memorial is appended to this Report.

By the terms of this appropriation it was necessary to raise, by private subscription among the friends of the Colored people, the amount required to pay for the lot selected as the location of this building. Feeling sure that our appeal for this purpose would be cheerfully responded to by the citizens of Wilmington, the Delaware Association promptly took the responsibility of securing a suitable piece of ground, and of making the preliminary arrangements for the immediate erection of a commodious, first class school house, capable of providing for all our present wants.

It is believed that a judicious and economical expenditure of Ten Thousand Dollars, will construct a handsome and permanent building that will be a substantial addition to the property of the City.

It gives us much pleasure to state, that during the preparation of this Report, through the earnest exertions of the Committee having charge of the subject, more than Five Hundred Dollars have been subscribed to pay for the location, by a number of the friends of the cause; without entrenching upon their annual contributions to the more active and vital interests of the Association.

In conclusion, we present a summary of our Receipts and Expenditures during the fiscal year:

Balance January 31st, 1868,		$913 56
Individual contributions,		3526 25
English School Fund,		1693 33
Philadelphia Friends' Freedmen's Assoc'n		500 00
African School Society,		390 00
United States Bureau of Education,		720 00
New York Freedmen's Association,		693 33
Cash received for tuition and for purchase of books from colored people		2615 49
Subscribed for location of School buildings in Wilmington,		560 00
		$11,611 96
Paid for Schools, salaries of Teachers, board and expenses,	$7097 94	
Books and Stationery,	546 02	
Rent of office, salaries of agents and general expenses,	1375 03	
Lost by the defalcation of Jos. W. Day, Treasurer, estimated at	910 93	
Appropriated for School Lot in Wilmington,	560 00	$10,489 92
Balance on hand Jan. 31, 1869,		$ 1122 04

One-half of which has been absorbed by the current expenses of February, not yet paid.

It will thus be seen that besides the appropriations of the Freedmen's Bureau and the Colored people towards the erection of School houses in various localities, which have been about $1350, and in addition to the amount of Ten Thousand Five Hundred and Sixty ($10,560) Dollars, secured for the building in Wilmington, the Delaware Association has collected over Ten Thousand Dollars, in this, the second year of its existence, for the maintenance of its schools throughout the State; making an aggregate of Twenty-two Thousand ($22,000) Dollars, appropriated, through our organization, to the Moral Improvement and Education of the Colored people of our State.

The Managers feel that it would be improper to close this Report, without an expression of their grateful sense of the important services and entire devotion to the cause of our valued agent, Samuel Woolman; and of his efficient and faithful assistant, Abby C. Peckham, who has also occupied the arduous position of Principal of the Boy's Normal School.

To these, as well as to all the teachers in our employ, our thanks are due, for their earnest and hearty co-operation with us in the work.

And now with Thirty Schools in effective operation throughout the State, with an excellent corps of well drilled teachers, and with sufficient funds provided to carry us through this and the ensuing month, we close the Review of our second year's labors; reverently, yet thankfully committing our future work, and all the interests in our charge, to the same Divine Providence who has watched over and sustained us in the past.

Signed by order and on behalf of the Managers of the Delaware Association for the Moral Improvement and Education of the Colored People of the State.

THOS. KIMBER, JR., *President.*

Wilmington, Feb. 20th, 1869.

WHERE DOES EDUCATION COMMENCE?

Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!—*Blackwood.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 27, 1869.

MILITIA LAW OF PENNSYLVANIA.—On the 1st of Sixth month, 1718, a leaden coffin, containing the mortal remains of one of the most illustrious advocates and exemplars of the PEACE principle, was deposited in a humble grave at "Jordan's" in Buckinghamshire, England. And now, in this year of our Lord 1869, a proposition has been entertained in the State which he organized and governed —in the city which he wisely planned—to bring hither the dust and ashes of his cast-off garment, and to erect a splendid monument over the new grave of one who has slept in Jesus for a century and a half.

And how does Pennsylvania vindicate her claim to the keeping of the mortal remains of William Penn? Is it by the enactment of a law in direct violation of those principles of religious liberty, for the exemplification, enjoyment and protection of which this Commonwealth was founded? A law against which he would have solemnly protested, and oppressive to the consciences of his successors in the faith of the gospel of peace. A law, too, applied specially to the city of Penn, by which the goods of his co-religionists must be distrained on their declinature to abandon a principle, which, it is well-known, has been organic with them from the day

> "When Pennsylvania's founder led his band
> From thy blue waters, Delaware, to press
> The virgin verdure of the wilderness."

Would not a manifestation of the respect entertained by Pennsylvania for her founder seem equivocal at least, if not hollow and heartless, if its expression should be in the two inconsistent and simultaneous acts, of spoiling the goods of the Quakers for a paltry war tax, (this, too, in time of peace,) and expending more money than such tax would yield, in an ostentatious monument to the memory of Penn, whose aspiration was not for the praise of men?

The members of the Society of Friends do not base their claim for exemption from military requisitions in any and every form, upon the respect due to Wm. Penn. Their right to the free exercise of conscience, under both National and State Constitutions, is fundamental, and lies deeper than any statute. This right, not derived from but paramount to human enactments, was distinctly guaranteed in the charter granted by Wm. Penn, and is declared inviolate by the *bill of rights* of the existing Constitution. Friends are a Christian people, implicitly believing in the teachings of the holy Prince of Peace. They hold an indubitable conviction that war is sinful —that it was forbidden by our Lord—that it is contrary to the spirit and tenor of the New Testament, and that it must be offensive to God. So believing, they can neither bear arms, nor pay money for not doing so. They cannot implicate themselves in any way in a military system. If their property is seized, they do not resist, yet they regard it as persecution for conscience' sake, and a violation of their right to obey the Supreme authority which transcends all human legislation. "To require it under legal penalties," said Benjamin Bates, "is to reduce them to the alternative of refusing a compliance with the laws of their country, or of violating what they most solemnly believe is to them a law of God, clothed with the most awful sanctions."

Can any one doubt that such a law as the one under consideration, if coercively applied to those imbued with peace principles, is a direct violation of religious liberty, and therefore, in its application to them, unconstitutional? For more than a century and a half, Friends have formed an important part of the population of this Commonwealth. They have contributed their full share towards its salutary institutions, to its charities—to its prosperity, What patriotic citizen would desire to exterminate such a Christian society? But the Society would be virtually extinct, were all its members to comply with a statute requiring them to perform military service or to pay commutation money in lieu thereof. By doing so they would relinquish not merely their testimony against war, but also the great fundamental doctrine to which Fox and Penn and their compeers rallied the people—a doctrine which includes not merely peace, but every principle that has ever characterized them,—to wit: the Divine Anointing—the perceptible influence and guidance of the Holy Spirit.

If the majority of the people approve of such enactments, they are binding upon those

who can with a clear conscience towards God conform to them. But we endorse the sentiments well expressed by our contemporary of this city:

"In Christian communities, governments are as much bound to refrain from enacting laws which violate the precepts of Christianity, as the citizens are bound to obey the laws which do not thus infringe their holy religion. If this mutual obligation is disregarded by the Government, the citizens are not thereby exonerated from maintaining their allegiance to the higher power."

A tribute of grateful respect is felt to be due to Penn and others, our worthy predecessors, who met those enactments which required the commission of sin with *heroic non-compliance.*

Could the beatified spirit of the Christian lawgiver be consulted in reference to a tribute to his memory, might not his reply be after this manner? "Rear no ostentatious monument to me, but leave my brethren unmolested in the sacred rights of conscience."

Prison Discipline.—New Jersey seems aroused to a sense of humanity towards the criminal, and to the conviction that

"All
Restraint upon him must consult his good—
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude."

A beautiful work in the line of criminal jurisprudence has been accomplished in the successful establishment of the Reformatory Farm School at Jamesburg, which we trust will very soon be supplemented by a suitable provision for delinquent girls.

Before us lies the result of a year's earnest and intelligent labor, in the Report (62 pages including Appendix) of the Commissioners appointed to examine the various systems of Prison Discipline and to propose an improved plan. The Commissioners are Daniel Haines, (Ex-Governor,) Geo. F. Fort, (Ex-Governor,) and Samuel Allinson. The *Newark Daily Advertiser* says:

"It is the most interesting and important document on the subject which has ever been presented for the consideration of the people of the State, and can hardly fail greatly to influence public opinion, and all our future legislation in this direction."

A thorough attention was given to the greatly over-crowded State Penitentiary, and to enlighten them in the prosecution of their important duty, the Commissioners visited the State Prisons of other States, and studied their statistics. They were thus enabled to give practical and extremely opportune and wise suggestions. They urge the selection of Inspectors "from the first and best class of citizens, men of the highest character for intelligence and integrity, who, like the Managers of the Lunatic Asylum and Trustees of the Reform School, would give their time and influence and discharge their duty for the love of it, and for the cause of justice and humanity." Various organic improvements are proposed and mistakes are pointed out which can and must be corrected. With large-hearted and truly enlightened philanthropy, principles are laid down, the importance of which will be appreciated by the best men of New Jersey, and the honest labor of the year will not be in vain. The State Prison will not hereafter be used as a part of the machinery of Party. This establishment is to be reserved for those convicted of the higher crimes. Next to this, as an intermediate prison, a House of Correction is proposed for offenders of less turpitude. Also an enlargement of the Boys' Reform School, a State Reformatory for Girls, (which is of immediate and pressing necessity,) and a great improvement in the county and municipal jails as places of detention.

In an Appendix are given reports of visits to all the county prisons, with statistics—also a highly interesting description of the Irish convict system.

We shall watch with much solicitude the action of the Legislature in reference to the various points presented.

Non-compliance.—The *Moravian* makes the following very incomplete statement:

"*The Friend*, a Quaker paper published in Philadelphia, complains that members of the sect are served with notices to pay the State militia tax. It advises them to resist the demand as long as possible."

This does not fairly state the case. Not *resistance* but *non-compliance* is advised,—and this not "*as long as possible*," but always, altogether and at whatever sacrifice of property. *The Moravian* has unintentionally conveyed an erroneous impression. A Friend can no more, with a clear conscience, pay a Militia-tax, than could the *Moravian* pay tribute to the Pope of Rome. An instance of *resistance* to legal authority cannot, we believe, be found

in the annals of our religious Society. We are a law-abiding people. We "render unto Cæsar the things that are Cæsar's." We may disapprove of a law and think it oppressive; still we are found among the first to obey it, unless we are convinced that obedience will conflict with our duty to God. And then—we peaceably and patiently (but not without protest) bear the consequences of non-compliance. The advice given by *The Friend* was "patient submission to wrong"—and to "take cheerfully the distraint of their goods." The editorial to which the above summary reference is made, gave a clear and irrefutable reason for the position taken—and in the same Journal of 3d mo. 13th the ground is logically sustained. Will not the *Moravian* recur to these papers, and render justice to a body of Christians, to whose predecessors Pennsylvania owes much, and whose right to obey Christ the Lord and to follow the teachings of the New Testament, is fully recognized in other States?

An act to compel the Quakers to perform military service, or to pay money in lieu thereof, might properly be entitled, "*An act for the extinction of the Religious Society of Friends.*" Such would be its effect if Friends, as a whole, should comply with the requirement. The peace testimony, though only one of the Society's principles, is so connected with its Christian code that

"One link broken, the whole chain's destroyed."

SIMPLICITY—HOLINESS—CHARITY.—The Yearly Meeting of London one hundred and fifteen years ago gave a definition of these three words, upon which it may not be easy to improve, but which it would be highly profitable for us all to illustrate in our lives.

"By *simplicity*, we understand an inward sincerity and lowly disposition of mind, producing that plainness of speech, habit and manners which Christ Himself and His holy Apostles recommended. By *holiness*, an inward purity and renovation of soul, wrought in us by the grace of God, the fruits whereof are, a devout and religious behaviour, justice, and inoffensiveness in all our dealings and conversation. By *charity*, that spirit of love, compassion and forbearance, wherein consist the sum and substance of religion, and the introduction of that universal peace and good-will upon earth, which is the great design of Christianity, as well as the badge and characteristic of our holy profession. 'By this,' saith our blessed Lord, 'shall all men know that ye are my disciples, if ye have love one to another.'"

HENRY BINNS AND WM. ROBINSON, both of Croydon, and both esteemed ministers of the Gospel, have received (as we learn from the *London Friend*) the concurrence of Kingston Monthly Meeting (England) to make a religious visit to this land, especially to Friends and others in Canada and within the limits of Iowa Yearly Meeting. They may probably sail in the Eighth month.

FRIENDS' QUARTERLY EXAMINER, No. IX. Just received by H. Russell, 109 N. Tenth St., and ready for customers.

DIED.

WINSLOW.—At his residence in China, Maine, on the 17th of Tenth month, 1868, Elijah Winslow, aged 75 years; an esteemed and worthy member of China Monthly Meeting. Possessing a sound and discriminating judgment, and being strongly attached to the principles of the gospel as professed by Friends, he was fitted for active service in Meetings for Discipline, where he was peculiarly useful for many years. He was a kind and affectionate husband, and a tender and loving father. When brought to a sick bed, he manifested much patience even in severe suffering, often expressing his resignation to the will of the Lord, whether it should be life or death, saying he felt perfectly calm and peaceful,—never more so. Near his close, he was at times heard in prayer to be released, if consistent with the will of the Lord. He retained his mental faculties with perfect clearness until the last, and was favored with an easy passage.

PERKINS.—On the 20th of Twelfth month, 1868, John Perkins, in the 73d year of his age; a member of Nahunta Monthly Meeting, N. C.

DIXON.—On the 18th of Third month, 1869, in Paoli, Ind., John Dixon, M. D., in the 63d year of his age; a member of Lost Creek Mo. Meeting, Ind.

LAMAR.—On the 4th of Third month, 1869, Osborn Lamar, in the 20th year of his age; a member of Springfield Monthly Meeting, Indiana.

QUARTERLY MEETINGS IN FOURTH MONTH, 1869.

(*From New York Pocket Almanac.*)

Fourth month	1st,	Sandwich, New England Y. M.
"	3d,	Honey Creek, Iowa.
"	"	Fairfield, (Western.)
"	10th,	Vermilion, (Western.)
"	15th,	Cornwall, N. Y.
"	17th,	Contentnea, N. C.
"	"	Deep River, N. C.
"	"	Honey Creek, (Western.)
"	21st,	Westbury, N. Y.
"	"	Farmington, N. Y.
"	22d,	Dover, New England.
"	24th,	Winneshiek, Iowa.
"	"	Fairfield, Ind.
"	"	Blue River, (Western.)
"	"	Sand Creek, (Western.)
"	28th,	Adrian, Michigan.
"	29th,	Purchase, N. Y.

Correspondence.

SALISBURY, N. C., 3*d mo.* 12, 1869.—In this world, avarice is the rule and benevolence the exception. So, the latter becomes, like an oasis in the desert, or a Quaker among myriads of musketry, an object of special veneration to those who *can* thirst for the waters of earth on the one hand, or the River of Life on the other. But never, in the course of history, does benevolence seem to have assumed truly *grand* proportions till within the last four years. A field for its operations so rich and vast and fertile has never been opened up before; and its wonder-work of love for the lowly and despised has been going steadily forward, fed by the charities of millions of the favored, and advancing to a moral standard unprecedentedly high both the giver and the recipient.

The contemplation of this novel panorama of the suffering freedmen and their struggling friends fills me with an awe more sacred and sublime than ever I have felt while my thoughts have been engaged in the study of that great, good and evil creature, man. If there is any army in which a soldier could be prouder to enlist than all others—if there is any field of battle over whose dead a loftier or more enduring monument of immortality rises irresistibly to the very dome of the heavens, I have not heard nor read of it. Then why should there not be an *increase* instead of a *decay* of our resolutions, our aims and our efforts? Has not God profoundly blessed the work? I speak not as an agent or hireling in the matter, but as a friend of humanity and a neighbor to all men. Ye stewards and captains in this work, call for more volunteers, call for more money, and call unhesitatingly. If many millions of treasure and thousands of lives were laid down to set these people free, in unholy warfare, how much, think ye, could cheerfully and consistently be devoted to the holy contest for their intellectual and moral emancipation? I am a poor and humble instrument, doing just all I can in one of the backwoods *corners* of this great field of philanthropy; but, rather than even my little share of labor and the produce of my *patches* shall stop, I am fully determined to hold fast to this plough while a merciful God may give me life and health and strength—come profit or loss—come weal or woe—come life or death. Yet God forbid that in my own strength I attempt any thing. Toward Him I can look with the confidence of a child for a Father who has never deserted him in the hour of trial—who sent me into this field—who keeps me kindly here—who will never, no, never leave me.

However, I believe it my duty to send this message to my dear friends, hoping to cheer—perhaps to stimulate and strengthen them for renewed interest in this life-labor. I am not alarmed for fear they are about to forget to finish what they have so wisely and energetically begun. But I do wish to see *more* instead of *less* exertion. I want to see our "wards" independent. I want no stop, no stay, till freedom reigns triumphant from the Atlantic to the Pacific. Worldly and temporizing counsel is dangerous at this hour. As by faith we have conquered, so let us by faith secure the full rewards of previous victories. There will be no lack of means, we all ought to know, when we place our trust aright.

I would to God that more white men could have that full and implicit confidence in the intellectual and moral capacities and future fate of usefulness of the freedmen which I have. They are worthy of all our attentions; they are *not* inferior to us in their mental endowments, but, in many faculties, our superiors. This is my deliberate conviction. And what a glorious record of their career may yet have to be written! If such is the design of Omnipotence, how blessed are we as favored instruments in His hand for their advancement!—*Edward Payson Hall.*

DUBLIN, 2*d mo.* . . . We have been greatly pleased within the past two weeks at having the company of our dear friends S. F. Smiley and G. Dickinson. They arrived to us from London on the 16th ult., and spent nearly a week with us. We had a large company at Sandford's to meet them, and another evening our meeting-house was well filled with the poorer classes, who were invited to attend a meeting for worship by desire of S. F. S. We also had a well attended meeting, in which some extracts were read from the pamphlet issued by Friends of North Carolina respecting their suffering during the war. This gave S. F. S. an opportunity of engrossing the interest of her hearers for more than an hour in narrating some of her experiences during her visit to North Carolina. Our two dear friends have now gone northward, and are not likely to be in Dublin, except passing through, till the time of our Yearly Meeting. . . .

WAKE COUNTY, NORTH CAROLINA.—A leading citizen of North Carolina remarked in Raleigh last week, "the Quakers are doing more to reconstruct the State than all the Legislators we can have. Their silent but Christian work, among whites and blacks, is telling: breaking down prejudice and creating better feeling." This applies to your Philadelphia colored schools, as well as to the work of the Baltimore Association.

Perquimans County, North Carolina, 3*d mo.* 9*th.*—Our Quarterly Meeting at Rich Square was passed very satisfactorily, and it was believed to the honor of the Head of the Church. Allen Jay and wife and F. T. King in attendance. School examinations have been beneficially conducted, and for the solemnity which prevailed at some social gatherings and appointed meetings, we are humbly thankful. Agricultural and Educational meetings have been held, at our meeting house and at Hertford. Our Monthly Meeting on Seventh-day was a time of favor. Our condition was powerfully ministered to. We entered into the appointment of a First-day school committee, also Bible and Tract committee. Two Friends having long felt a concern for those who are in the responsible position of mothers, a meeting for them was appointed. About seventy were in attendance, and it proved a very satisfactory, strengthening opportunity. A similar meeting has been appointed to be held four weeks from that time. In the afternoon of the same day a youth's and children's meeting was held, and our aspirations for a blessing upon the day's service seemed to be signally answered.

Richmond, Va., 3*d mo.* 13*th.*—The colored people in this city are suffering intensely with hunger and cold; in extreme poverty and want since the Bureau closed. The city issues 1200 rations, but so great is the rush for soup and fuel that the aged and infirm are crowded away till nearly perished. Many whom I know have burned their bedsteads and chairs, and are still worse off. Yesterday I found twenty families without food or fuel. I have divided and subdivided our own rations, and have taken in these poor creatures, and warmed and fed them as much as was practicable. Others I have collected in different localities, furnishing one fire for large numbers, and appeasing their hunger as far as I could. My heart was never more filled with joy and gratitude than it was last week upon the reception of $20, from —— of Philadelphia, for that special purpose. I have also received the same amount from a private hand. This has been distributed to their great comfort. One dollar has often relieved ten families per day, who asked no more. Two dollars has relieved thirty at a time. Our Orphanage continues to be a perfect success. We have thirty children in the house, and eighty from outside, who attend the school. Our soul is in the work, but I am so aroused by the suffering around us, that it is as a fire shut up in my bones. Canst thou not collect a few dollars and send to their relief? I know thou wilt.

Louisa Vining.

[Should any reader of this appeal wish to communicate, it might be best to mail a Post-office order to John B. Crenshaw, Richmond, Va, for Louisa Vining. Contributions would be received and forwarded by Sarah W. Cope, or Alice Lewis.]

The Friends' Foundation Principle. Is it True, or is it False? [*In reply to a Tract entitled, "The Oppugners of Robert Barclay, are they Right, or are they Wrong?"*]

By William L. Bellows.

(Continued from page 467.)

Religious people who cannot read, seek for growth in goodness by being read unto. In *A Tribute for the Negro*, p. 259, it is noticed that the following testimony was issued by the Society of Friends, at Little Creek, North America, respecting Richard Cooper, a descendant of Africans, who died in 1820.

"Our esteemed friend, Richard Cooper, departed this life about the age of 100. He was a descendant of the greatly oppressed Africans, a native of the Island of Barbadoes, and, by birth, a slave. At the age of twelve or fourteen he was brought to this country and sold. Having frequently changed owners, he at length became the property of a member of the Society of Friends; and at the time of the total emancipation, by the Society, of its slaves, he was liberated from an unmerited and unjust bondage.

"About this time, he became convinced of the religious principles of Friends, which he ascribed to the tender care and frequent admonition of his mistress, in directing his mind to the principle of Divine grace and truth in the heart. He was a frequent attendant of Friends' meetings, and, in advanced life, he requested to be admitted a member of the Society, and was received.

"He appeared generally concerned to promote friendship and brotherly love; and, in his friendly visits, he mostly had a word of religious exhortation. Having no school learning, and being desirous for advancement in the knowledge of the best things, he would when, opportunities offered, request the Scriptures and other good books to be read to him, esteeming them valuable in directing the mind to that source from whence all true wisdom comes."

Ye then who profess the Friends' leading principle,—ye see your calling, brethren. It is not to shut up our Bibles, fold our arms and slumber because we know that God's tender mercies are over all his works! Is it not rather to stand open to every intimation of duty, knowing that we can never go where our holy Redeemer has not been before us? The doctrine of Universal and Saving Light, rightly interpreted, is the most encouraging doctrine in the world. The keeper of the gin shop has been known to acknowledge it; and the strolling actress heard to say, "Oh! if that's what you mean, we have all felt it."

Should an objector suppose that the Spirit of Truth never visits a heathen until some preacher opens his lips,—I would ask, can it agree with the wisdom of God to expect a man to find his way in the dark? Would such an objector expect even a child to find his way without light?

Even in the days of the old covenant we do not find that the pillar of fire waited for Moses. Although the Lord led his people by the hand of Moses and Aaron, yet he himself was their principal Leader. It is written, (Exod. xiii. 21,) "And the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night." If, then, in that day of comparative outwardness, the instrument Moses and the instrument Aaron were entirely subordinate to him who used them, surely, under the new covenant, precedence should be ascribed to Christ, the true Light.

Cornelius the centurion must have felt the stirrings of good in his heart before Peter preached unto him, or how could his prayers have been acceptable to God? Water rises no higher than its source: the reservoir that supplies a town bears witness to this—therefore the prayers of Cornelius were inspired by the Holy Spirit, or they would never have reached the heavens.

In the vision which Peter saw before he went to this good man's house, were represented "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Was there no giraffe there, or African lion, emblematic of the sons of Ham? No sluggish or creeping thing to represent degraded Aborigines? Let us then not say with the Pharisee, "*these people, who know not the law, are accursed;*" but rather adopt the Apostle's own words, who said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The following extract from *Robert Moffat's Missionary Labors in Southern Africa*, is much relied on by the author of "The Oppugners &c.,"—as overthowing the doctrine of Universal and Saving Light.

"The question being put to one whose memory was as tenacious as his judgment was enlightened, 'How did you feel in your natural state, before hearing the Gospel? How did you feel upon retiring from private as well as public crimes, and laying your head upon the silent pillow? Were there no fears in your breast, no spectres before your eyes, no conscience accusing you of having done wrong, no palpitations, no dread of futurity?' 'No;' said he. 'How could we feel, or how could we fear? We had no idea that an unseen eye saw us, or that an unseen ear heard us. What could we know beyond ourselves, or of another world, before life and immortality were brought to us by the word of God?' This declaration was followed by a flood of tears while he added, 'you found us beasts and not men.'" (Chap. xvi.)

Hereupon I remark, *first*, in inquiring as to the responsibility of the heathen, I would *begin at the beginning:* would endeavor to ascertain the state of his mind *before* the commission of a crime. So that the query might have been, Was there not Light enough to show the difference between right and wrong? If there was, this left the wrong-doer without excuse; if there was not, we reduce him to a mere irresponsible machine. It would seem as reasonable to censure the electric fluid for passing through a prepared wire, as to blame this man for doing what he could not help, seeing neither the one nor the other had any *choice* in the matter.

Robert Moffat argues on the absence of feeling *after* the commission of evil. He concludes, that if there were then no terrors, no knowledge that the act would be wrong could have preceded: but let it be remembered that sin is of a hardening nature; its tendency is to produce the stony heart that cannot feel, the blind eye that cannot see.

Secondly.—Robert Moffat's question was respecting private and public *crimes*. Now the word *crime* implies wrong doing. If the man did what he knew was wrong, he might have done otherwise. Those words of the Saviour, "I would have gathered you, and ye would not," will knock down a thousand sophisms, (as John Fletcher well observes.) If it be granted that God did not, in this man's case, inflict stripes immediately after his wrong doing, be it remembered that He was not willing this heathen should perish. He watched his opportunity, found the man afterwards in a softer mood; for, according to Robert Moffat's own showing, that man became a Christian.

There remain two more objections cited from R. M. to be considered,—the case of atheists, and of persons who are deaf and dumb. He supposes there are deaf mutes "who, previous to their being instructed, were perfectly ignorant of a Divine Being." There is an answer recorded in the "Penny Magazine" for the year 1835, that at first sight seems to favor such an opinion. The question put was, "*What was your state before receiving instruction?*" Answer, "I knew not good from evil, &c." I would, however, ask the anonymous objector, whether, if that dumb pupil had committed wilful murder, he would have been guiltless. If he says, "He would," let him print his answer with his name affixed, and defend it; for the general feeling of his

readers would at once dispute it. If he is not prepared to do this, he virtually gives up the point, and says, even deaf and dumb people *can* distinguish right from wrong. Therefore, *they have Light.*

The same magazine records a pleasing proof that God does commune with deaf mutes *immediately*, and not merely through the medium of writing or print. The question proposed was, *What is the soul.* The answer written was:—"The soul is the life of my body; when my soul leaves my body, my body will die. It cannot be caught or seen. God can see it, and God talks to my soul: it is not deaf, it is not dumb, it hears God, and it will sing to God when I go to heaven."

Respecting atheists, Robert Moffat says, "How many are there who have resisted the force of every argument on this subject, and even laughed to scorn every article in our creed, and have died martyrs to Atheism!" Hereupon I answer, Either such arguments were offered under the guidance of Divine wisdom, or they were not. If not, they were uncalled for, and therefore inefficacious. If under that guidance, then God meant what he prompted, and such men might have been saved.

The author of "The Oppugners, &c.," in his Appendix No. 1. endeavors to overthrow the force of a testimony quoted from Daniel Wheeler. That Appendix is as follows:—

"*Extract from a printed 'letter,' &c., dated Edgbaston, 5th mo.*, 1868.

"Those who are acquainted with the condition in which the inhabitants of some of the South Sea Islands, especially of the Society Islands, were found by Captain Cook and other early discoverers, must be well aware that among all the dark places of the earth none could be much darker. The Chiefs above all others appear to have lived in a state of the grossest depravity.

"When Daniel Wheeler, that eminent example of a true, rightly qualified, and rightly sent forth Christian Missionary, visited these Islands, he had on one occasion a remarkable conversation with a number of the natives of Tahiti, chiefs, and others, which he records as follows:—'I asked them if they had not at seasons felt something within themselves which brought to their remembrance sins and transgressions that had been long ago committed, things which they would be glad to forget, much rather than remember with painful retrospect; querying, whether they had not long been sensible of this, *before they ever saw the face of a Missionary, or heard his voice?* On this some of them shook their heads, and answered in the most satisfactory manner, with unequivocal simplicity and sincerity,—yes, *that* they had, long enough ago; proving a fact which I have never doubted since the Lord Most High was pleased to reveal the Son of his love to my finite understanding, that the gospel has been preached in and unto every creature under heaven.'"

"Nothing of the kind," (says the author of "The Oppugners, &c.") "The replies of the Islanders, as here reported, afford not a tittle of evidence to show that they understood the words 'sins and transgressions,' the memory of which gave them pain, in a theological sense [as implying the existence of a Being consciously sinned against,] at all. At the very most they only prove the existence of a moral sense, or consciousness of moral distinctions. Now a truly Pauline Gospel could not possibly omit all reference to the One true God and Jesus Christ whom He hath sent. Therefore the replies of the Islanders do not prove the fact alleged, and, besides—How is it possible or conceivable that they could speak for millions upon millions of other heathens of whom they knew nothing? How was it possible for them to answer even for their own ancestors of the days of Captain Cook?"

I would ask the anonymous writer of the above "Appendix," What produced that *consciousness of moral distinctions* which he admits these Islanders did feel? Was it not the True Light, Christ within? And if this pure Light, Christ within, be the hope of glory in his more powerful shinings, is he not the essence of the gospel even in his very dawnings?

(To be concluded.)

Youth's Department.

HOW COMMON WINDOW-GLASS IS MADE.

BY J. T. TROWBRIDGE.

"There is another process," continued the gaffer, "by which our common window-glass is made. By the way, if ever you visit Pittsburg, in Pennsylvania, you must go into the window-glass factories there; you will find them very curious. Their furnace, in the first place, is built in the ancient style: it has no chimney, and the smoke from the bituminous coal which they burn, pours out in a cloud into the room. There are openings in the roof for it to escape through, and a continual draught of air from the doors carries it upward, so that it is not so bad for the workmen as one would think. Besides, they do not begin to blow until the smoke is all burnt off.

"There are five pots on each side of the furnace; and you will see five men in a row, blowing all at once, with the regularity of a file of soldiers exercising. Each gathers thirty or forty pounds of metal on his pipe, which is very long and strong. They stand on platforms to get room to swing the glass, as they blow it. The five men begin to blow and swing all together. Each blows a great globe of glass which is stretched out gradually by the swinging motion into a cylinder, or

roller, as it is called, five feet long. Then the five rollers are swung up towards the furnace-holes, and five other soldiers spring forward with their guns—which in this case are iron bars, that they set upright under the five blowing-pipes to support them while the rollers are being re-heated in the necks of the pots. The blowers blow in the necks of the pipes with all their might, then clap their thumbs over the holes to prevent the air from rushing out again; in the meanwhile the end of the roller is softened, so that at last the air, forced in and expanded by the heat, bursts it outwards. The glass is then a cylinder, open at one end. It is whirled in the heat until the edges become true, then brought away—the five iron supports dropping to the ground with a simultaneous clang. The cylinders are laid on tables, where the imperfect spherical end about the blowing-pipe is cracked off from the rest by a stripe of melted glass drawn around it. The cylinder is then cracked from end to end on one side by means of a red-hot iron passed through it.

"In an adjoining building is what is called the flattening oven. The cylinders brought there are lifted on the end of a lever, passed in through a circular opening just large enough to admit them, and laid on flattening stones on the oven bottom, with the crack uppermost. The oven bottom is circular, and it revolves horizontally. As the glass softens, it separates at the crack, and lays itself down gently and gradually on the stone. The long cylinder is then a flat sheet, three feet wide and nearly five feet in length. There are four openings around the sides of the oven; at one the glass is put in, through another a workman sweeps the stone for it, a third workman smooths it down with a block as it comes round to him, and a fourth, at the last opening, which is close to the one at which it was put in, lifts the sheet—partly cooled by this time—upon a carriage in the oven. This he does by means of a lever furnished with sharp, broad blades at the end, which he works in under the glass. When the carriage is full, it is run through an annealing oven beyond.

"The opposite end of the annealing oven opens into the cutting-room. There the carriages are pushed along a central track, and unloaded at the stalls of the cutters. The cutter has a table before him, with measure-marks on its edges. He lifts one of the sheets, lays it on the table, and commences ruling it faster than a school-boy rules his slate. His ruler is a wooden rod, five feet long, and his pencil-point is a diamond. Every stroke is a cut. Not that he cuts the glass quite apart; indeed, he seems scarcely to make a scratch. Yet that scratch has the effect of cracking the glass quite through, so that it breaks clean off at the slightest pressure. In this way the sheets are cut up into panes of the requisite size."

"I should think the diamonds would wear out," said Lawrence.

"I remember," replied the gaffer, "one workman told me that a single diamond would last him two or three years. It has fifteen or sixteen different edges, and when one edge is worn out he uses another. South American diamonds, such as he used, cost, he told me, from six to thirty dollars each; and, when they are worn out for his purpose, he sells them for jewels to be put into watches.—*Our Young Folks.*

FIERCE WAS THE WILD BILLOW.

[*From the Greek of Anatolius, Patriarch of Constantinople, who died A.D.* 458.]

Fierce was the wild billow,
Dark was the night;
Oars labored heavily,
Foam glimmered white;
Mariners trembled,
Peril was nigh;
Then said the God of God:
"Peace! It is I!"

Ridge of the mountain wave,
Lower thy crest!
Wail of the stormy wind,
Be thou at rest!
Peril can never be,
Sorrow must fly,
When saith the Light of Light:
"Peace! It is I!"

Jesu, Deliverer!
Come Thou to me!
Soothe Thou my voyaging
Over life's sea!
Then, when the storm of death
Roars, sweeping by,
Whisper, O Truth of Truth!
"Peace! It is I!"

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 22d inst. have been received.

Great Britain.—The bill for the disestablishment of the Irish Church coming up on second reading, in the House of Commons, was debated on several evenings. Disraeli spoke in opposition to the bill, and moved that the second reading take place in six months. John Bright and some other Liberal members advocated the measure, and Gregory, M. P., for Galway, gave it a partial support, though objecting to the scheme for the distribution of the Church property, and thinking an equitable division among the three religious parties would be preferable. On the 16th, the Mayor of Dublin appeared at the bar of the House and presented petitions for religious equality in Ireland, and amnesty and pardon for all Fenians. It was announced on the 22d that the government did not intend to extend clemency to any more of the Fenians now in prison.

Large meetings have been held in Dublin and Belfast, at which petitions to the Queen against the

disestablishment of the Irish Church were adopted; and a protest to the same effect has been published, signed by over 1000 noblemen and landowners in Ireland.

It is stated that the National Steamship Company has made an offer to the Post-office Department to carry the mails between Great Britain and the United States for one penny per ounce; but it is objected that the steamers of this line are too slow.

A slight earthquake shock was felt in the eastern part of Lancashire, on the 16th, but no damage was done.

France.—By orders from Paris, all soldiers and sailors recruited in 1862 have been discharged from military and naval depots at Toulon.

In the Legislative Body, on the 20th, the Minister of War urged the completion of the reorganization of the army. Peace, he said, was secure, but France would not tolerate a government which was not fully prepared to revenge insults if offered. The report on the budget represents the present situation of Europe as eminently peaceful.

Germany.—The North German Parliament has passed a bill securing freedom of speech in all the Diets of Germany.

Dr. Petermann, the distinguished geographer, is preparing to send out another Polar expedition, which is to sail in 6th month next.

Austria.—A royal decree has just been published, establishing trial by jury for offences against the press law.

Spain.—In the Constituent Cortes, on the 15th, a motion was made by a Republican that the Cortes take ground in favor of legalizing civil marriages, and several Republicans spoke in favor of it. After the debate, the government announced its intention to introduce a bill on the subject. During the sitting of the 16th, Gen. Prim, Minister of War, announced that the monarchists were prepared with their candidate for the throne, and that his name would soon be made public. It is said that the draft of the new Constitution to be submitted to the Cortes, establishes complete civil and religious liberty, but retains Roman Catholicism as the religion of the State.

Serious disturbances, growing out of the people's opposition to the military conscription, have occurred in Andalusia. At Xeres de la Frontera barricades were erected; a short but fierce conflict took place between the insurgents and the troops, in which the former were defeated and many of them made prisoners. It is said that over one hundred soldiers were killed and wounded, but the losses of the people were not known. At the latest accounts, quiet had been restored. Sagosta, one of the Ministers, had advised the Cortes not to enforce the conscription.

Egypt.—The waters of the Mediterranean have been successfully admitted into Bitter Lake, through the Suez canal.

Japan.—The foreign Ministers have announced the termination of the civil war in Japan, and withdrawn their proclamation of neutrality.

South America.—The latest reports from Paraguay via Rio Janeiro were that President Lopez had collected an army of 4000 men, and was fortifying Grasse, a town in the interior. The Brazilian Secretary of Foreign Affairs, has gone to Asuncion to establish a provisional government.

An attempt was recently made to assassinate President Melgarejo of Bolivia, and he has made it a pretext for suspending the Constitution and declaring himself Dictator.

Cuba.—The Captain General has issued a proclamation reducing certain taxes, and imposing new duties on exports of sugar, molasses and rum. Several engagements between the troops and the insurgents have been reported, in some of which the Havana journals acknowledged the defeat of the former. The insurgents are said to have burned many of the plantations in the districts where the conflict chiefly rages. Some of the insurgent officers who were captured were afterward executed. The revolutionary Junta, through Gen. Cespedes, the commander of the insurgents, has published an appeal to the President of the United States to accord to them belligerent rights and a recognition of their independence; claiming that nineteen-twentieths of the inhabitants of Cuba are in favor of their cause, and are kept down only from want of arms and ammunition; that they have armies in the field numbering 70,000 men; that they have always treated their prisoners according to the laws of war, while the Spanish troops have frequently murdered theirs; that the arms and authority of the "Republic of Cuba" extend over two-thirds of the area of the island, embracing a great majority of the population; and that Cuba is but following the example of Spain in endeavoring to banish tyrannical rulers, and substitute those of her own choice.

Domestic.—The Senate of Georgia took up the Constitutional amendment on the 17th, and a motion to postpone indefinitely resulted in a tie vote of 17 to 17, when the President of the Senate, a Republican, gave his casting vote in favor of postponement. The next day, a motion to reconsider this postponement was made, and was ruled out of order by the President, but an appeal from this ruling was sustained, and the amendment was then defeated. The Senate of Delaware has rejected the amendment; the House of Representatives of New York has adopted it by a vote of 72 to 47.

Congress.—The Senate has passed a bill continuing until the first day of the year 1871, the educational and collection departments of the Freedmen's Bureau; and a joint resolution postponing for thirty days from its passage, removals from office in the provisional governments of Virginia and Texas, of persons who cannot take the test oath, the limitation of time fixed by the previous joint resolution having nearly expired. Much time was given to the discussion of the bill repealing the Tenure of Office act, which had passed the House. A disposition to make some modification appeared to prevail in the Senate, and motions were made to suspend the operation of the act until the next session of Congress, and for four years, but a total repeal was strongly opposed by some Senators. Finally, on the 23d, the bill was recommitted to the Judiciary Committee, which was expected to modify some of its provisions.

The House passed the Indian Appropriation bill, which failed at the late session by a disagreement between the two Houses. The Committee on Reconstruction reported a substitute for the Senate joint resolution relative to removals from office in Virginia and Texas, which, after some discussion, was recommitted. A bill was passed granting to the Memphis, El Paso and Pacific R. R. Co., the right of way from El Paso, Texas, to the Pacific Ocean; also one abolishing the office of Chief of the Staff to the General of the Army; and one providing that no retired officer of the army shall be assigned to duty, or receive more pay than the law allows retired officers of his grade. A concurrent resolution providing for a joint committee on retrenchment, was adopted.

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For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. I.

BY CHARLES WILLIAMS.

During that pleasant season when the air is yet balmy with somewhat of the freshness of spring, and redolent of the odors of the early summer flowers, I embarked from Lewiston, at the mouth of the Niagara River, on one of those magnificent steamers which ply upon our Northern waters, to make the tour of the St. Lawrence, and catch a glimpse of the home life of our neighbors of the New Dominion.

We called at the city of Toronto, then took our course again for the east, and, cutting Lake Ontario in two with our line of march, entered the St. Lawrence, wound our serpentine way amid the Thousand Islands, floated on the bosom of the tranquil lakes into which the river frequently expands, darted down her foaming rapids, and swept with a feeling akin to awe beneath the mighty span of the great Victoria Bridge at Montreal; awakening the echoes of the woodland shores, and driving a crest of foam before us from Lewiston to Quebec. Calling here for a few days, I again took the steamer and passed down the current of the mighty river, whose vastness and volume increased as the shores receded farther and farther toward the horizon, till we entered the mouth of the Saguenay;* up which we sailed to Ha Ha Bay,—the usual limit of the tourist's excursion,—amid scenes of surpassing beauty and overpowering grandeur.

It is my intention to give a sketch of the chief places of interest along this route, to touch upon the achievements of energy and the triumphs of art, and to paint the grandeur and beauty of the scenery,—at least with integrity and truth,—and with whatever of graphic power my pencil may command. The tour of the St. Lawrence is perhaps unrivalled in these several features among the many attractive excursions which our country offers to the lover of nature "in her loftiest moods."

It is one of the largest of our American rivers. The volume of water it discharges is exceeded by none on our continent, save perhaps the Mississippi, and considered in its whole extent,—for it properly takes its rise within a few miles of the tributaries of the upper Mississippi,—it includes in its lengthened course all that rich girdle of mighty lakes which gem our northern frontier, and which are strung along its silver thread like goodly pearls upon a filament of sparkling wire, and presents perhaps more impressive features, and more of that abounding variety which water scenery is capable of assuming, than any other river system on the face of the earth.

At first a comparatively insignificant stream, under the local name of the St. Louis river, it comes creeping down from the somewhat doubtful watershed between the Atlantic and the great Father of Waters, across which boats sometimes ply during the wet

* Pronounced Sag-in-ny; throwing the *entire* accent on the first syllable.

season from one river system to the other; then rapidly growing in size and interest it plunges down a precipice in a cataract of wonderful grandeur, and flowing on through a region but little known, it suddenly expands in the ocean like basin of Lake Superior. Here its restless waters heave and swell through its unbounded vastness, its illimitable extent, with that ceaseless agitation which establishes its kindred with the wide, wide sea. Then contracting its capacious bed, it discharges it surplus waters through a narrow outlet, and soon expands again into that magnificent system of inland lakes, whose fantastic outline gives such strange convolutions to the borders of our Peninsular State, and tortures the land into that singular network of island and doubtful mainland, of isthmus and peninsula, which is found on this portion of the Canadian frontier.

Again, and yet again, contracting and expanding, at last it opens out in that lovely body of water on whose shores the Forest City sits enthroned within her shady bower, wielding the sceptre of commerce, and crowned with a diadem of beauty. Once more its channel narrows, and now the river, fired with the majesty of its career thus far, in a moment of impassioned triumph takes on its crown of glory, asserts its title of the "Sovereign of the World of Floods," leaps down its rocky barrier with a shout of exultation, and flings aloft a mist-cloud to be stamped with heaven's bow. But its troubled waters again find rest. On the broad bosom of Ontario it sleeps again in peace, and then pursues its way on, on, till its copious floods are lost, and insensibly swallowed up in the wide expanse of Ocean.

What other river can compare with this? Well might the poet of the Seasons, when contrasting the boasted rivers of his native England with those of the new world, exclaim:

"To *their* dread expanse,
Continuous depth, and wondrous length of course,
Our floods are *rills!*

My remarks upon the Falls of Niagara have already been laid before the readers of the *Review*. I propose to take up the thread of discourse where it then was dropped, and endeavor, in the humble capacity of a guide to the fireside traveler, to conduct him through other scenes of interest on the borders of this noble river. Though no other point will present us with such a marvellous concentration of wonders, yet we shall find "ample room and verge enough" for admiration and enjoyment. The cities with which its shores are gemmed, rank among the finest of the western world both in extent and splendor, and the Spirit of Beauty has flung her mantle over its verdant shores and its island-studded channel.

Toronto, on the northern shore of Lake Ontario, was at one time the capital of Upper Canada. It was late in the evening when we landed, and on walking out next morning, I was rather surprised to find myself in the midst of a great city. Some of its streets are splendid thoroughfares, where the throng of business and pleasure bespeaks a population of great energy and activity. Among its public buildings it boasts a University, a Gothic structure, which ranks among the finest buildings of the New Dominion. Here all the facilities for a first-class college course are to be found in the utmost perfection of modern improvement. Trinity College, also in the Gothic style, and possessing similar advantages, claims a place among the most efficient agencies in diffusing education, and what is better, she "has her claims allowed."

In a pleasant suburb of the city, where the cleanliness and order of the town overlap and soften down the rustic features of the country, thus mingling the artificial elegance of the one with the ruder and more expansive character of the other, stands the Insane Asylum, in the midst of a spacious enclosure ornamented with whatever can add elegance and comfort to a public pleasure ground. It is abundantly furnished with every convenience that can be devised for the comfort, and every means that have been found effectual for the recovery of its unfortunate inmates. It is melancholy to see these poor creatures, deprived of reason,—"Heaven's best gift to man,"—sitting in calm dejection, despairing and forlorn; or, restless and excited, loudly talking in incoherent sentences, and ringing out that wild unearthly laugh, which tells that it comes from the disordered workings of a mind diseased.

Osgood Hall, on Queen street, is a building of very imposing appearance. Its style of architecture is composite; not in the technical, but the popular meaning of the term; that is, it follows no precise order, but is built according to the particular, and somewhat arbitrary ideas of the artist. Its highly ornamented rooms and tessellated floors are among the finest of their order, while the long arched corridors and magnificent central hall re-echo the sound of the voice or the footstep, till it is transformed into prolonged musical notes.

A daily line of steamers, plying between Hamilton at the head of the Lake and the city of Montreal, touches at this port. Leaving Toronto about two in the afternoon, the evening of that day and the succeeding night, are spent upon the Lake, and early in the morning we enter the St. Lawrence at Kingston, and land at Montreal in the evening; thus giving the passengers the entire scenery of that majestic river by daylight. The

boats can only run, of course, during the summer months, as these northern waters are ice-bound for several months of the year.

(To be continued.)

ON THE ATONEMENT.

BY ROBERT CHARLETON.

(Concluded from page 483.)

It is when we are brought, under the constraining power of this love, so to realize it for ourselves, as to be able to say, "who loved *me* and gave himself for *me*," that we shall be made willing to "count all things but loss" for his sake, and brought to feel the sacred obligation resting on us to "live not unto ourselves, but to Him who died for us and rose again." Thus the Cross of Christ is found to supply the strongest motive to a life of practical holiness,—of grateful and loving self-sacrifice to Him whose pardoning mercy has been so graciously manifested to our souls.

On this subject I may venture to appeal to experience, in the persuasion that not a few who may read these lines will be able to furnish illustrations substantially similar to the one I am about to give. A few years ago there lived in this city (Bristol) a young man named Thomas Smith, a mason's laborer or apprentice. Until his twentieth year he appears to have led a careless life, evincing little or no concern for his eternal interests. About this time he was present, on some occasion, in a chapel in a neighboring village, and whilst listening to the well-known hymn—

"There is a fountain filled with blood," &c.,

he was favored with a very powerful visitation of the Holy Spirit. Being brought into contrition and self-abasement before the Lord, under the sense of his deep sinfulness, he was enabled also to look in simple faith to the great Atoning Sacrifice, and to accept the truth set forth in the words:—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

And he "was not disobedient to the heavenly vision," for from that day he became an altered man. All his plans and purposes in life underwent a radical change, and it henceforth became his leading object to be instrumental in bringing others to the knowledge of that Saviour whose grace and love had been so marvellously revealed to his own soul. Not only were the remaining four years of his short earthly course marked by much consistency of Christian character, but his unceasing labors for the good of others were signally blessed to many of his own class. After an illness during which he enjoyed much peace in his Saviour, he died at the early age of twenty-four. His funeral was a touching scene. It was fixed for seven o'clock in the evening, in order to admit of the attendance of laboring men after their hours of work. Hundreds of them were present: and seldom, perhaps, has such an occasion been marked by more deep and genuine sorrow, or by greater solemnity of religious feeling, than was shown at the lowly grave of this poor laboring youth;—who having come for himself to the Fountain set open for sin and uncleanness, had been able practically and availingly to testify to others that—

". . . Sinners plunged beneath that flood,
Lose all their guilty stains."

My reason for giving this narrative is not that Thomas Smith's conversion was a *sudden* one: for if the great change be only *real*, it matters little whether it may have taken place suddenly or gradually. But I have given these details because of the *clearness* with which the great truth of our Lord's atoning death was seen by Thomas Smith from the first:—and not only was it seen, but, by the direct agency of the Holy Spirit, brought home with saving power to his conscience and his heart.

But the case of Thomas Smith does not differ, in its essential features, from that of a multitude of others witnessed in connection with Christian labors among the poor and ignorant classes of our fellow countrymen. All experience shows that, in imparting Christian instruction to these classes, no motives are so powerful as those which are derived from the *Cross* of Christ. Often, when telling the story of Redeeming Love, has a precious solemnity been felt to overspread a company little accustomed to such feelings: and the tear of penitence has been seen in eyes unused to weep. The measure in which the Divine blessing is granted to such efforts seems, indeed, very much to depend on the steadfastness with which, in dependence on the gracious help of the Holy Spirit, the resolution of the Apostle is kept in view: "I determined not to know anything among you save Jesus Christ and Him crucified."

Other illustrations of this truth might be given from the experience of all classes: but I will refer only to one such illustration from a class widely different from that which has furnished the preceding sketch. Our own Society supplies very instructive cases of Friends in advanced life, whose course has been morally irreproachable, and marked by much that is upright and estimable; but with whom year has passed away after year, without any clear perception of what the Gospel is, or any conscious enjoyment of its peculiar blessings. To them the truth has come, late in life, with much of the freshness of a new discovery; Christ has become precious to their souls; and the sweet enjoyment of par-

don and peace through his atoning blood has not only brightened their evening, but caused them to bring forth fruit in old age.

Let it not be supposed that because I have thus dwelt on the importance of our holding, in all its scriptural fulness, the doctrine of Salvation through the blood of Christ, I am therefore unmindful of the need of "repentance towards God," or indifferent to *any* of the truths of the Gospel, whether they be among those which we profess in common with our fellow Christians of other denominations, or those which are more distinctively held by our own Religious Society. In this remark I have especial reference to that high privilege of the Christian believer,—the indwelling of the Holy Spirit in the heart,—not only for the purpose of carrying forward the great work of his sanctification, but also to furnish him with all needful guidance in the daily duties of life. The connection between this doctrine and that which forms the subject of the present paper, is pointed out by the writer of a valuable article in the last number of the *Friends' Examiner*, who remarks, "Without faith in the atoning blood of Christ, we cannot know what it is to have Him dwell in our hearts. It is only those who *believe* in the Lord Jesus, who can share the baptism of the Holy Ghost, &c. 'But this spake He of the Spirit, which they that *believe* on Him should receive.'" (p. 505.)

And here I would advert again to an aspect of the subject before us, to which reference has already been made, but the importance of which seems to demand for it a fuller notice. I allude to the fact, that, in harmony with the plain declarations of Scripture concerning the *design* of our Lord's atoning death, the *practical effect* of a heartfelt reception of this vital truth has ever been to lead to holiness of heart and life. If, through the enlightening power of the Holy Spirit, our minds are brought to a believing contemplation of the infinite love of the Father in sending his Son "to be the propitiation for our sins," and of the infinite love of the Son in laying down his life as a ransom for us, such a contemplation cannot be barren in practical results. Yielding our hearts to a grateful sense of "*mercies of God*," we shall be impelled, in the energy of a new spiritual life, to "present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service."

The salvation offered to us in the Gospel includes deliverance not only from the guilt and penalty of sin, but also from the bondage of sin, and from its defiling power: so that "being made free from sin, and become servants to God," we may "have our fruit unto holiness, and the end everlasting life." (Rom. vi. 22.) Let it ever be borne in mind that if our faith be sincere, it will work by love to the purifying of the heart; and that we can have no scriptural ground for believing ourselves to be savingly interested in the Lord's forgiving mercy, unless we are seeking, in humble dependence on his grace, to bring forth fruit to his praise. Whilst accepting the precious truth that Christ "gave himself for us," let us never forget that his gracious purpose in doing so was, "that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Titus ii. 14.) If He "bare our sins in his own body on the tree," it was "that we, being dead unto sin, should live unto righteousness." (1 Pet. ii. 24.)

The forgiveness of sin through faith in the atoning blood of Christ is correctly described, in the article in the *Friends' Examiner* already referred to, as "a precious foundation truth of the Gospel." As such it is adapted to the earliest stages of the Christian life. "I write unto you, little children (a term used here in contradistinction from 'young men' and 'fathers,') because your sins are forgiven you for his name's sake." (1 John ii. 12). Even those addressed by Peter as "new-born babes," are described as having "tasted that the Lord is gracious." (1 Peter ii. 23). And it is a precious peculiarity of the Gospel of Christ, that this experience of the *graciousness* of God in the forgiveness of sin, is thus placed at the very threshold of the Christian life, and spoken of as a blessing attainable by "little children" and "new-born babes."

But it is not an elementary truth, in the sense of being adapted *only* or *chiefly* to the earlier stages of the Christian life. For as the believer advances in his heavenward course, and is favored with clearer views of the Divine character and holiness, he sees also with corresponding clearness the depth of his own vileness and unworthiness; and is thus brought into a condition of mind like that of the patriarch Job, when he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." In the presence of such feelings, speculative difficulties vanish, and the soul *rests*, with adoring gratitude, on that wondrous provision of redeeming love and mercy, whereby it is declared that "God may be *just, and the justifier of him that believeth in Jesus.*" Thus it is seen in the experience of the humble Christian, that the successive stages of his growth in grace are marked by an ever deepening sense of the preciousness of that blood which cleanseth from all sin. We can conceive of no higher attainment in the Christian life than to "walk in the light as God is in the light;" but to whatever extent, through Divine grace, this may be realized in our ex-

perience, we shall find, to the last stage of our earthly pilgrimage, that it is "the blood of Jesus Christ his Son" that "cleanseth us from all sin." (1 John i. 7). And in that heavenly world where it will be given us to "see Him as He is," we shall have a truer conception than, with our limited faculties, is now possible, of the "price" paid for our redemption. A "new song" will then be put into our mouths; and, falling down before "the Lamb that was slain" and has "redeemed us to God by his blood," it will be our glorious privilege to unite with the countless multitude before the throne in "saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. v. 9, 12).—*Friends' Quarterly Examiner.*

THE BETTER LAND.

BY J. G. WHITTIER. (1847.)

"The shapings of our heavens are the modifications of our constitution," said Charles Lamb, in his reply to Southey's attack upon him in the "Quarterly Review."

He who is infinite in love as well as wisdom has revealed to us the fact of a future life, and the fearfully important relation in which the present stands to it. The actual nature and conditions of that life He has hidden from us—no chart of the ocean of Eternity is given us—no celestial guide-book or geography defines, localizes, and prepares us for, the wonders of the spiritual world. Hence imagination has a wide field for its speculations, which, so long as they do not positively contradict the revelation of the Scriptures, cannot be disproved.

We naturally enough transfer to our idea of Heaven, whatever we love and reverence on earth. Thither the Catholic carries in his fancy the imposing rites and time-honored solemnities of his worship. There the Methodist sees his love-feasts and camp meetings, in the groves and by the still waters and green pastures of the Blessed Abodes. The Quaker, in the stillness of his self-communing, remembers that there was "silence in Heaven." The Churchman, listening to the solemn chant of vocal music, or the deep tones of the organ, thinks of the song of the Elders, and the golden harps of the New Jerusalem.

The heaven of the Northern nations of Europe was a gross and sensual reflection of the earthly life of a barbarous and brutal people.

The Indians of North America had a vague notion of a Sunset Land—a beautiful Paradise far in the West—mountains and forests filled with deer and buffalo—lakes and streams swarming with fishes—the happy hunting-ground of Souls. In a late letter from a devoted missionary among the Western Indians, (Paul Blohm, a converted Jew,) we have noticed a beautiful illustration of this belief. Near the Omahaw mission-house, on a high bluff, was a solitary Indian grave. "One evening," says the Missionary, "having come home with some cattle, which I had been seeking, I heard some one wailing, and, looking in the direction from whence it proceeded, I found it to be from the grave near our house. In a moment after, the mourner got up from a kneeling or lying posture, and, turning to the setting sun, he stretched forth his arms in prayer and supplication, with an intensity and earnestness as though he would detain the splendid luminary from running his course. With his body leaning forward, and his arms stretched towards the sun, he presented a most striking figure of sorrow and petition. It was solemnly awful. He seemed to me to be one of the ancients, come forth to teach me how to pray."

A venerable and worthy New England clergyman, on his death-bed, just before the close of his life, declared that he was only conscious of an awfully solemn and intense curiosity to know the great secret of Death and Eternity.

The excellent Dr. Nelson,* of Missouri, was one who, while on earth, seemed to live another and higher life, in contemplation of Infinite Purity and Happiness. A friend of ours once related an incident concerning him, which made a deep impression upon our mind. They had been travelling through a summer's forenoon in the prairie, and had lain down to rest beneath a solitary tree. The Doctor lay for a long time, silently looking upward, through the openings of the boughs, into the still heavens, when he repeated the following lines, in a low tone, as if communing with himself, in view of the wonders he described:

"Oh, the joys that are there, mortal eye hath not seen!
Oh! the songs they sing there, with hosannas between!
Oh, the thrice blessed song of the Lamb and of Moses!
Oh, brightness on brightness! the pearl gate uncloses!
Oh, white wings of angels! Oh, fields white with roses!
Oh, white tents of Peace, where the rapt soul reposes!
Oh, the waters so still, and the pastures so green!"

The brief hints afforded us by the sacred writings concerning the Better Land, are inspiring and beautiful. Eye hath not seen, nor the ear heard, neither hath it entered into

* David Nelson, author of that invaluable work "The cause and cure of Infidelity," a book which every sceptic ought to read, and which every believer might do well to acquaint himself with, and to give or loan it.—Ed.

the heart of man to conceive of the good in store for the righteous. Heaven is described as a quiet habitation—a rest remaining for the people of God. Tears shall be wiped away from all eyes; there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. To how many death-beds have these words spoken peace! How many failing hearts have gathered strength from them to pass through the dark valley of shadows.

Yet we should not forget that "the kingdom of Heaven is within;" that it is the state and affections of the soul; the answer of a good conscience; the sense of harmony with God; a condition of Time as well as of Eternity. What is really momentous and all-important with us is the Present, by which the Future is shaped and colored. A mere change of locality cannot alter the actual and intrinsic qualities of the soul. Guilt and Remorse would make the golden streets of Paradise intolerable as the burning marl of the infernal abodes, while Purity and Innocence would transform hell itself into Heaven.

For Friends' Review.

FRIENDS AND THE INDIANS.

During the past week, the public prints have reported with various degrees of correctness the interviews of two delegations from this city with the authorities at Washington, in relation to the treatment of the Indian tribes. That the readers of the *Review* may not misunderstand them, I thus define the two missions:—

1st. Three members of the Meeting for Sufferings of Philadelphia Yearly Meeting conferred with the President in answer to his request for nominations of Friends whom they could endorse for appointment as Indian agents. Learning that some services had been heretofore required from such agents, which could not be performed by Friends consistently with our cherished principles, they acquainted the President with the fact, and he promptly engaged to remove every such obstacle from their path.

Steps are therefore being taken to secure the united action of Friends throughout the country, and the careful examination of every offer of service, that such of our members as are qualified for this important work may be nominated to Washington.

2d. A delegation representing the Christian sentiment of our community, and composed in part of members of our Society, endeavored to secure the passage by Congress of such legislation as would enable the contracts made by the Indian Peace Commission of last year, with the Sioux and other tribes, to be faithfully carried out. This legislation is still pending, with a fair prospect of passage before Congress adjourns. J. B. G.

Philadelphia, 3d mo. 29, 1869.

THE FRIENDS' FOUNDATION PRINCIPLE.

(Concluded from page 494.)

I do not see that the force of Daniel Wheeler's argument is weakened by the Objector's intimating that these Islanders could answer for no one but themselves. For their replies proved that *they* were graciously visited, which, taken in connection with that which we all admit, the impartiality of God, shows that other people were visited also, had a day of visitation. Therefore the replies of the Islanders, *taken in connection with the known impartiality of God*, do prove the fact alleged.

That this holy Light which shows the difference between good and evil, in the heart of man, was not borne witness to by Paul only, is easily shown. This which strives with man *in order to save him*, is truly gospel, for what saves a man from sinning, from doing wrong, must be essentially gospel; yea, spiritually *Jesus*. "His name shall be called Jesus, for he shall save his people from their sins." This is a gospel according to Micah as well as according to Paul. In proof whereof the following considerations are offered:—

The extract from *The Memoirs of Daniel Wheeler* is given rather more at length in *Barclay Vindicated*, including these words, namely:—

"I reminded them of the Apostle's declaration to the Romans,—'That which may be known of God is manifest in them;' and—'He hath showed thee, O man, what is good.' This I told them was that gospel which was 'preached to every creature which is under heaven,—to every son and daughter of Adam.'"

The Scriptures here quoted by Daniel Wheeler cannot be removed out of the field of argument by the remark on p. 10 of "The Oppugners, &c.," where the author says, "If in human documents under whatever name, there should be found statements . . . at variance with truth,—then those statements . . . are not given by inspiration, and therefore ARE NOT SCRIPTURE." Mark the doubt thrown by this writer on the authenticity of Scripture. It may therefore be noted that the care taken of the Hebrew Scriptures by the Jews, is proof sufficient that the words quoted from Micah vi. 8, are *genuine;* and as to the quotation from Paul's Epistle to the Romans, what J. G. Bevan says of the New Testament in general, will fairly apply; "There is no book in the world of equal age, of which the authenticity is established upon firmer ground than the New Testament; so that if a sceptic, unable to withstand the ar-

guments which it affords in favor of Christianity, be disposed to reject it, he must be driven to the absurdity of rejecting *all the historians of the same age;* a piece of folly which would disgrace a school-boy."

The credibility of the New Testament history being thus established, I refer this anonymous writer to Acts xix. 11, 12, "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." As working such miracles showed both *power* and *goodness*, the argument of J. G. Bevan concerning the miracles of Christ is applicable here, namely, "Unprejudiced observers naturally and justly concluded that they were Divine; and consequently yielded up their minds to the belief that his doctrine should be received."

If it be objected that Micah vi. 8, "*He hath showed thee, O man, what is good,*" should be limited to the Jewish people, and that they had the law outwardly,—it may be asked, Were there no deaf mutes in those days, or other persons whom the outward law could not reach? It is scarcely supposable that any would say, *God did manifest himself inwardly to the Hebrew race, but not at all to the Gentiles.* For what shall we do with that patient man Job, whose name was mentioned so approvingly in these words:—"Though these three men, Noah, Daniel, and Job were in it" [the land,] "they should deliver but their own souls by their righteousness, saith the Lord God." (Ezek. xiv. 14.) Availing myself of a Friend' suggestion, I remark that those who would exclude the descendants of Ham and Japheth from the *antitypical* Ark *of the gospel*, have no scriptural warrant for so doing. As their covenant makes room in the Ark of safety for Shem and his posterity, but not for his brothers or any belonging to them; not only righteous Job,* but Jethro, the father-in-law of Moses, Naaman the Syrian, the widow of Sarepta, to whom Elijah was sent, and many others of whom Scripture speaks approvingly, are left to perish in the deluge of woe!

"*Hast thou considered my servant Job?*" was the language of an unerring Judge. Seeing, therefore, that even in the days of the old covenant there were Gentiles on whom God could look with complacency; we need not limit to the Jews the *spirit* of the declaration concerning good being shown to *man.*†

The anonymous Objector refers to "atheistic China and pantheistic Hindostan,"* in his attempt to overthrow the leading principle of Truth as professed by Friends; whereas neither a judge in the one country, nor a mandarin in the other, would hold a murderer guiltless because of his believing too much or too little. This goes far towards proving the universal sense that all men have, that it is *the Law in the heart* that renders men amenable to law. Is not this a *reasonable* inference?

So far from objecting to right reason, the advocate for the doctrine of Universal and Saving Light hails it as a most welcome auxiliary. He says with Young, in his "Night Thoughts:"—

"'Tis reason our great Master holds so dear,
'Tis reason's injured rights his wrath resents,
'Tis reason's voice obeyed his glories crown."

Without making reason the first mover in things spiritual ("for no man cometh to Jesus, except the Father draw him," John vi. 41;) there is a sense in which reason may be compared to a kind friend who conducts us to a guide, saying, *Follow him, he knows the way.* Reason delivers us to inspiration, because reason herself cannot direct in supernatural matters; for instance, how to preach to the states of those who hear. Was it from logical deduction that David Sands could not feel satisfied to pass through a strange village on a stormy night, without holding a meeting there? In that company he said that he felt bound to state his impression respecting a temptation to commit suicide, though he knew not to whom the warning belonged. "Soon after this the meeting broke up, when a man of respectable appearance, under great distress of mind, approached him, saying, 'Your message is to me; it is true that I have now the instruments of death in my pocket.'"

The controversy between the Oppugners of Barclay and his Defenders, is, if I mistake not, not so much respecting his method of handling a particular text, as concerning the great principle itself; the truth stated by George Fox in 1648 (the very year in which

* What warrant is there for this exclusion of Job from the family of Shem?—[El. Review.]

† Barclay notices that the prophet Micah doth not say God requires, till he hath first assured that he hath showed unto them. Now because this is showed unto all men, and manifest *in them*, therefore, saith the Apostle, is *the wrath of God revealed against them that hold the truth in unrighteousness;* "that is, the measure of truth, the light, the seed, the grace *in them:* for that they *hide the talent in the earth:* that is, in the earthly and unrighteous part in their hearts, and suffer it not to bring forth fruit, but to be choked with the sensual cares of this life, the fear of reproach, and the deceitfulness of riches. But the Apostle *Paul* opens and illustrates this matter yet more, *Rom.* x. where he declares, *that the word which he preached* (now the word which he preached, and the gospel which he preached, and whereof he was a minister, is one and the same) *is not far off, but nigh in the heart and in the mouth, &c.*" [See Apol. Prop. v. and vi.]

* Oppugners, &c., p. 9.

Barclay was born,) in these words:—"I saw that Christ died for all men, and was a propitiation for all; and enlightened all men and women with his Divine and saving Light; and that none could be a true believer, but who believed in it." This a true Friend accepts, not because George Fox believed it, but *because it is the Truth.*

When Robert Moffat asserts that the untutored African has no "innate ideas" to show him divine things, I do not regard such an assertion as altogether opposed to the leading principle of Friends: for they speak not of *innate ideas*, but of *Christ* as the True Light that enlighteneth every man. I am, however, free to confess my fears that Robert Moffat's creed sometimes stood in his way. I think his heart was better than his head when he wrote as follows:—"Africa had once her churches, &c., and her noble army of martyrs, but now the funeral pall hangs over her wide-spread domains, while her millions exposed to tenfold horrors, descend like a vast funereal mass to the regions of woe." Was he not here looking through John Calvin's spectacles? Was it likely that he could see the extent of God's mercy through so obscure a medium? Are not the tender mercies of God over *all* his works? Is not the soul of an African his work, as well as the body?

May we not infer from some facts recorded by Robert Moffat, the existence of a *Divine teaching* which it does not appear that he would grant? In a note on his fourteenth chapter he speaks of chieftains who "though strangers to the inward teachings of the Spirit of God, have made sacrifices to promote peace around them, and shown mercy to those by whom they were formerly plundered."

The forgiveness of injuries is too good a fruit to grow in nature's garden; therefore it is *Divine.* "Even a child is known by his doings." Any act of pure forgiveness, were it only from a heathen child to his little brother, is too good to be attributed to that child as a descendant of fallen Adam; it entered his mind through Him who never fell,—Christ,—the second Adam.

As to Missionary effort,—a subject interwoven, some may say, with the foregoing considerations, allow me to ask:—Can Friends at all abandon their ancient ground without betraying their trust? That ground being this; *first*, to distinguish clearly between the work of the schoolmaster and that of the preacher: the one may be remunerated, the other cannot be made matter of bargain and sale. Intellectual efforts very properly may. A schoolmaster may take pleasure in a benevolent view of his calling; so may a farmer or a clothier respectively of theirs. Feeding the hungry, clothing the naked, and instructing the illiterate, are all good works; but the higher work of preaching the gospel of Christ is so immediately under Divine direction, that, according to the Friends' view, (which is the correct one,) the call must *originate* in the individual's own heart, be *tested* by those who are spiritual, and *limited* to the service required. Such preachers, if watchful and humble, may well claim the sympathy of their brethren.

There is no restriction here—all may prophesy who are divinely called; whether it be Paul the tentmaker, Luke the beloved physician, Peter the fisherman, Philip's four daughters, or Candace, queen of the Ethiopians—so long as they minister the Spirit, all is well. Pray ye, therefore, ye exercised ones; pray ye the Lord of the harvest, that he would send forth *such* laborers into his harvest.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 3, 1869.

SYMPATHY.—George Dillwyn, in a private conversation, uttered the sentiment that the salvation of the world was one great act of sympathy. Infinitely as this reach of Divine compassion transcends the measure of human capability, let it be borne in mind that Christ is our Exemplar, and that if he so loved us, so ought we also to love one another. The gentle Apostle, loving and beloved, who participated largely in the mind of Christ, expresses this idea strongly: "because He laid down His life for us, we ought also to lay down our lives for the brethren." And this is in degree exemplified when, in His pure love, His disciples take their lives in their hands, and, for the work of the gospel, encounter perils by land and by sea, and sometimes even those which yet more closely test their faith, love and allegiance.

Sympathy, in the best sense of the word, grows out of that love which is a synopsis of practical Christianity. "If we love one another," said John, "God dwelleth in us, and His love is perfected in us; hereby know we that we dwell in Him and He in us." Does it not follow that those in whom this love, so heavenly in origin, abides, find in each other's hearts an answering chord? The same apostle makes it the test of having "passed from death unto life," of being "born of God" and of "knowing God." The human heart of Deity incarnate was "touched

with a feeling of all our infirmities," and hence we derive sympathy as a gift from Him. "If we love one another, God dwelleth in us, and His love is perfected in us: hereby we know that we dwell in Him and He in us, *because He hath given us of His Spirit.*" (1 John iv. 12–13.)

As the Church is His body, He infuses sympathy in its members, and this leads to harmony, unity, peace, and a common object and interest in Him. The universal prevalence of sympathy among the members of a Christian organization, would be like the circulation of the vital fluid in a human body. The hearts of the fathers and of the children, of the veterans and of the youth, of the prosperous and of the unfortunate, would be turned to each other, and none would sit in solitary obscurity, sadly eying their careless brethren and soliloquizing: "We have mourned unto you and ye have not lamented." To keep our hearts attuned to sympathy—to rejoice with those who do rejoice and to weep with those who weep,—is amiable, is wise, is Christian.

In Stephen Grellet and in William Forster was daily seen a depth of genuine sympathy rarely surpassed, rarely perhaps paralleled: in actual participation in the interests of others. William Forster was continually weighted and bowed down with a sense of the suffering of those with whom his large heart was brought into sympathy. In beholding it he suffered intensely, yet he did not shun the sight. When the dense population of Ireland were starving, he went among them with a bleeding heart. He suffered with them, pang for pang, and found relief only in administering succor. He sorrowed for the oppressions of the sons of Africa,—he laid their case before the Omnipotent and All-merciful One; and pleading in their behalf among kings and rulers, he traversed land and ocean for their sake, and laid down the sympathetic burden and his life together.

These remarks are designed to be merely suggestive. No person should be allowed truthfully to say: "No man careth for my soul." No member of any congregation should be permitted to feel himself shut out from sympathy, or from personal evidences thereof. None should have occasion to complain of the want of pastoral care. The absolute duty of Christian socialness is too frequently overlooked. It is not always possible for those whose province it is to preach the word, to visit each individual of the flock, although such a mingling with their fellow worshippers is desirable, and would often promote the work of the gospel. But every individual in a congregation should be visited and cherished, and made to feel that his or her interests are sympathized with by those who statedly gather in the same place for the worship of a common Father. This is a duty which in every meeting rests somewhere. The ministers, elders, overseers and other members, share it among them, and, if it be neglected, they share among them the responsibility,—shall it not be said, the sin? These unofficial visits should be made in that love of the Saviour which includes love to the brethren. They should be characterized by that watchfulness of spirit, in which some opening for promoting one another's highest good might be likely to result. This would exclude tattling, talebearing, detraction and evil surmises. By such visits the joys or the griefs which ought to claim the sympathy of the body would become known. In many a perplexity, friendly and beneficial counsel would be elicited—some mental or physical need ministered to—and perhaps some grievous misapprehension explained and dispelled. Thus it would be felt that we are all members one of another, and the sweet preservative quality of sympathy would often baffle the accuser of the brethren.

PRAYER MEETINGS.—A correspondent asks:

"Will the Editor of the *Review* inform his readers whether there is any reason why Friends should not hold *Prayer Meetings*, and if there be, on what is the objection based?"

The question is rather a surprising one. Had it been whether Christians could rightly omit the attendance of Prayer Meetings—a negative answer might have been promptly given. What other than prayer meetings has the Society of Friends ever held? Are they not all designed for worship? And is not prayer, whether silent or vocal, essential to worship? Does not worship consist of prayer, expanding, under a sense of Divine favor and goodness, into thanksgiving and praise? Tru

waiting upon God is not passive listlessness, but accompanied with pure and patient aspirations which form the very essence of prayer. Even our gatherings to transact the affairs of the Church are prayer meetings. The business is not, at least never should be, irreverently entered upon and conducted as though it were our own work. Our Christian principle and profession are departed from, if even our meetings for discipline do not open, and are not conducted with a prayerful desire and seeking for Divine guidance, insomuch that, in the silence of all flesh, conclusions previously adopted vanish from the mind, and different decisions are arrived at in the unity of the Spirit.

Why then should we cast a doubt upon the object and character of the ordinary meeting for the worship of Almighty God, by holding assemblies under the title of Prayer Meetings? Should we not thus in some degree lower that high and spiritual standard, which it is the especial mission of our Society to display before the people "because of the Truth?" What more reverent appointment can be made by any Christian People, than to meet, in the Name of our adorable Redeemer, certain of His presence in the midst, presenting body, soul and spirit in adoration before Him, and, as to any active or vocal exercise, leaving it to Him to indicate the manner in which He will be served?

Does any one assemble with the Church and find it a prayerless meeting? Then it is certain that he has neglected his private retirement and secret prayer at home. If closet devotion be omitted—if the family altar be not maintained—alas for the congregation! The coming together of those who do not pray at home, whatever it may be called, will no more constitute a *prayer meeting*, than would a fire be kindled by placing unkindled coals in contact.

It is good, it is very good, to live in such a constant sense of the superintendence of an ever-present Saviour, that, even in the social circle, the covering of His Spirit when vouchsafed shall be felt and yielded to. Thus *living unto the Lord*, sweet prayer meetings and seasons of peculiar refreshing come about by His appointment, and, such is His goodness, His name is not magnified without a blessing distilling as dew upon His children.

Let us then be diligent in attending our meetings, and see to it that they be seasons of prayer. Our Lord taught that "men ought always to pray." "I will,"—wrote Paul,—"that men pray everywhere." Again he says: "Pray without ceasing." And remembering that without the illumination of the Holy Spirit "we know not what to pray for as we ought," how important is it to maintain a child-like looking toward the Source and Centre, waiting in faith for the troubling of the waters, so that the soul's earnest language may be: "Lord, teach us to pray!"

A Foot Journey in Queensland.—In the London Friend and the British Friend interesting notices are given of the religious services of our Friend Joseph J. Neave during a peculiarly arduous foot journey in Queensland of 140 miles, and the same distance in returning. He endured great privations, the watering places being from 40 to 60 miles apart. The object of the present reference is to call attention to the importance of following, without reserve, the leadings of the unerring Guide, when the servants of Him who had not where to lay His head are required thus to go into almost desert places, to mingle directly with the people in their unattractive homes, to sow seed by the wayside, to preach the gospel to the poor, the isolated and the ignorant—renouncing self-indulgence for Christ's sake.

In this Journal, attention has more than once been called to the probability that, in availing themselves of the great facilities of railway travelling, ministers who go forth bearing precious seed may pass too carelessly by districts in which the Lord has "much people." In a slower and more arduous mode of journeying, the Divine Master might sometimes be better served. The very exigencies of physical exhaustion would bring the weary pilgrim to throw himself upon the hospitality of persons rarely visited, and they might often bear a blessing with them into lonely cottages, saying, "Peace be unto this house," and ministering according to ability freshly furnished to the spiritual necessities of persons who are rarely permitted to hand a cup of cold water to a disciple in the name of a disciple. A recent letter from a correspondent says: "It

s not always that the Lord's work of soul-aving requires the rapidity of steam travel-ing." Nor yet are these facilities to be light-y esteemed in the furtherance of evangeli-ing labor. The point is, that the servant to whom a gift in the ministry is entrusted, hould appreciate its preciousness, and exer-ise it with simplicity and fidelity, whether he Lord's requiring be to break bread from ouse to house, or

"at His bidding speed,
And post o'er land and ocean without rest."

KANSAS EMIGRATION.—Attention is invited o the advertisement of our esteemed Friend ohn M. Wetherill.

The Yearly Meetings of 1869.

PHILADELPHIA YEARLY MEETING is to open on the 9th inst. Meeting for Ministers and Elders, Fourth month 17th.

DUBLIN YEARLY MEETING, on Second-day, the 26th nst. Meeting of Ministers and Elders on Seventh-ay preceding.

LONDON YEARLY MEETING is to commence on Fourth-ay, Fifth month 19th. Meeting of Ministers and Elders on Second-day, Fifth month 17th.

NEW YORK YEARLY MEETING, on Sixth-day, Fifth month 28th.

NEW ENGLAND YEARLY MEETING, on Second-day, Sixth month 14th.

CANADA YEARLY MEETING, on Sixth-day, Sixth month 25th.

OHIO YEARLY MEETING, on Second-day, 9th mo. 6.

IOWA YEARLY MEETING, on Second-day, 9th mo. 6.

WESTERN YEARLY MEETING, on Sixth-day, Ninth month 17th.

INDIANA YEARLY MEETING, on Fourth-day, Ninth month 29th.

BALTIMORE YEARLY MEETING, on Seventh-day, Tenth month 16th.

NORTH CAROLINA YEARLY MEETING, on Second-day, Eleventh month 8th.

GENERAL MEETING OF FRIENDS IN KANSAS.—There will be a General Meeting of Friends, held under the uthority of a Committee of Indiana Yearly Meeting, ith the co operation of Committees of Kansas and ottonwood Quarterly Meetings, at Springfield, near awrence, Kansas, commencing at 10 A.M. on Sixth-ay, the 14th of Fifth month next. The attendance s invited of Friends from other Yearly Meetings.

HAVERFORD SCHOOL ASSOCIATION.—A Stated An-ual Meeting of the Haverford School Association ill be held on Second-day, Fourth month 12th, 869, at 3 o'clock P. M., at the Committee Room of rch St. Meeting-house, in this city.

Members are particularly desired to keep the no-ice in view, and attend the Annual Meetings. The harter requiring a quorum of twenty Shareholders o transact business, it is sometimes difficult to as-emble the requisite number.

PHILIP C. GARRETT, *Sec'y.*

Philada., 3d mo. 27, 1869.

MARRIED,

On the 3d of Third month, 1869, at Friends' Meet-ng-house, Rich Square, N. C., JOSEPH R. PARKER, f Belvidere, N. C., to DEBORAH A. PEELLE, of the ormer place.

DIED.

THOMAS.—In Marshfield, Mass., on the 18th of Twelfth month, 1868, Mary H. Thomas, aged about 77 years; an esteemed member of Pembroke Mo. M.

HILL.—On the 21st of Third month, 1869, Christopher Hill, a worthy minister and elder of Lick Creek Monthly Meeting, Ind., aged 82 years. Possessing a quiet and patient spirit, he was preserved through a long, protracted and painful illness, without having been heard to murmur. He said, near his close, that his work was done, and that he longed to depart, asking his friends if they could see any sign of the welcome messenger.

LLOYD.—At his residence near Mt. Pleasant, Jefferson Co., Ohio, on the 3d of First month, 1869, Isaac Lloyd, in the 75th year of his age; an esteemed member and elder of Short Creek Monthly Meeting, Ohio. The many months of physical suffering through which he was called to pass was a season of devotion to his dear Master, and fraught with lessons of deeply solemn instruction to his stricken family and friends. Ever a consistent and uncompromising believer in the gospel of our Lord and Saviour Jesus Christ, he was favored, as the evening shades of life approached, not only to hold fast to his faith without wavering, but with hopes brightened and confidence increased; often expressing, that in the atoning blood of Jesus alone he looked for salvation; repeating with much feeling the apostolic declaration, "There is no name under heaven given among men whereby we must be saved." Again rapturously exclaiming, "Oh! what joy to be permitted to enter that "city whose walls are salvation, and whose gates are praise; whose streets are of the purest gold, and which needeth not the light of the sun nor of the moon, for the Lord God and the Lamb are the light thereof." The distinguishing testimonies of our beloved Society were exceedingly precious to him, and any innovations upon them were ever to him cause of mourning. This love for the Society was due to no reverence for men or creeds, but to his conviction that its principles were identical with those of the New Testament. His fortitude and quiet resignation, in times of extreme bodily anguish, eminently proved the sustaining efficacy of living faith in the dear Son of God in seasons of deepest affliction. In all the agonies of dissolving nature, no murmuring word escaped his lips. His prayers at such times, to be permitted to depart and be at rest with Jesus, were always in meek submission to the Divine will. He many times expressed his love for his dear Saviour, and a consciousness of his comforting presence; and earnestly interceded that he might continue near him in the last trying hour; which he was graciously permitted to realize as the moment of dissolution drew near, saying, in the language of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they shall comfort me." He said, after a season of physical agony, his countenance beaming with calm delight, "I am rejoicing in my Redeemer." The last audible words he uttered were in the sweet accents of faith's fruition,—"I am going home;" and he fell asleep in Jesus.

WANTED,

A consistent Friend, who has had experience in teaching, to take charge of Union Quarterly Meeting High School as Principal. Good references will be required. For further information, correspond early with

JOHN CHAPPELLE,
or NATHAN D. BALDWIN, } *Westfield, Ind.*

Correspondence.

LETTER FROM ENGLAND, 2*d mo.* 27.— . . . The Darwinian-Development theory, in its bearing and the deductions made from it, is giving much concern to the thoughtful here. It may be worth while to devote a little time to this subject, for I rather fancy it will be found that the same difficulties, even if couched in different language, are arising with you, and especially in the minds of your young people, and this may insure sympathy with us. There is something beautiful in the idea of the gradual step by step, from almost nothing up to man, that Darwin advocates: and in some of his writing it is so temptingly put, that it makes his advocates forget his absurdities as to the possibility of bears developing into whales, and dogs becoming long-legged if rabbits got scarce and they had to live on hares, &c.:— things that ought to raise grave doubts as to all his deductions. To suit the theory, we must greatly emblematize the account of the Creation given in the Bible, for there the obvious inference is, that many species of each class of animals were created, and that birds and fishes were created at the same time. To stretch this into the hypothesis that very, very few types of existence were present, (if more than one,) and that each required unlimited time to develope into any one of those now on earth, gives a habit of latitude in treating the Bible that soon extends to other portions, so that now, with many Darwinites, the earlier facts of Biblical history are in great measure considered allegorical, or to be so liberally rendered that *Abraham* is a *race* and not an individual, and so forth.

"But there is another deduction almost more seductive, and perhaps dangerous. If creation has developed from inorganic matter, through plant, fish, bird, beast, to man, has not that matter of itself developed mind? Some no doubt believe all this, and yet say there must be the all-good, all-wise, all-powerful First Cause behind it all: but I fear too many others have gone and are going into rank materialism, and say existence is self-created by immutable laws, which laws, self-existent, give certain tendencies we cannot help. Then what becomes of responsibility?

"If Darwin's theory could be proved, (which from its very nature it cannot, as pertaining to things beyond human ken,) one could pardon the eagerness of its disciples to teach it; but while it is, to say the least of it, a question, whether it has even the semblance of probability, I think it is very wrong to lead young minds into so unsettling a field of speculation."

For Friends' Review.

TO EDUCATORS OF THEMSELVES OR OTHERS.

Ed. Review—Dear Friend.—The following are words of an authority the more confirmed as being those of a venerable President of Harvard University, James Walker, whose daily administration and counsels, it seems proper to testify, have been known and reverenced as those of one of the most practically wise of educational fathers. J. H. D.

"A child's preferences may sometimes be right, and yet for want of the necessary firmness and constancy, he may be driven this way and that by a thousand contradictory impulses. He wants power, which it is the province of education to impart; of that education which ought ever to proceed on the incontestible principle, as I regard it, that the same God who has made us responsible for the use we can make of our powers, has made us capable of extending these powers almost at will. By faith in the capacities of his own nature, by a wise and patient self-discipline, by crushing, together or in detail, those lusts and passions which make him a slave to his senses, cultivating a knowledge and love of every thing that is noble and praiseworthy, and, above all, by frequent communing with the eternal fountain of all energy, he may be, and he must be, inspired with an invincible strength and resolution.

"I have said, and I believe, that with the best systems of education *the only security against disturbing influences from without is to be found in the mind itself:* in strong, virtuous preferences, in firmness and constancy to follow out these preferences, and in the consciousness of a high vocation. This, after all, as it seems to me, is the great touchstone of character. If a child is able and *willing* to go through a long, painful and often discouraging course of preparation, sustained throughout by the hope of a distant and glorious reward, we may expect something from him. But if he has not acquired, and does not acquire this power,—*if he is only capable of occasional and desultory action, even though it be powerful action, he is marked for inferiority as certainly and irreversibly as if his Maker had stamped it on his forehead.* Success, ultimate success, in whatever a man undertakes, depends almost entirely,—yes, I believe I may say, almost entirely—on forecast and perseverance. . . . He should be taught not to find his qualities in his circumstances, not to look in other men's faces for his opinions and principles, but to find them in the depths of his own soul. There is much in the doctrine held by some religionists, [as the Society of Friends,] that a noble character is to be formed from within outward, and not from without inward."

SUPERPOSITION NOT PARENTAL RELATION.

Several thousand years ago, ere the upheaval of the last of our raised beaches, there existed somewhere on the British coast a submarine bed, rich in sea-weed and the less destructible zoophytes, and inhabited by the commoner crustaceæ and molluscs. Shoals of herrings frequented it every autumn, haunted by their usual enemies the dog-fish, the cod, and the porpoise; and, during the other seasons of the year, it was swum over by the ling, the hake, and the turbot. A considerable stream, that traversed a wide extent of marshy country, waving with flags and reeds, and in which the frog and the newt bred by millions, entered the sea a few hundred yards away, and bore down, when in flood, its modicum of reptilian remains, some of which, sinking over the submarine bed, found a lodgment at the bottom. Portions of reeds and flags were also occasionally entombed, with now and then boughs of pine and juniper, swept from the higher grounds. Through frequent depositions of earthy matter brought down by the streamlet, and of sand thrown up by the sea, a gradual elevation of the bottom went on, till at length the deep-sea bed came to exist as a shallow bank, over which the birds of the wader family stalked mid-leg deep when plying for food; and on one occasion a small porpoise, losing his way, and getting entangled amid its shoals, perished on it, and left his carcass to be covered up by its mud and silt. That elevation of the land, or recession of the sea, to which the country owes its last acquired marginal strip of soil, took place, and the shallow bank became a flat meadow, raised some six or eight feet above the sea-level. Herbs, shrubs, and trees, in course of time covered it over; and then, as century succeeded century, it gathered atop a thick stratum of peaty mould, embedding portions of birch and hazel bushes, and a few doddered oaks. When in this state, at a comparatively recent period, an Italian boy, accompanied by his monkey, was passing over it, when the poor monkey, hard-wrought and ill fed, and withal but indifferently suited originally for braving the rigors of a keen northern climate, lay down and died, and his sorrowing master covered up the remains. Not many years after, the mutilated corpse of a poor shipwrecked sailor was thrown up, during a night-storm, on the neighboring beach: it was a mere fragment of the human frame,—a mouldering unsightly mass, decomposing in the sun; and a humane herd-boy, scooping out a shallow grave for it, immediately over that of the monkey, buried it up. Last of all, a farmer, bent on agricultural improvement, furrowed the flat meadow to the depth of some six or eight feet, by a broad ditch, that laid open its organic contents from top to bottom. And then a philosopher of the school of Maillet and Lamarck, chancing to come that way, stepped aside to examine the phenomena, and square them with his theory.

First, along the bottom of the deep ditch he detects marine organisms of a low order, and generally of a small size. There are dark indistinct markings traversing the gray silt, which he correctly enough regards as the remains of fucoids; and blent with these, he finds the stony cells of flustra, the calcareous spindles of the sea-pen, the spines of echinus, and the thin granular plates of the crustacea. Layers of mussel and pecten shells come next, mixed up with the shells of buccinum, natica, and trochus. Over the shells there occur defensive spines of the dog-fish, blent with the button-like, thornset boucles of the ray. And the minute skeletons of herrings, with the vertebral and cerebral bones of cod, rest over these in turn. He finds, also, well-preserved bits of reed, and a fragment of pine. Higher up, the well-marked bones of the frog occur, and the minute skeleton of a newt; higher still, the bones of birds of the diver family; higher still, the skeleton of a porpoise; and still higher, he discovers that of the monkey, resting amid the decayed boles and branches of dicotyledonous plants and trees. He pursues his search, vastly delighted to find his doctrine of progressive development so beautifully illustrated; and last of all he detects, only a few inches from the surface, the broken remains of the poor sailor. And having thus collected his facts, he sets himself to collate them with his hypothesis. To hold that the zoophytes had been created zoophytes, the molluscs molluscs, the fishes fishes, the reptiles reptiles, or the man a man, would be, according to our philosopher, alike derogatory to the Divine wisdom and to the acumen and vigor of the human intellect: it would be "*distressing to him to be compelled to picture the power of God, as put forth in any other manner than in those slow, mysterious, universal laws, which have so plainly an eternity to work in;*" nor, with so large an amount of evidence before him as that which the ditch furnishes, —evidence conclusive to the effect that creation is but development,—does he find it necessary either to cramp his faculties or outrage his taste, by a weak yielding to the requirements of any such belief.

Meanwhile the farmer,—a plain, observant, elderly man,—comes up, and he and the philosopher enter into conversation. "I have been reading the history of creation in the side of your deep ditch," says the philosopher, "and find the record very complete. Look there," he adds, pointing to the unfossiliferous strip that runs along the bottom of the bank; "there, life, both vegetable and animal, first began. It began, struck by electricity out of

albumen, as a congeries of minute globe-shaped atoms,—each a hollow sphere within a sphere, as in the well-known Chinese puzzle; and from these living atoms were all the higher forms progressively developed. The ditch, of course, exhibits none of the atoms with which being first commenced; for the atoms don't keep;—we merely see their place indicated by that unfossiliferous band at the bottom; but we may detect immediately over it almost the first organisms into which—parting thus early into the two great branches of organic being—they were developed. *There* are the fucoids, first-born among vegetables,—and *there* the zoophytes, well nigh the lowest of the animal forms. The fucoids are marine plants; for, according to Oken, 'all life is from the sea,—none from the continent;' but *there*, a few feet higher, we may see the remains of reeds and flags,—semi-aqueous, semi-ærial plants, of the comparatively low monocotyledonous order into which the fucoids were developed; higher still we detect fragments of pines, and, I think, juniper,—trees and shrubs of the land, of an intermediate order, into which the reeds and flags were developed in turn; and in that peaty layer immediately beneath the vegetable mould, there occur boughs and trunks of blackened oak,—a noble tree of the dicotyledonous division,—the highest to which vegetation in its upward course has yet attained. Nor is the progress of the other great branch of organized being—that of the animal kingdom—less distinctly traceable. The zoophytes became crustacea and molluscs,—the crustacea and molluscs, dog-fishes and herrings,—the dog-fish, a low placoid, shot up chiefly into turbot, cod, and ling; but the smaller osseous fish was gradually converted into a batrachian reptile; in short, the herring became a frog,—an animal that still testifies to its ichthyological origin, by commencing life as a fish. Gradually, in the course of years, the reptile, expanding in size and improving in faculty, passed into a warm-blooded porpoise; the porpoise at length tiring of the water as he began to know better, quitted it altogether, and became a monkey, and the monkey by slow degrees improved into man,—yes, into man, my friend, who has still a tendency, especially when just shooting up to his full stature, and studying the 'Vestiges,' to resume the monkey. Such, sir, is the true history of creation, as clearly recorded in the section of earth, moss, and silt, which you have so opportunely laid bare. Where that ditch now opens, the generations of the man atop lived, died, and were developed. *There* flourished and decayed his great-great-great-great-grandfather the sea-pen,—his great-great-great-grandfather the mussel,—his great-great-grandfather the herring,—his great-grandfather the frog,—his grandfather the porpoise,—and his father the monkey. And *there* also lived, died, and were developed the generations of the oak, from the kelp-weed and tangle to the reed and the flag, and from the reed and the flag, to the pine, the juniper, the hazel, and the birch."

"Master," replies the farmer, "I see you are a scholar, and, I suspect, a wag. It would take a great deal of believing to believe all that. In the days of my poor old neighbor the infidel weaver, who died of *delirium tremens* thirty years ago, I used to read Tom Paine; and, as I was a little wild at the time I was, I am afraid, a bit of a sceptic. It wasn't easy work always to be as unbelieving as Tom, especially when the conscience within got queasy; but it would be a vast deal easier, Master, to *doubt* with Tom than to *believe* with you. I am a plain man, but not quite a fool; and as I have now been looking about me in this neighborhood for the last forty years, I have come to know that it gives no assurance that any one thing grew out of any other thing because it chances to be found atop of it, Master. See, yonder is Dobbin lying lazily atop of his bundle of hay; and yonder little Jack, with bridle in hand, and he in a few minutes will be atop of Dobbin. And all I see in that ditch, Master, from top to bottom, is neither more nor less than a certain top-upon-bottom order of things. I see sets of bones and dead plants lying on the top of other sets of bones and dead plants,—things lying atop of things, as I say, like Dobbin on the hay and Jack upon Dobbin. I doubt not the sea was once here, Master, just as it was once where you see the low-lying field yonder, which I won from it ten years ago. I have carted tangle and kelp-weed where I now cut clover and rye-grass, and have gathered periwinkles where I now see snails. But it is *clean against experience*, as my poor old neighbor the weaver used to say,—against *my* experience, Master,—that it was the kelp-weed that became the rye-grass, or that the periwinkles freshened into snails. The kelp-weed and periwinkles belong to those plants and animals of the sea that we find growing in *only* the sea; the rye-grass and snails, to those plants and animals of the land that we find growing on *only* the land. It is contrary to all experience, and all testimony too, that the one passed into the other, and so I cannot believe it; but I do and must believe, instead,—for it is not contrary to experience, and much according to testimony,—that the Author of all created both land productions and sea productions at the 'times before appointed,' and 'determined the bounds of their habitation.' 'By faith we understand that the worlds were framed by the word of God;' and I find I can be a believer on God's

erms at a much less expense of credulity han an infidel on yours."—*Hugh Miller.*

ART THOU WEARY?

[*By "St. Stephen," called the Sabaite, who died bout A.D.* 794.]

Art thou weary, art thou languid,
Art thou sore distrest?
"Come to me," saith One, "and coming
Be at rest."

Hath he marks to lead me to Him,
If He be my Guide?
"In His feet and hands are wound-prints,
And His side?"

Is there diadem, as Monarch,
That His brow adorns?
"Yea, a crown in very surety,
But of thorns."

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labor,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquished, labor ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?
"Not till earth and not till heaven
Pass away!"

Finding, following, keeping, struggling,
Is He sure to bless!
"Angels, martyrs, prophets, virgins,*
Answer yes."

Youth's Department.

THE ROUGH JEWEL.

A rough jewel lay in the sand among many common stones. A boy picked up some of these to use them for playthings, and took them home together with the jewel; but he did not know this. The boy's father looked on when he was playing; he perceived the rough jewel, and said to his son: "Give me that stone."

The boy did so, and smiled, for he thought: "What is my father going to do with this stone?"

The father took the stone, and polished it skilfully into regular planes and angles,—and behold, a diamond glittered brilliantly.

"See," said the father, "here is the stone you gave me."

The boy wondered at the splendor and brilliancy of the stone, and exclaimed: "My father, how could you accomplish this?"

The father said: "I knew the hidden virtue, and the value of the stone; therefore I freed it from its coating of dross. Now it sparkles with its natural radiance."

When the boy had increased in years, the father gave him the precious stone, as an emblem of the worth and dignity of life.—*Krummacher's Parables.*

* This refers to the 144,000 "without fault before the throne." Rev. xiv. 5.

QUAKERS AS INDIAN AGENTS.

Gen. Grant is choosing a good plan of carrying out his programme for the Christianization and civilization of the Indians. He has caused letters to be written to members of the Society of Friends in this city, asking them to nominate persons fitted for the position of Indian Agents, and pledging himself to do all in his power to comply with the recent Memorial presented by the Yearly Meeting. No compliment to a religious body could be higher or better deserved.—*Am. Presb.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 30th ult.

Great Britain.—The debate in the House of Commons on the disestablishment of the Irish Church, was continued until early on the morning of the 24th, when the motion for a second reading of the bill was carried by a vote of 368 against 250; a result, the announcement of which was received with great applause by an immense crowd outside of the House. The House then adjourned to the 1st inst. [The dispatch giving this information, dated at London, 3.30 A.M., of the 24th, was received in New York and Philadelphia about 1.30 A.M., owing to difference of time.]

A "strike" of the cotton spinners, commencing at Preston in Lancashire, has spread to other parts of the country, and at Glasgow has become general. Several mills have partially stopped operations for want of hands.

Sir Stafford Northcote has advised the Hudson's Bay Company to accept the proposition of Earl Granville, Colonial Secretary, and cede their territorial rights in British North America for £300,000, considering it the best offer they can get.

France.—In the Legislative Body, on the 22d, the army contingent of 100,000 men required by the government was voted.

The Mexican Gen. Almonte, who took a conspicuous part, at different periods, in some of the many revolutions of his country, especially as an adherent of Santa Anna, and afterwards of Maximilian, besides having been twice an unsuccessful candidate for the Presidency, and having been placed for a short time nominally at the head of the government by the French commander soon after the allied invasion, died on the 22d ult. at Paris.

Spain.—In the Cortes, a proposition by a Republican member, Orense, to disqualify persons holding office in the service of the State from sitting as representatives in the Assembly, was adopted, although strongly opposed by the government.

A procession of 200 women marched through the streets of Madrid to the hall of the Cortes on the 22d, and presented a petition against the military conscription. A "Garde mobile" has been organized in Andalusia to enforce the conscription and the collection of taxes.

A conscription act was passed by the Cortes on the 24th, prescribing that no more men shall be raised by that means than are actually required by the government to fill the ranks of the army to their standard strength. The Minister of War had previously asked authority to raise 25,000 recruits.

The draft of the new Constitution was laid before the Cortes on the 24th. The government is to be monarchical in form, with a Senate and Congress. The Senators to be elected for a term of 12 years, by

Provisional Councils, four for each province. Deputies to the Congress to be elected every three years by universal suffrage. The majority of the committee are favorable to the separation of Church and State; the minority propose that the Roman Catholic be retained as the State religion, with toleration for other creeds. The liberty of the press and the right of public meeting are guaranteed by the new Constitution.

ITALY.—The Pope has invited the Roman Catholic sovereigns to send ecclesiastics to represent them in the General Council which is to meet at Rome.

A case which has recently been before the Court of Appeals at Naples, possesses some interest as indicating a change in the public mind respecting the influence of the Papacy. A priest of Salerno desired to marry; the local tribunal pronounced that he could not, and forbade the civil officers to take any steps in the matter. He appealed to the Court at Naples, where the case was argued by able advocates; the priest's counsel taking the ground that the civil law regards men only as citizens, without regard to their religious obligations; that if a man were not disqualified by some failure in his civil conditions he could not be so merely by a vow of celibacy taken on his admission to the priesthood; that celibacy is contrary to the nature of man, to the Scriptures, and the example of Christ, most of whose apostles were married men, according to the testimony of some of the early Fathers; that it had been adopted to serve the ambition of the Popes, and that its effect on society had been evil. The opposing lawyer argued that the very silence of the law on the subject was proof that the old state of things was continued, and that the practice of centuries was opposed to any change, and he strongly deprecated the marriage of priests. The Attorney General, like the first advocate, held that since the principle of the separation of Church and State was established, the law regarded priests only in their civil relations. Roman Catholics, like all other religious communions, should be protected in their religious services, but must not interfere with the State. Marriage, in the eye of the law, was of purely civil obligation; the addition of the sanction of the Church was an affair of private conscience, though to be recommended. This speech was followed by extraordinary demonstrations of approval from the people present at the trial. The Court declared the opposition to the priest's marriage inadmissible, and directed the ceremony to be proceeded with, according to law.

JAPAN.—Advices from Yokohama via San Francisco are to the 4th ult. Admiral Ennomoto, who appears to be a partisan of the late Tycoon, had taken entire possession of the island of Yeddo, and notified the foreign consuls of the formation of a provisional government. He was said to be increasing his forces and fortifying his position, intending to fight unless the Mikado should comply with the demand that certain of those exiled shall be allowed to return to Yeddo, and the late Tycoon be sent as their ruler.

CHINA.—A difficulty occurred near Swatow about the beginning of the year, between some of the Chinese and the crew of an English gunboat, commencing, it is said, with an attack by the former on the boats of the English, resulting in the wounding of some of the latter, and the reportrd killing and wounding of a greater number of the natives. When the news reached Hong Kong, the English naval commander there dispatched four small vessels to the place, and the latest account reports that they had destroyed two villages. The statement that Minister Burlingame, as Chinese Plenipotentiary, had arranged with Lord Clarendon that negotiation shall be conducted with the central government, instead of the local authorities, and that dispute must be referred to the home government before resorting to acts of war, was said to cause great dissatisfaction among the English at Hong Kong. Some disturbance took place also at Foo Chow, in which the assistance of a British gunboat was called in; and placards were said to have been posted about the city, calling on the people to rise and exterminate the foreigners.

CUBA.—The Captain General has issued a proclamation declaring that all vessels captured in Spanish waters or in seas near the island, with arms and munitions of war on board, will be treated as pirates and judged according to the articles of war, irrespective of their points of departure or destination.

DOMESTIC.—The House of Representatives of Pennsylvania has ratified the Constitutional amendment, as the Senate had previously done; making eleven States which have adopted the measure, viz.: Kansas, Nevada, Missouri, West Virginia, Wisconsin, Illinois, Michigan, Maine, South Carolina, Arkansas and Pennsylvania. Delaware has rejected it, and the Legislature of Georgia first adopted and then rejected it; but the entire political status of that State is at present so questionable, as to make its action comparatively unimportant.

Edward Bates, Attorney General during the greater part of President Lincoln's first term, died at St. Louis on the 25th ult., in his 76th year. James Harper, the senior member of the well-known firm of New York publishers, Harper and Brothers, died in that city on the 27th, at the age of 73, in consequence of an accident.

Six miles of track on the Union Pacific railroad were laid on the 27th. It is stated that on the 25th only 82 miles remained between the respective termini of the Union and the Central Pacific railroads, the former being extended over 1000 miles west from Omaha, and the latter 523 miles east from Sacramento.

CONGRESS.—The Senate Judiciary Committee reported a substitute for the House bill to repeal the Tenure of Office act, empowering the President, during any recess of Congress, to suspend until the end of the next session, any civil officer appointed by consent of the Senate, except the U. S. judges, and to appoint another to perform the duties, nominating a successor within 30 days after the opening of the session; but if the Senate shall refuse to confirm such nominee, and also refuse to assent to the suspension, the suspended officer shall resume his functions at the end of the session. This substitute was adopted by the Senate, but the House refused to concur, and a committee of conference was appointed, which had not reported up to the 31st ult. The Senate also passed an act supplementary to the national currency bill, providing that the public moneys deposited in any national bank shall not exceed 90 per cent. of the bonds deposited by it with the U. S. Treasurer as security; amending the provisions relative to liquidation; and providing for a more equable distribution of circulation to the different States and Territories.

The House passed a bill extending for three years the time for revising and codifying the laws of the United States; a substitute for the Senate bill reorganizing the U. S. judiciary; a bill for the coinage of 1, 3 and 5 cent pieces of an alloy of nickel and copper; and one to amend the act taxing distilled spirits and tobacco; and adopted a resolution directing the Pacific Railroad Committee to investigate certain alleged improper issues of bonds to the Central Pacific Railroad Company.

FRIENDS' REVIEW.

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For Friends' Review.

Ἐντεῦθεν ἐξελαύνει.

BY J. H. DILLINGHAM.

NOTE.—It is occasion of amusement to youthful readers of Xenophon, (for whom the following moral exhortation was at first intended), that the above words of our *text* occur so often in the narrative of the Marching upward (*Anabasis*) of Cyrus, and also in that of the Retreat (*Katabasis*, marching down) of the 10,000. Let the expression be understood by the vernacular reader as equivalent to "Thence he proceeds," (literally, thence he drives forth, *i. e.* marches forward).

It is interesting to find Tyndall proving "heat a mode of motion." Leaving it, however, to philosophers to interrogate nature as to how far her other agents are modes of motion, so groping their way back towards a recognition of the Life, "in whom all things consist,"—we may reflect profitably within the range of common experience, that we see nothing without movement and vicissitude, nothing the same from one moment to another. Accordingly, we know not what is not hurrying on to something—whether systems of worlds, or the ultimate atoms of matter, in their several orbits of motion. Great and marvellous is the activity of the universe in that all-pervading life of the Omnipresent Father. Things are going on; we recognize the indications, but know not the whence nor the whither. We reverently trust in the great moving and guiding Spirit, that they are going on a good errand. There is no *missionless* man or thing. From the Divine purpose we issue,—are there many returning void?

Pass not lightly over the frequent ἐντεῦθεν ἐξελαύνει of the Anabasis. It speaks of every pilgrim's progress. In it we behold a man setting forth from his Maker's purpose; *enteuthen exelaunei*—he drives from that starting point,—what is he driving at? Every station in his progress, every experience, every moment of time,—*enteuthen exelaunei.* Marching along, he endures hardness like a good soldier of the Cross. Beset with temptations, *enteuthen exelaunei;* immersed in affliction, he comes out of it. From step to step he passes on, from each step having gone "up higher" in a glorious Anabasis, from night to night pitching his moving tent "a day's march nearer home."

The *enteuthens* of life!—the *henceforwards* of our pilgrimage! Numberless as the moments, they make up life itself. We cannot forbid them, they are as inexorable as time. On we must, hither or thither, in a progression never ceasing till time stops.

Marching along, and powerless to halt, finding every *thither* to be forthwith a *thence*, we are sure to meet the question of rightly ordering our steps. Since it is inevitable that a man must, the very next moment, leave the precise state in which he is, this part of his progress—the *enteuthen*—admits no question or adjustment on his part. But

> "The awful voice
> That left no choice,"

has "sent forth its stern command" no farther. It has left a choice, a very free choice, of the *direction* of the next step. All courses lie open to us. We can choose or refuse this or

that, whether the conqueror's progress or the coward's retreat, whether anabasis or katabasis, whether a zigzag or a straight and narrow way, whether the random road of our own fancies, or *the* Way, the Truth, and the Life. "But thine eyes shall see *thy teachers*: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

It was once remarked that no one ever passed another on the street and remained the same man afterwards. From one moment to another we receive influences, whether from a passing man, or any of a thousand other passing things, which make us not the same persons at the time of lifting a foot and of setting it down again. The question is, has the change been one for the better? The life that now is, lasts only this instant out; the same men that we were a moment ago, no longer exist. Have we risen "from our dead selves to higher things?" Is it to a resurrection of life, or to a resurrection of damnation, that "I die daily?"

The *success* of existence is, as the word success implies, *progress*. Our selection of the right direction *whither*,—a direction which is necessarily a matter, not of common discovery but of *revelation*,—and then our pressing forward in that direction from the point where we just now find ourselves, lays claim to *hope* of what we are to be, far better than to repining for what we *were*. Progress towards a future consummation of blessing, depends much on setting the face forward and keeping the eye aimed sure. The past has nothing to do with present duty, except as matter of ineffaceable history,—except as having brought the pilgrim to his present *point of departure for* the celestial attainment.

While our faces are set forward to the highest good,—not looking back for fear of a halting in that progress which is our vitality, and of getting the stagnation and deadness of "a pillar of salt,"—much more good is continually added to our store than our aim took into account. For the very endeavors after higher good, increase our capacities of enjoying it. The soul cannot progress towards its goal, without at every onward step becoming a greater soul, with larger capacities for happiness. "*Crescit eundo.*" It learns to rejoice in difficulties, for they, baffled, become tributary to the strength of the conquering soul; while with face to the front it follows its leader, the Captain of its salvation, himself likewise, as Son of Man, made perfect through sufferings; and through whom—the strong Son of God—"strengthening me, I can do all things."

It seems impossible to go through a piece of difficulty without, as it were, having partly done it again. Try it over again and see. It is, perhaps, three-fourths as hard to do as it was before. Then the other quarter was mastered along with the first performance. Whence comes the facility of the second step? Ἐντεῦθεν ἐξελαύνει,—it comes out of its predecessor. The boy-step was father to the man-step. So the world over; it is impossible *simply* to do a given thing. A good deal besides is done along with it. Most important of all, the power of performance is increased. One might improve (there is room for it) on Mohammed's doctrine, and say, not irreverently, "There is one God, and difficulty is an apostle of God." For it is sent of Him, it is ordained for a mission, it preaches at least Patience, with all her perfect work; and, moreover, glad tidings. For there are seen no blessings so beneficent as those which increase the whole life, and capacity, and bliss of "him that cometh."

Towards the end of the last Harvard Triennial Catalogue, there is repeated among the "Addenda et Corrigenda" the name of one who has died, but whose death has not been indicated by a *star* attached to his name; and the error is amended by the words "*sit stelliger*," "let him bear a star." In our progress from this moment's station to the object of the highest aim, may we so levy contributions on difficulties, as to retain the watchword "Excelsior," while we go, by virtue of higher help surely attendant, "from strength to strength and from glory to glory." So that when, through our Captain, who "could not be holden of death," we have triumphed over the last enemy, and mounted in our whole upward course of life "*per ardua ad astra*,"* to each *crown* of glory the award may be given, "*sit stelliger!*"

"Lowliness is young ambition's ladder,
Whereto the climber-upward turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees,
By which he did ascend."

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. II.

BY CHARLES WILLIAMS.

Our voyage on the lake was delightful. The day was warm and balmy, and a brisk wind was blowing. As we ran out from the spacious harbor, and cleared the natural breakwater by which it is sheltered,—a low sand reef which runs parallel with the coast for several miles,—the heavy swell of the waters caught our noble vessel, and she rocked and swayed to the surging billows. The passengers soon began to give testimony

* Climbing by our mountains of difficulty, to the stars.

to their full appreciation of the fact, by unmistakable tokens of seasickness. The day, however, passed pleasantly to many of us. Towards evening the wind subsided. The sun sunk to the northwestern horizon behind a veil, that flashed and glowed with the rosy hues of evening, and the moon, near her full, rose in the opposite scale of heaven, pouring a flood of silvery light over the restless waters, that danced and glittered around our vessel as we glided rapidly over their troubled bosom. How different the condition of this lake from what it was a hundred years ago! Then it rolled its swelling billows to a wild and savage shore, and sung its stirring music to the waste and howling wilderness; when its peaceful bosom was unruffled save by the Indian's light canoe or the occasional plunge of an amphibious animal, as it sported in native wantonness; when the wild deer stooped to drink of its crystal wave; when the Indian sounded his warlike whoop, and the answering echoes rang along its shores.

As the morning dawned, we found ourselves approaching the eastern end of the lake. During the previous day we had a perfect water horizon to the south; not a trace of land could be discerned by the keenest vision, and the eye ranged over a waste of waters, as illimitable to human appreciation, as though we were in mid-ocean. The northern shore was constantly in sight, now rising in swelling ridges into a high, bluff coast line, tinged with the green of field and forest, now sinking in low verdant meadows, fringing the water's edge with long grassy slopes, and now, apparently but a bank of clouds sleeping on the distant horizon, it lay in dim obscurity, like the exhalations of a summer evening when the air has drunk the moisture from the meadows, and veils the distant mountain from our view. But now the southern shore was looming above the horizon, as though the vapors of the night had condensed into a solid bank, and hemmed us in between two cloudy barriers.

As the morning advanced and the sun approached the horizon, the clouds kindled into fiery splendor, the water, now lulled to rest, glowed with the brilliant reflection, and the shores on either hand trending away to the east began to approach each other, and told that the spacious bed of Lake Ontario was rapidly narrowing to its outlet. Here and there an island lifted up its crown of verdure above the glassy waters, throwing over them its lengthened shadow, as the rays of the sun fell aslant across the beautiful landscape. Far in the east the city of Kingston sat on the rocky shore, flanked by a battlement of hills whose forests, checkered with alternate light and shade, hung like a gorgeous tapestry inwrought with figures of curious design, as as a background to this enchanting picture. As we neared the wharf, we had a fine view of the town ascending the sloping bank of the lake, her streets thronged with the pressure of business, and her squares crowded with the votaries of pleasure, reposing from the hurry and turmoil of life.

Touching at the landing for a few minutes only, till passengers and merchandize were exchanged, we again swung out from the shore, and running close under the lee of a large island, that sits like a sentinel at the opening of the river, we glided quietly out of the lake and were floating on the bosom of the St. Lawrence. Here we found ourselves at once in the midst of that wonderful archipelago called the Thousand Islands. Their number varies with every varying stage of the water, though it probably exceeds a thousand. Every rise or fall, either conceals or discovers numerous little islets. They vary in size, from a single isolated rock, or a mere tuft of grass, to beautiful little garden plots embowered in a canopy of green, or farm-like tracts of land with dwellings and improvements upon them; while one, called Long Island, is above thirty miles in length.

I have called it an Archipelago, because it partakes of the character of an inland sea, the river being so wide and so studded with islands that an inexperienced pilot would be thoroughly bewildered in the maze. It is a wilderness of islands, a labyrinth of quiet channels; here a little nook of water creeping in between two beds of thickest verdure, whose overhanging branches almost meet above the still canal; there, a broad expanse of river calmly sleeping in the sunlight, seems fringed with a rugged border of projecting headlands, and dotted at intervals with little gems of richest green; and again a sedgy flat which is but just overflowed, and covered with the reedy stems of river-grass, and the thick shafts of rush and water-lilies, throws up a miniature forest above the bosom of the tranquil stream.

Our course lay amid a constant succession of delightful scenes; now shooting along a narrow channel with the shrubbery brushing our guards, now flying past a rugged rocky islet, covered with a lace-work of moss, and here and there a tuft of grass, which lay almost within reach on the one hand, while on the other the water was sprinkled with fragments of emerald green. Sometimes we glided into a shady cove, where the waters slept in inky blackness beneath the somber shade of lofty islands crowned with luxuriant verdure;—sometimes we bore away in a direct line, and our wake lay stretched behind us like a silver ribbon on the pale green water, and again we wound our way through channels which none but a master pilot could pur-

sue, running directly upon an island shore till we seemed in peril of striking, then, whirling away as lightly as a skiff, we darted off on another direction. Our vessel seemed to pick her way among these beautiful islands, as though the vital fluid which circulated through her iron arteries, had been indeed a spirit of intelligence to guide her on her way.

It is one of those few scenes that call forth all the pent-up feelings of the sensitive heart, in which we long for the power of expression that shall utter forth the *inexpressible* with which the bosom is surcharged. Gliding amid these lovely islets, we feel that intense communion with nature which is awakened only by her choicest scenes, or when the mind is in that mood which predisposes it to look abroad on field and forest, on sparkling lake or starry heavens, as on familiar friends. The calm quiet of the hour fully harmonizes with the emotions awakened in the heart, and we feel, while reposing in this enchanting grove of islands, that we are but treading an apartment of our Heavenly Father's mansion. Happy he who dwells amid these scenes of quiet and seclusion, apart from the noise and bustle of the ever restless, ever selfish world; his companionship the warbling birds, his treasures the flowers that bloom around him; gems of richer luster and more perfect beauty than the most elaborate productions of the pencil, or the artist's most inimitable skill.

For many miles the river is thickly sprinkled with these emerald isles. It then collects itself in one broad channel, sweeping onward to seek the open sea. The banks are generally low and sparsely wooded, hence there is little variety save what the river itself assumes. Here and there it expands in a spacious basin, and becomes a beautiful lake stretching away for miles on either hand, the shores seeming to dip almost to the horizon. Such is the lake of St. Francis, whose broad expanse, almost rectangular in form, gives no indication to him who floats upon its bosom, that any outlet can be found. Such is the lake of St. Joseph, embosomed in a battlement of hills.

The river is generally from one to two miles wide, and the current mostly very gentle. Occasionally, however, the channel contracts, and the waters, finding their course impeded, become agitated and begin to heave and swell, then pour through the narrow opening, and rage and roar with unwonted violence. Then again they flow on in a broad open channel till they approach a steeper grade in the river bed, when the current suddenly increases, they break into tumultuous agitation, they tumble among the rocks, and drive furiously along their roughened pathway.

These rapids are, next to the Thousand Islands, the distinguishing trait of the St. Lawrence. They are on a scale of grandeur and magnificence of which I had no conception. Imagine a river a mile and a half wide, rushing down a sloping bank at a grade of perhaps fifty feet to the mile, its pathway strewn with rocks, which however are completely covered, and thrown into such wild commotion that its raging billows resemble the ocean swelling with a heavy wind, and you will have some idea of the Long Sault.*

We reached this splendid rapid about three o'clock in the afternoon. A heavy shower broke on us just before we entered the shoot, and the tranquil water was dimpled with innumerable wavelets. It passed away, and the sun broke out with delightful splendor. The rapids were in full view, the surging waves swelling and foaming, and crowned with caps of feathery spray, which sparkled and flashed in the dazzling sunlight. It seemed to threaten certain destruction if we ran into that troubled pool. Onward we swept smoothly and swiftly;—our boat was caught in the suck;—for an instant it seemed to dart from beneath our feet, giving us the sensation of sliding down hill, then her bows struck the waves raised by the meeting of the conflicting currents, she dashed wildly into the turmoil of waters, heaving and swelling as wave shouted unto wave in their impassioned tumult. Before us stretched the rapids with little variation. Forward we flew like a bird on the wing, the pilot controlling us as easily and surely as a skiff on a tranquil lake. Soon, however, the exciting chase was ended; so swift a motion carried us adown the rapids, and set us once more on the calm and placid river.

Several other similar rapids, but on a smaller scale, we passed in the course of the day, and about dusk we arrived at the head of the Lachine rapids, ten miles above Montreal. We were a little behind the usual time, and too late to run the rapids that night. These are the most dangerous rapids on the river. A tribe of Indians, living in the village of Lachine, possess the exclusive knowledge of the channel, and will on no account initiate a white man into the mystery of the art of piloting a boat from there to Montreal. Here we lay by till morning. Many of the passengers were sent down to Montreal by the cars, while others preferred remaining on board to enjoy the excitement of the wonderful run in the morning.

As soon as the dawn began to flush the eastern sky, all was astir on board our vessel; the chimneys began to pour forth dense masses of smoke, and the engineer was busy cleaning and arranging the machinery, on whose perfect working depended our safety

* Pronounced Soo.

for the next hour. Soon as the morning fogs were dispersed, allowing a clear view of the surrounding headlands, we ran out from the shore, and were soon floating once more on the broad bosom of the river. A swarthy face was now seen at the wheel, watching with restless eye and anxious look the ever-changing perspective of the shore. I took my stand on the extreme bow of the boat, to make the most of the coming excitement. The water was smooth and tranquil, and the current gradually increased in rapidity. The shores were tame and uninteresting, sparsely wooded, and leisurely rising into considerable hills as they fell back from the water's edge.

Before us the river swept on in its rapid career, and all were intently watching for the first glimpse of the rapids. Suddenly the gleam of white caps was caught in the distance, and we knew that we were rapidly nearing the dangerous pass. The entire breadth of the stream was whitened with foam, and not a track could be discerned by the inexperienced eye, which seemed to promise a passage. But now we were rushing forward with fearful velocity, the hurrying waters had caught us in their grasp, it only remained for our pilot to govern the boat in her headlong flight, and direct her into the narrow channel, through which alone we could make our escape; a deviation of a few feet would dash us on the rocks, in which case a watery grave awaited us.

The sturdy Indian at the wheel, with as many men to assist him as could work to advantage, was most intently watching his landmarks, while an anxious expression could be seen in his countenance. On, on we flew, the waters every moment becoming more and more boisterous, and the rocks encroaching nearer and nearer on our course, while the tumultuous roaring of the waves drowned all the clangor of the machinery. Swiftly we approached the narrow channel, where the water shoots through, smoothed by its arrow-like speed; the passage barely sufficient to let a good sized steamer through. We swung round a foaming rock-reef, and in another moment were heading for the narrow outlet: with the velocity of a bird we darted forward, and shot between the threatening rocks almost within a stone's throw of each; we plunged down the steep slope of waters, and in another instant were rocking again on the turbulent waves. The crisis was past; the pilot resumed the easy dignity natural to his race, his countenance lost its anxious expression, the tension of his nerves was gone, and he was again engaged in free and easy converse with his comrades.

I was now at liberty to look ahead, and as I cast my eyes down the stream, behold, the great Victoria Tubular Bridge, the pride and wonder of our modern engineering skill, stood full before me, spanning the river with its giant sweep of more than a mile and a quarter in length, and joining the opposite shores in its iron grasp. We swung round to the southern bank of the river, to avoid a line of shoals, then fetched a circle to the central span of the bridge, swept beneath its magnificent canopy, and rounded up to the wharf at Montreal.

Between this place and Quebec runs a daily line of steamers. They make no stoppages, and run through, 180 miles, in 10 hours. These boats have perhaps the finest machinery to be found on the American rivers. Their model would seem to be beyond improvement. Standing on the extreme bow, and looking down to the water through which we were plowing at the rate of 18 miles per hour, not the slightest swell could be discerned; a little spray thrown up by the sharp edge of the keel as it is driven rapidly forward, was the only indication of our motion.

The journey was most delightful in the cool of the evening, as the curtain of darkness slowly fell, and a lingering twilight softened by insensible gradations the transition from day to night, and gradually blotted the shores from our view, or dimly mingled their indefinite outlines as the evening vapors gathered around. When daylight again dawned, we were some thirty miles above Quebec. The shores, which last evening were low and sandy, were now quite abrupt, rising in high shelving banks, and covered in places with vegetation down to the water's edge.

(To be continued.)

THE WORSHIP OF THE NEW COVENANT.

BY CHARLES TYLOR.

The worship of God is our highest duty, and men have at all times been concerned to know how this duty may best be performed. In our age the tendency is to an increase of symbols and outward observances; and the ground of this movement is alleged to be, the desire of a nearer and more spiritual communion with God. Any other object indeed would be unworthy the disciples of Christ. The words of our Lord to the woman at Jacob's Well, "God is a Spirit, and they that worship him must worship him in spirit and in truth," should be the watchword of every assembly of His followers, who meet for His worship. If it is otherwise, they are not His followers.

An impartial search of the New Testament will show us that many forms and practices to which we are accustomed and which we suppose to be derived from Scripture, have no foundation there. This we shall find to be especially true of those observances which are

generally comprehended under the name of ritualism, altho' we may possibly also discover that there are other church forms and usages, not regarded as ritualistic, which cannot be reduced to harmony with the teaching of Christ and his apostles.

In the *First Covenant* there was a chosen nation and tribe, and a chosen family of that tribe consecrated to the priesthood, a holy city and a holy temple, with its altars and sacrifices, its holy vessels, oil, candlestick and incense, lavations, festivals and priestly garments.

By the *New Covenant* all this outward liturgy is fulfilled and finished, and is replaced by a higher and spiritual service.

No one nation is any longer favored above the rest. There is now neither Jew nor Greek, there is neither bond nor free, all are one in Christ Jesus.

There is no longer any family of priests or any order of priesthood, for the priesthood is expressly declared to be transferred to Christ, made a High Priest for ever after the order of Melchisedec; and no mention is made in the New Testament of any other priest under the Gospel, except where all who are saved by Christ are designated as priests. And for any man to assume to be a priest under the new covenant, except in this universal priesthood, is to turn back to the outward and imperfect service of the Law, to encroach on the dignity and liberty of his brethren, and to rob Christ of His office and glory.

Under the New Covenant no one city or place can be more holy than another. "The hour cometh," saith our Lord, "when ye shall neither in this mountain nor yet at Jerusalem worship the Father." The New Jerusalem, the holy city of the New Covenant, is above, and is the mother of us all.

So it is with the Temple. God dwells not in temples made with hands, not now even as He did in the Temple at Jerusalem. "Destroy this temple," said our Lord to the Jews, "and in three days I will raise it up." He spoke of the temple of his body. The Church is His body; the Church is the temple of God. No house can any longer be made holy, no building can any longer be rightly called the House of God.

All the sacrifices of the law were shadows and types of Christ, who offered himself without spot to God, a sacrifice for the sins of the whole world. The doctrine of any other sacrifice under the New Covenant, or of a continual re-performance of the one great sacrifice, is repugnant to the nature of the Gospel; for by one offering He has perfected for ever those who are sanctified. No word is spoken in the New Covenant of any other sacrifice, except where believers are exhorted to present themselves an offering to God acceptable through Jesus Christ. The erroneous dogma of a sacrifice in the eucharist derived its strength from that of a priesthood under the Gospel; for what is a priest without a sacrifice? And as there is no sacrifice, so there can be no altar, except in the same figurative language borrowed from the Old Covenant.

The worshippers under the Law partook of the Passover and of many of the sacrifices; they were fed and nourished by what was offered. In like manner under the New Covenant, the believers derive all their spiritual nourishment from the one great sacrifice, from Christ, who is not only our sin-offering and our burnt offering, but our peace and meat-offering and our passover. "Except," said he, "ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life. . . . It is the spirit that quickeneth, the flesh profiteth nothing."

The sacred vessels of the New Covenant are the believers themselves sanctified and made meet for the Master's use; the oil of consecration is the anointing which the believers receive of Christ and need not that any man teach them; the golden candlestick represents the church; the incense the prayers of the saints.

The "divers washings" of the First Tabernacle were the type of the washing of regeneration by which through the mercy of God we are saved. Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. And as if to leave no room for doubt as to what the washing (or baptism) of the New Covenaut is, the apostle Peter declares the baptism which now saves, to be, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.

There are no longer any sacred garments, but those which have been washed and made white by the blood of the Lamb. No festival days as observed in the Old Covenant are recognized in the New, but the reverse; for they were a shadow of things to come, but the body is of Christ.

(To be continued.)

ENDURING AFFLICTION.

If God has sent thee a cross, take it up and follow Him. Use it wisely, lest it be unprofitable; bear it patiently, lest it be intolerable. Behold in it God's anger against sin and His love toward thee, in punishing the one and chastening the other. If it be light, slight it not; if heavy, murmur not. Not to be sensible of a judgment is the symptom of a hardened heart; and to be displeased at His pleasure is the sign of a rebellious will.—*Quarles.*

OVER THE LINE.

BY THEODORE L. CUYLER.

Never was there a time when it would be more appropriate to carve on the very walls of the sanctuary, and for every Christian to grave "on the palms of his hands" this divine admonition, "Be ye not conformed to this world." "Whosoever therefore will be a friend to the world, is the enemy of God."

No snare is so subtle, constant, and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in the Church more effectually. Conformity implies resemblance. And when a professed Christian begins to look like a worldling, and live like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcileable *antagonism* between what the Bible calls the "world" and the service of Christ.

The chief end of a Christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any one of them; and he will answer, no! I live to enjoy myself, in promoting my interests, in gratifying my tastes, and in taking my comfort. I want to get all I can, and to get the most out of it. He "looks only at those things which are seen and temporal." God is ignored entirely; the soul is ignored; eternity is forgotten. The pleasures most relished are the pleasures of sin; for God is not in any one of them. The worldling commonly delights most in what a consistent Christian finds to be forbidden fruit on forbidden ground. That forbidden fruit is *poison* to the Christian.

Bear in mind that every *pure* pleasure which an unconverted heart can enjoy, such as the joys of home and of friendship, the love of letters or art, the sight of beauty, or the delight of relieving sorrow, all these the Christian can have and enjoy likewise. They are not sinful, and the child of God can partake of them with a clear conscience. But just where a Bible-conscience tells him to *stop*, the license of the world begins. The Bible draws a dividing line. *Over that line*, lies the path of self-indulgence. Over that line, lies self-pampering, frivolity, slavery to fashion. Over that line, God is ignored, and often defied! Christ is wounded there and crucified afresh. Over that line the follower of Jesus has no business to go. It was over such a "stile" that Bunyan's Pilgrim looked wistfully, for the path was soft and skirted with flowers, but when he stepped over, he soon found himself in the dungeons of Giant Despair.

Over the line which separates pure piety from the world, the Christian, if he goes at all, must go as a participant in the pleasure of the world, or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian! if ever you attend a convivial party, a ball-room assembly, a theatre, or a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the Elders and Deacons of our Church were to come in suddenly among them. Brethren! the "world" don't want you in their giddy and Godless pleasures, unless you are willing to go all lengths with them. And if you walk *one mile* with them over the line, they will "compel you to go with them *twain*." If your conscience yields the "coat," they will soon rob you of "your cloak also."

Vanity Fair would have welcomed Christian and Faithful to their jovial town, if the pilgrims had only been willing to doff their Puritan dress and "take a hand" with them in all their revelries. But because the godly men refused to be conformed to the fashions and follies of Vanity Fair, one of them was soon sent to the prison, and the other to the stake.

Where does the dividing line run between true religion and the world? We answer that it runs just where God's Word puts it; and a conscience which is enlightened by the Word and by prayer does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would be likely to go if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line. And when a church-member can enter a play-house, or into a dancing-frolic, and honestly ask God's blessing on the amusements and come away a better Christian for it, then let him go; *but not before*. When a Christian invokes the divine blessing on the bottle which he puts to his neighbor's lips, he had better look sharply whether there is not a "serpent" and a "stinging adder" in his sparkling liquor. Without going into farther illustrations, we come to this fundamental principle, that whatever of work or of recreation, a Christian engages in to promote the health of his body or

soul, and in which he can glorify Christ, lies on the safe side of the dividing line. The moment he crosses it to become the "friend of the world" he becomes "the enemy of God."

But should not every good man be a "friend of the world?" Was not the Divine Jesus a friend of the world when He so loved it that He gave Himself for its redemption? Did not Paul love the world when he endured hardship, humiliations and martyrdom to lead sinners to the cross? Ah! yes—very true; but what the Redeemer and his apostle were after was not sinners' *sins*, but sinners' *souls*. And they sought to save the world not by conformity to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the worldling. If we are to impress the world, we must live above the world; if we would save sinners, we must, in the same sense that Jesus was, be "separate from sinners." The moment we go *over the line* to "curry favor" with the votaries of sin, we never reach them; and only run the risk of ruining ourselves. Would to God that in trying to draw the world into conformity to Christ, we did not allow the world to drag us down into conformity with itself!

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 10, 1869.

ACKNOWLEDGMENTS.—The letter from our esteemed Friend A. L. Fox was accompanied with documents of value and interest, for some extracts from which it is hoped to find room in a future number. Many readers of the *Review* will be alive to the importance of the excavations and explorations at Jerusalem, &c., to which he alludes. The information to be derived relative to the archæology, manners and customs, topography, geology, botany, zoology and meteorology of Palestine, will be waited for with eager expectancy. The Secretary of the "*Palestine Exploration Fund*," writing upon the Geology of that country, says:

"Of this we are in ignorance of almost every detail. The valley of the Jordan and basin of the Dead Sea is geologically one of the most remarkable on the earth's surface. To use the words of Sir Roderick Murchison, 'it is the key to the whole of the geology of the district.' Its Biblical interest is equally great. To name but one point—the decision of the question whether any volcanic changes have occurred round the margin of the lake within the historical period, may throw a new aspect over the whole narrative of the destruction of Sodom and Gomorrah."

Acknowledgment is due to our kind Friend E. C. Miller, for her welcome letter from Nismes. The space given to the correspondence respecting our dear Friends E. and S. Jones, is more than warranted by the incidents of the narratives and the interest we must all feel in the countries visited: also by the fact that their many relatives and friends, both in their own and in other Yearly Meetings, depend upon the *Review* for information concerning them.

To the author of "*Old World Scenes*" we are obliged for "The tour of the St. Lawrence," which we think will gratify and interest readers of the *Review* on both sides the Atlantic; also for a paper which awaits its turn, in company with other valued contributions, marked for insertion. It sometimes, unavoidably happens, however, that such, after waiting in the hands of the Printer, become finally crowded out: others are excluded with regret, whilst possessing considerable merit. Two intelligent papers now lie on the table replete with suggestive queries, to answer which satisfactorily would require more space than this Journal could afford.

To T. C.—H. H.—and J. H. D. we are indebted for acceptable papers. In an article by the last named contributor recently published, (see pages 237–40,) occurred some remarks, the pertinence of which was appreciated at the time, upon the general subject of "squandering the spiritual meanings of texts," and "ferreting out hidden meanings," instead of waiting for "the soul's occasion," and the "Spirit's opening." The wisdom and the safety are very questionable, of giving to the public a merely spiritualized meaning of Scripture, when this may lead the mind away from the straightforward and actual intent of the text. Lest, in the perusal of a long essay, the remarks to which attention is now called may not have received the separate consideration they deserve, they are here reproduced.

"I would remark in general, considering it is the favorite habit of so many to squander the spiritual meanings of texts by drawing them forth before called out by the soul's occasion,—that it may be doubted whether, ordinarily, any attempt to ferret out the hidden, or spiritual, or symbolical meanings possibly underlying a narrative or statement of Scripture, is of profit. These may all

most safely be left to the revealing grace of the very Spirit which moved the inspired penmen, and filled the height and the depth of the Holy Writ with all the fulness of God which it contains. The outward wording of Scripture indeed calls for attentive, reverent study,—by knowledge of languages, history, etc., to ascertain more correctly what the genuine Scripture is outwardly; but that "the anointing which teacheth all things" is alone adequate for the so-called "spiritualizing," and "allegorizing," methods of interpretation, might perhaps be learned from the tendencies to mysticism, gnosticism, and visionary speculation generally, which have sometimes been developed in the abuse of the spiritual doctrine of our religious Society. *This* spiritual view of a passage opportunely becomes edifying to me in the light of my individual experience, and *that* view to my neighbor in the light of his, and a *third* view to another; and yet no one of them may be suitable to prescribe to another, or to the public, unless opened for that purpose by the Spirit which 'searcheth all things, yea, the deep things of God.'"

THE MORAVIAN.—This respected contemporary, in the spirit of fairness which was confidently expected, has copied the editorial of last week's *Review* respecting an *incomplete statement* in relation to an article in *The Friend*. The *Moravian* says:

"The statement we copied from a secular paper. We are not receiving *The Friend* as an exchange, and in copying the paragraph, (which is going the rounds of the press,) we had of course no other purpose than to give an interesting item of information."

This is satisfactory. No mis-statement was intended, although the inaccuracy thus copied was a very great one. Our Moravian friends are, we believe, lovers of the peace-testimony, though we do not find that it is distinctly embodied in their rules so as to be binding on their members. In another respect we can fraternize with them. They have been the true and Christian friends of the Aborigines of America.

"THE EMPTY CRIB. A MEMORIAL OF LITTLE GEORGIE, WITH WORDS OF CONSOLATION FOR BEREAVED PARENTS."—This sadly pleasing little volume, touching in pathos and fragrant with resignation, is from the skilful pen and warm heart of Theodore L. Cuyler, the Editor's dear and faithful friend through many years. The book is one, not to be reviewed, but to be *read*, with tender emotion, and with profit. The deep sympathy it awakens, may be faintly hinted at in the lines of a poet who long years ago sat with T. L. C. at our board in earnest discourse:

"*I lean my heart unto thee*,—sadly folding
Thy hand in mine,
With even the weakness of my soul, upholding
The strength of thine."

An intelligent friend, to whom we loaned the memoir, returned with it the lines which grace this week's poetical department.

OBITUARIES.—It is necessary to renew the caution against extending these notices of beloved departed friends. In a large proportion of cases the most simple and merely statistical record is best. Beyond this, nothing should be given except with a direct view to edification. The nature and the symptoms of disease are rarely of sufficient interest to warrant insertion. Remarks of a personal nature, and family references, are not desirable for extended publication. Requests are made to insert *without abridgment*, when passages occur identical, almost word for word, with hundreds of other obituaries, and when this repetition would be burthensome. Certain texts of Scripture, which might apply to every peaceful death, are offered in so many instances that a rule has been adopted by which they are excluded. Most obituary notices mention the endurance of suffering "with Christian patience and resignation." The words are proper—and these are essential Christian traits,—but if attached to four-fifths of the notices inserted, they would seem mere words of course. The editor, whilst conscious of his fallibility, and sympathizing ever with the feelings of the bereaved, must still exercise his right to abridge. The insertion of one long obituary causes the postponement of *many* short ones. There are instances of proper extension, where every line is fraught with instruction.

MEETING ON BEHALF OF THE INDIANS.

The Friends of Philadelphia Yearly Meeting, are invited to attend a meeting at the Committee Room of A[illegible] Street Meeting House, on Sixth day evening, Fourth month 16th, 1869, at half past 7 o'clock, to consider what their duty at this time is in regard to the Indians.

THOMAS WISTAR, CHARLES EVANS,
JOHN M. WHITALL, M. C. COPE,
JOHN B. GARRETT, RICHARD CADBURY, and others.

Phila., Fourth month, 1869.

MARRIED.

On the 3rd of Third month, 1869, at Friend's Meeting, on Twelfth street, Philadelphia, MARK BALDERSTON to LYDIA E. VAN BLARCOM, daughter of Elijah Cole, late of Thorndike, Me.

DIED.

HAVILAND.—At Mount Kisco, N. Y., on the 31st of First month, 1869, Rachel M. Haviland, widow of Ebenezer Haviland, aged 69 years, a member and elder of Purchase Quarterly Meeting. It is believed that through mercy her end was peace.

BOND.—On the 16th of Second month, 1869, in the 47th year of her age, Charlotte, wife of Elihu Bond, a member of New Garden Monthly Meeting, Ind. During a suffering illness of more than 16 years, she was a bright example of Christian meekness and patience, being never known to murmur or repine; in her severest pains she would exclaim, "Oh, Lord, thy will and not mine be done." "This light affliction of mine, which is but for a moment, worketh for me a far more exceeding and eternal weight of glory." It was instructive to those who often gathered around her to witness her meek and quiet spirit and child-like trust in God. "The Lord is my strength in whom I will trust; his ways are ways of pleasantness, and all his paths are peace." On its being remarked to her, but a few days before her death, concerning this sore affliction, she said, "No tongue can convey any adequate idea of my sufferings, but it is no doubt for some wise purpose, which will be revealed in that day when all secrets are to be made known; and I am content if I may only be clear of the blood of all men." Thus she died in the triumphs of living faith, leaving to her family and friends a most satisfactory evidence that she has exchanged a life of suffering for a mansion in her Father's house.

CHARLES.—On the 11th of Second month, 1869, Samuel Charles, a much esteemed member of New Garden Monthly Meeting, Ind., in the 72nd year of his age. This dear Friend was characterized by humility and Christian firmness. He was many years an elder, and filled with ability several important positions in the Church. He stood firmly on the side of the slaves in their darkest hour, and he lived to see their liberation. He died, as he had lived, in full faith in Christ as his only Saviour, and in the hope of a glorious resurrection.

HOLLINGSWORTH. — On the 12th of Second month, 1869, in the 54th year of her age, Anna, wife of Absalom Hollingsworth, a beloved member and elder of Union Monthly Meeting, Jasper county, Mo. She was favored to feel that there was nothing in her way, and expressed her willingness to depart. It is reverently believed that she has entered into the joy of her Lord.

FERREE.—On the 2nd of Third month, 1869, in the 29th year of her age, Rebecca, wife of Clark Ferree, a member of West Union Monthly Meeting, Ind., and, as is believed, one of the redeemed of the Lord. Her death occurred at her new home in Jasper County, Mo., which she reached in extreme illness a few days before.

WHEELER.—At the residence of his son, Jonathan Wheeler, in Jasper County, Mo., on the 6th of Twelfth month, 1868, John Wheeler, in his 82nd year, a member of Plainfield Monthly Meeting, Ind.; leaving a consoling evidence that he was one of the "redeemed of the Lord, whom He hath redeemed from the hand of the enemy." Our dear Friend lived in North Carolina until after the late war, after which he removed to the West.

CHAPMAN.—On the 18th of Third month, 1869, William Chapman, in the 90th year of his age, a member of Bloomfield Monthly Meeting, Ind. In his last illness this dear Friend was much engaged in prayer for himself and family; he was patient and sweetly resigned to the Divine Will; he died in peace, saying near the close, "I am at the river-side, and the gates are open to receive me."

PEMBERTON.—At the residence of her son-in-law, Thomas Knight, in Grant County, Ind., on the 17th of Eleventh month, 1868, Tace, wife of Isaiah Pemberton, in the 58th year of her age, a member of Back Creek Monthly Meeting, leaving to her relatives and friends the sweet evidence that she was prepared to enter into one of the mansions prepared by our blessed Saviour.

PEELE.—On the 30th of First month, 1869, John Peele, a member and elder of Richsquare Monthly Meeting, Northampton County, N. C., in his 76th year. In the removal of this dear Friend, his family and the Church have sustained a great loss; of the latter he was one of the main pillars, often pressing through much bodily weakness to attend meeting, and when there, was engaged in fervency of spirit, or in the exercise of the discipline, in which his judgment was sound and discriminating; not hasty to give an opinion, as he had a low estimate of himself, but when done, it bore the unction of truth. The last few years of his life were attended with much bodily weakness, and when brought to a death-bed he was calm and patient, "waiting for the coming of the Lord." Those who knew him were often reminded of the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," and they have the consoling evidence that he met the Bridegroom of souls with his lamp trimmed and burning, and is now reaping his rich reward.

HADLEY.—On the 8th of First month, 1869, at his residence, near Clarksville, Ohio, John Hadley, in the 73d year of his age, a valued member of Springfield Monthly Meeting. He suffered much bodily affliction during the last few months of his life, but bore it with great patience and resignation, often expressing that his time here was short, that he was ready and willing to go, leaving evidence that his end was peace.

BARRETT.—On the 25th of Twelfth month, 1868, John V. Barrett, in his 67th year, a member of Fairfield Monthly Meeting, Ind.

WHITSON.—At West Newton, Ind., on the 12th of Second month, 1868, Joel Whitson, aged 57 years, a member of Beech Grove Monthly Meeting.

HODSON.—At her residence near Plainfield, Ind., on the 19th of First month, 1869, Catharine, wife of Robert W. Hodson, in the 72d year of her age; an esteemed member of Plainfield Monthly Meeting, and for many years an elder, being through Divine grace enabled to fill acceptably and usefully that responsible station. She manifested the Christian graces in the various relations of life, and in the Christian fortitude and patience with which, through a protracted illness, she bore much physical suffering. Her mind was clear to the last, and she quietly passed away in full faith and confidence that through the atoning blood of Christ she would be permitted to enter through the gate into the city.

FRAZER.—On the 19th of Third month, 1869, at the residence of her son Jonathan Frazer, near Paoli, Ind., Mary Frazer, aged nearly 89 years; a member of Lick Creek Monthly Meeting. This dear Christian was an example of meekness and piety, manifesting zeal and love for the Saviour by the attendance of our religious meetings, and often appearing therein in vocal praise and prayer. Though she was blind for many years, and her hearing much impaired, yet she loved to meet with

her friends for Divine service. The last few months, by increasing age and infirmity, were spent at her fireside, until death came, when she quietly resigned her spirit to Him who gave it, without sickness, sigh, groan or struggle.

THE SIXTH ANNUAL MEETING of "Friends' Association of Philadelphia and vicinity, for the Relief of Colored Freedmen," will be held in Arch Street Meeting House, in this city, on SECOND DAY evening, 19th inst., at half past 7 o'clock. All Friends interested are invited to attend.

JOHN B. GARRETT, *Secretary.*

Philadelphia, Fourth month, 1869.

HAVERFORD SCHOOL ASSOCIATION.—A Stated Annual Meeting of the Haverford School Association will be held on Second-day, Fourth month 12th, 1869, at 3 o'clock, P. M., at the Committee Room of Arch St. Meeting-house, in this city.

Members are particularly desired to keep the notice in view, and attend the Annual Meetings. The Charter requiring a quorum of twenty Shareholders to transact business, it is sometimes difficult to assemble the requisite number.

PHILIP C. GARRETT, *Sec'y.*

Philada., 3d mo. 27, 1869.

Correspondence.

PIRÆUS, ATHENS, *Feb. 11th.*—I see by the 21st No. of *Friends' Review*, that our dear friends are pleading for attention to the appeal for printing a journal in the Greek language. We are not discouraged by the small response, but from the prompt beginning hope the little from the few, will be followed by the mites of many. May those who have not money to give, *pray.*

"The course of prayer who knows?
It springs in silence where it will,
It springeth out of sight, and flows
At first, a lowly rill,
But streams shall meet it by and by
From thousand sympathetic hearts,
When daily, through Christ's open gate
They see the Gentile spirits press
Brightening their high estate
With dearer happiness."

Our honored friend Eli Jones, in a recent letter, says:

"To my own mind scarcely any one thing seems of more importance to the Grecian youth, than a well and suitably edited periodical, where the simple and soul-saving truths of the gospel shall be lovingly and truthfully set forth."

. . . . Yours in Christian fellowship,

ELIZABETH MASSON.

NISMES, *3d mo. 6th.*—A private letter from *Eli Jones* says: "We are having much interest among our French Friends. The *Review* of 2d mo. 20th, was read to me yesterday. The letter from F. T. K. to S. B. and M. C. C. interested our party much. It gives a pleasing view of the improvement going forward in North Carolina, a work greater in its results in days to come, than the most sanguine have yet conceived. We hope to sail from Marseilles for Alexandria on the 9th."

FALMOUTH, 10th of 3d mo., 1868.

My dear friend Wm. J. Allinson.—Thy welcome letter of 19th of First month, containing the draft for £31 [$206.59] for Elizabeth Maria Thompson's girls' schools, was briefly acknowledged by me at the time.

I sent this remittance to E. M. T.'s sister, Susette H. Smith, Morden College, Blackheath, and received her grateful acknowledgment of this gift of generous American sympathy with her sister's work among Syrian females. S. H. Smith told me that she considered that her sister's present position of great usefulness and extensive Christian influence originated in her love for the Jews at Jerusalem. "They shall prosper that love thee."

I enclose some letters and papers relative to the Syrian schools, and the teaching of the blind, thinking that they may interest thee. Mentor Mott is doing good service in translating portions of Scripture into the raised Arabic character for the blind, the more important in a country where virulent ophthalmia is common, and the number of blind persons, young and old, consequently very large.

E. M. Thompson's successful opening of the school at Zachleh, that populous outpost of the "pure Maronite district," forms an important feature in her work for last year.

A few days after receiving thy letter I went to London to endeavor to be of service to our dear friends Eli and Sibyl Jones, previously to their second departure for the East. We spent the following First-day together at the residence of our kind friend Joseph Crosfield at Reigate. E. and S. J. attended both meetings, and the former also went to an evening meeting held by a friend in the country, an agriculturist, among his poor neighbors, in a building set apart for the purpose.

I was glad to see our dear friend S. J. so much improved in health, and both in good spirits at the prospect before them. They go well escorted, with E. C. Miller and J. R. Pim of Dublin, as travelling companions, and Thomas Christy Wakefield of Ballitore, as fellow traveller. Richard Allen of Dublin, also intended to join them in the south of France, but was prevented by indisposition from doing so previously. T. C. W. has written from Congenies mentioning some meetings attended by them, and adding their intention to embark on the 8th or 9th instant at Marseilles for Alexandria. After visiting Cairo they look towards Jaffa, Jerusalem, Nazareth, &c., Beirût and the Lebanon. Thou wilt be glad to hear that they have taken with them, for appropriation, in accordance

with the circular, the sum of £375, from Friends in Great Britain and Ireland for schools, &c. They were also supplied with grants from the British and Foreign Bible Society, the Friends' Tract, and Religious Tract Societies. Turning nearer home, it may interest thee to know that the deputation of the Peace Society, was gratified by seeing thy notice in the *Review* of their meetings and tracts. He held many lectures in this neighborhood; many in Wesleyan Methodist chapels, freely lent for the purpose. A large distribution of peace tracts followed. The North Carolina pamphlet was brought before the notice of some of his audiences.

Since returning from London I have been engaged with others in arranging some lectures by the well-known biblical scholar and philologist, F. H. Scrivener, M. A., in various towns in this county, on the progress of the Excavations at Jerusalem, conducted by the Palestine Exploration Fund, with the object of obtaining subscribers. A little help from different parts of England will give the Fund a more permanent character than it has hitherto had. The position of the great wall and towers round Ophel has been found remarkably to coincide with the line laid down as its probable position by the well-known American traveller, the accurate Dr. Robinson. Our companion and helper last winter in Mount Lebanon, Elijah G. Saleebey, is still in Scotland. His school work is growing and prospering in his hands. A few days ago the Baptist minister here introduced me to A. T. Rose, of Rangoon, one of the devoted band of American Missionaries at Burmah. He was on his way to America, intending to call at Boston en route to Michigan. He was well acquainted with our late fellow passenger,—Thomas, also from Burmah, whom we met in the steamer from Alexandria to Marseilles, and whose strength only survived to enable him to reach his native land to die. A local paper dated 27th ultimo, states that the contributions from Wesleyans to Foreign Missions from Falmouth, Penryn, and adjacent villages, have this year amounted to the noble sum of £228 18*s.* 1*d.* Surely the Holy Spirit is working mightily in the earth to bring the nations to Christ.

Thy sincere friend, A. Lloyd Fox.

Nimes, Gard, France, 3d mo. 4th, 1869.

Dear friend William J. Allinson.—A letter from Folkstone, from Eli Jones, has already told thee of our dear friends having again started for the East. Thou wilt be interested in hearing of their welfare thus far on their journey, and of the progress up to this time of the work in which they have again gone forth at the call of their Master.

We came south rapidly, leaving Folkstone on the afternoon of Second-day the 22d, sleeping that night in Paris, and, after travelling through the following day and night, reached Nimes early on Fourth-day morning by the same route as last year. We passed as before through the fruitful valleys of Champagne, Burgundy, Lyonnais and Languedoc, a great part of which is devoted to the culture of the vine, which not being yet in leaf, the country looks barer than it did in the autumn, when the rich tints on the vine-leaves gave a fine coloring to the landscape. In this neighborhood the evergreen olive clothes the country at all seasons; these trees, interspersed among the mulberries and vineyards, covering the terraced sides of the limestone hills, give the country very much the appearance of Syria and Palestine; this resemblance between the two countries strikes us very much on seeing the south of France again. On leaving London, it had been arranged to sail from Marseilles at the beginning of the following week, making a very short stay among Friends in the south of France. When we reached this place, however, so much work opened up, and there was such a desire, both among Friends and others, that E. and S. Jones should remain a little while with them to give some opportunity of meeting them, that it did not seem right to hasten away without spending at least a week in this very interesting neighborhood. The Friends' stay in Nimes 16 years ago, and their intercourse with the serious people of this part of France, have made a very lasting impression, and they are renewing acquaintance with many whom they then knew, and who received during their visit a lasting influence for good; it is very pleasant and encouraging to see how joyfully and thankfully they are welcomed back. Jules and Clarisse Paradon, the kind helpers of Friends here, the former long an interpreter for English and American Friends, soon joined us, as well as others either resident in Nimes or the neighborhood: a meeting was held with this little company on the evening of our arrival. The following day, Babut, one of the Protestant pastors of Nimes, called on E. and S. Jones to welcome them back to the place, and to express his readiness to assist their work by interpreting for them, or in any other manner showing his sympathy. He has great command of the English language, and is an earnest-minded man, a nephew of the good Adolph Monod, whose sermons preached on his death-bed are probably as well known in America as in England. The dear Friends had a meeting in the evening in one of the Protestant chapels, J. Paradon interpreting, where the people were earnestly invited to come to Jesus, and to seek after spiritual communion with Him. On Sixth-day the 26th, we drove to Fontanes, a village about twelve miles from

Nîmes, where the largest number of French Friends are congregated. Here lives Daniel Brun, one of the oldest members of the Society, a minister for thirty years, with a very lively gift, and much beloved by the young people. In the afternoon a very good meeting was held with the Friends and some others, among whom were two pastors from the neighboring village of Sommières. On this occasion all were very lovingly invited to look unto Jesus and be saved, the mourners were comforted, and the gospel fully preached, the barley-loaves and the fishes, blessed by the Heavenly Master, being distributed by His disciples to the feeding of those assembled. Daniel Brun also spoke, alluding to the Friends as ministers, from a far land, of the gospel, the same gospel which has been preached for 1800 years, besides which there is no other; and exhorting all to examine whether they were true believers in this gospel, for if not Christ's servants whose must we be? There are seventy or eighty Friends in the south of France, chiefly located at Nîmes, Congenies, Fontanes and St. Gilles, and one or two other villages, at a few miles' distance from each other. The greater number of these meet on First-day at Congenies, where we were kindly entertained at the house of Lydia Majolier. There were good meetings held in Friends' Meeting-house there on Seventh-day evening, and on First-day morning, where several not Friends, were present, among others two or three pastors from the neighborhood. Here, as everywhere else, Christ was fully preached, as the Son of God, as our only Saviour, and as He who seeks by the Holy Spirit to enter our hearts, and to give us to partake of the bread and water of life. Daniel Brun and Jules Paradon also took part acceptably in the ministry, the former referring to the early Apostles as unlearned men, but endued with power from on high, sympathizing with some present with whom the balance turned neither one way nor the other, and desiring that some word might be given him for them which, though but as a grain of sand, might turn the scale in favor of good. In the afternoon a meeting was held more particularly for Friends, when E. and S. Jones' certificates were read, warm sympathy expressed with them in their labors there, and prayers offered for their guidance and preservation in their more distant journeyings; while the dear Friends had much comfort, encouragement and exhortation to give to those not with us. In the evening, about 500 of the inhabitants of Congenies met in the temple, which the pastor freely offered for E. and S. J's use, and here, we may trust, the words earnestly and prayerfully spoken were blessed to many of those present, as the people were very attentive and many of them affected, prayer being offered for the pastor and his people as well as for all men everywhere, in which many seemed truly to join. A social meeting was held in the evening of the following day, when E. and S. Jones gave interesting information on the mission work in the East, which was well interpreted by a young French woman with a very good knowledge of our language. The evening concluded with the reading of the 14th chapter of John, followed by a good religious opportunity. On Third-day the 2d, we went to the neighboring village of Calvisson, where, at the invitation of Pastor Abauzit, the Friends met in the afternoon 200 or 300 children, with whom they had a very interesting time, telling them of children in other lands who had been made happy by finding their Saviour, encouraging them to seek this happiness, also directing their attention to the crooked and the straight olive trees growing on the hills around, reminding them how each had grown up in its own form from a young plant, applying this to themselves, and by other natural illustrations encouraging them to set out in, and to strive to follow the right way. Pastor Abauzit, who gave E. and S. Jones the right hand sixteen years ago, and who has preserved a warm and true friendship for them, interpreted on this occasion as well as at a large public meeting held in the evening in his temple, where the infinite value of the soul, the reality and the nearness of eternity, and the unspeakable importance of preparing for an unending state of being, were dwelt upon, as well as the priceless ransom paid for each soul, and the love of our Heavenly Father towards us. There is a great openness among the pastors in this neighborhood, who remember our dear friends' stay here sixteen years ago. Many of them have either in person or by message conveyed an expression of their love and sympathy, and of their value of E. and S. J.'s services. In a parting interview with Friends and some others at Congenies, at which two pastors were present, one of them expressed his own and others' thankfulness for the Friends' visit, which he trusted would be blessed, testifying that they brought an element, rather wanting in their church, that of brotherly sympathy. He prayed with great feeling for a blessing on the seed sown there and on that to be borne into other lands, as well as on the laborers going forth. This parting time was one when much love and unity were felt and expressed, and was very comforting, as all the intercourse with the Friends and others in these parts has been. Hoping soon to be able to send thee a further account of the visit,

I am thine sincerely,

ELLEN CLARE MILLER.

RICHMOND, VA., 3*d mo.* 18*th.*—[To a Friend, in acknowledgment of $100, received in response to the letter published in No. 31.] Thy prompt, efficient response affords me great joy. Tears of gratitude flow unbidden in beholding the *means of relief*, far surpassing what I had dared to hope from any quarter. Many hearts have been already made glad,—many dreary homes have partaken of the benefit,—many a doleful countenance has resumed a cheerful smile,—and ere the setting sun large numbers will sit with thanksgiving by their firesides. In twenty-five minutes from the receipt of the letter, ten families were furnished with food and fuel. A load of wood just happened along, and I ordered its distribution, as economically as possible, among the greatest sufferers nearest at hand. Very soon other loads were sent where I knew they had none. Then corn meal and herring (the cheapest food obtainable and much depended upon,) were purchased at wholesale rates, and distributed for the recipients to cook for themselves. The cheerful results were soon visible in passing their dwellings and seeing them *work with a will.* I assure thee I have lost no time since it has been in my power to extend help. I have used the whole school for missionaries, teachers and all. Our orphans, for two weeks, have not ceased to run hither and thither day by day, carrying food to the sick and the famishing. Many are now sick from hunger and cold. The Surgeon-in-chief asked me to-day why it was that *we* were all in good health at the Orphanage, whilst disease prevailed at every Institution about us. I argued that it was easier to take *good care* of children while they were well than to have the charge of them when they were sick.

This morning I received from ——, of Philadelphia, a check for $20, to be appropriated wholly to the rent of my aged women. This was indeed most pleasing to me and to them, and the relief came at a seasonable moment. LOUISA VINING.

Youth's Department.

MONSTERS OF THE DEEP.

The stories of Olaus Magnus's kraken, and of the colossal poulpe, which Denys de Montfort represents as entangling in its enormous arms a three-masted frigate, are but wild exaggerations of an incontestable truth. Says Harting, a Dutch naturalist, "It has long been a matter of notoriety that cephalopods of an enormous size exist in the sea, although no naturalist has hitherto been favored with the opportunity of examining and reporting upon a complete animal at his leisure."

Aristotle assigns to the great calamary of the Mediterranean Sea a length of five cubits

polype whose body, as it lay on the beac
was calculated to be equal to a 70 gall
cask: each arm was 30 feet long, and
thick as scarcely to be embraced by one ma
it weighed about 700 pounds. On the whol
I am inclined to think that this story mu
not be thrust aside as fabulous; the simplici
of the description and the numerical data a
greatly in its favor. After all, the dime
sions given do not much exceed those of i
dividuals whose existence is well-nigh prove
by modern writers.

Sander-Rang, Peron, Quoy and Gaima
have seen animals, or the remains of animal
on the surface of the ocean, with enormo
bodies, and arms six to eight feet lon
Madame Graham (quoted by Johnston) sa
a cephalopod whose arms were eighteen fe
long; and Schwediaver reports the capture
a cachalot (Physeter) in whose gullet w
found the arm of a cephalopod, which, thoug
imperfect, measured twenty-three feet
length. In the Hunterian Museum, Londo
are preserved the fins, section of arm, hea
and mandible of an onychotenthis, the leng
of which, when perfect, could not have be
less than six feet. These belonged to an i
dividual encountered by Banks and Solande
the companions of Captain Cook, floating
the sea between Cape Horn and Australia.

One may well believe, with these descri
tions before us, that the fears of the pea
and coral fishers are not altogether witho
foundation. These men declare that th
are sometimes seized by huge molluscs
this family, who endeavor to entangle the
in their long arms, which are studded wi
suckers and hooks.

In the present day, Steenstrup has ma
extensive and valuable researches into t
history of those gigantic cephalopods. T
question arises—Do these monstrous indivi
uals differ specifically from the smaller speci
which abound in every sea, and which a
perfectly well known to the naturalist?
am inclined to answer in the negative. Me
size can never form an element in the diff
entiation of species, especially in the case
animals which probably continue to gr
during the whole course of their lives.
neglect of this caution has already led
numerous mistakes. Naturalists have fanci
they saw distinct species in individuals, whi
in reality differed only in age: witness t
history of the Orang-Outang and the Salmo
also, that of Bewick's "Solitary Thrus
now proved to be the Starling in its ea
plumage; and of the "Whitebait," lo
looked upon as a distinct species, but late
shown by Günther to be the young of t
Herring. The number of cephalopods*

* Soft-bodied cuttle-fish-like animals, with ar
surrounding the head.

(or seven to eight feet). Moreover, he assures us that one Trebius Niger had seen a small size is incredibly large, and would be still greater but for the incessant depredations of numerous enemies, such as sea-birds, dolphins, &c. It is not unlikely that a few out of the multitude of survivors make their way to the deeper parts of the ocean, and there in comparative safety continue to increase in size, until at last they acquire those gigantic dimensions, examples of which occasionally come before the world.—*Scientific Gossip.*

BEING HIS OWN PILOT.

A bright boy who loved the sea entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there and telegraph for a pilot to take the vessel into port.

"Anchor! no, not I. I mean to be in dock with the morning tide."

"I thought perhaps you would signal for a pilot."

"I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed, and gray-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young Captain and besought him to take the wider course, but he only laughed at their fears and repeated his promise to be in dock at daybreak. We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with, and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; *but he was his own pilot.* His own pilot! There was his blunder—fatal, suicidal blunder.

O, young men, beware of being your own pilot. Take on board the true and able Pilot, who can stride upon those waves, who can speak, "Peace, be still," to that rough Boreas, so that "with Christ in the vessel you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You won't ask in vain. And encouraged by the help that is vouchsafed once, you will ask again and again, and seek grace to help in every time of need.—*Christian Instructor.*

For Friends' Review.

WHO PLUCKED THAT FLOWER?*

(*On reading the exquisite memoir of George Sidney Cuyler, one of the twin children of Theodore Ledyard Cuyler.*)

BY CHARLES A. WALTERS.

"Who plucked that flower?" the gardener said,
As, walking with his friend, he spied
A stalk with mutilated head,
Where once had bloomed his hope and pride;
A brief response his comrade made,
"The Master; let thy murmurings cease;"
The gard'ner meekly bowed his head,
And from that moment held his peace.

"Who plucked that flower?" the mother cries
In anguish deep, and dark and wild,
"I have no more on earth to prize;
Who took my own, my darling child?"
While yet she speaks, a calmness stills
The waves of sorrow's sea: they cease;
"It is the Master, thus He wills,"
And so the mother holds her peace.

"Who plucked that flower? my darling boy,"
The father says in hopeless grief,
"He was my light, my life, my joy,
There's nothing now can bring relief;"
But lo! there shines from heaven a light,
He sees, and all his sorrows cease;
"It is the Master, all is right,"
And so the father holds his peace.

"Who plucked that flower?" the man of care
Exclaims, when wealth eludes his grasp,
And vanishes in misty air,
The prize he fondly hoped to clasp.
A voice falls gently on his ear,
"The Master, let thy longings cease;
Wealth cannot buy an entrance here;"
And so the worldling holds his peace.

"Who plucked that flower I've watched so long?"
The aspirant for honor cries,
"With it my hopes for fame were strong;
Without it all ambition dies."
An answer comes: "Humility
Will bid all love of glory cease;
"It is the Master, yes, 'tis He."
And so the murm'rer holds his peace.

"Who plucked that flower?" we all inquire,
When disappointment is our lot,
And hopes are blasted as by fire,
The future dark, the past a blot.
But when we list to Jesus' voice,
Our murmurings all quickly cease,
"It is the Master;" we rejoice,
And all, submissive, hold our peace.

"Who plucked that flower to us so sweet?"
Oh, Christian! why the question press?
In every sorrow we may meet
And bless the Lord our Righteousness.
The Master gave, the Master takes;
We are the stewards of His grace,
The garden of our joys He makes,
He plucks the flowers; *we'll* hold our peace.

*"Who plucked that Flower?"
CRIED THE GARDENER, AS HE WALKED THROUGH THE GARDEN.
HIS FELLOW SERVANT ANSWERED,
"THE MASTER."
AND THE GARDENER HELD HIS PEACE.
[*Inscription in an old English Church-Yard.*]

SUMMARY OF NEWS.

Foreign Intelligence.—European advices to the 5th inst. have been received.

Great Britain.—The Royal Commission appointed to inquire into the naturalization laws have made their report. They recommend the enactment of a law recognizing naturalization abroad as alienating British subjects from their allegiance to England, and propose the entire abolition of the disabilities of aliens to hold landed property.

Another terrible explosion took place in a colliery in Lancashire, on the 1st inst., by which 28 persons were killed and many others badly injured.

The contract for carrying the mails between Liverpool and New York has finally been awarded to the Cunard line of steamers by the Post-office Department. The company proposes to construct two fast steamers.

Spain.—A new loan, asked by the provisional government, was voted by the Constituent Cortes on the 30th ult. Hostility to the conscription law continues in the provinces, and resh outbreaks are apprehended. Gen. Prim, Minister of War, has asked the Cortes to grant a contingent of 80,000 men for the army for the year 1869. Troops have been going forward to the Pyrenees to prevent parties of Carlists from crossing the frontier from France.

Greece.—The Greek Legislature has been dissolved, in order to obtain an expression of the popular sentiment on the Ministry's recent change of policy on the dispute with Turkey. Elections will be held on the 16th of next month for a new body, to assemble 6th mo. 5th. It consists of a single Chamber, the members of which, 170 in number, are elected for four years, but they rarely serve the full term, as the government often exercises its constitutional authority to dissolve the Chamber.

The Turkish Ambassador has presented his credentials to the King.

Turkey.—The difficulty with Persia appear in a fair way to be settled, the two governments having agreed to refer the rectification of the frontier to a mixed commission of Turkish and Persian subjects.

South Africa.—Advices have been received in England from Cape Town, that a tract of country in Southern Africa, 500 miles long, and from 15 to 150 miles wide, had been burned over, causing great destruction of property, and that many natives perished in the flames.

South America.—It is announced that the Peruvian Minister to Washington has been instructed by his government to enter on arrangements for settling the difficulty with Spain, with the Spanish Minister to the same place, who is believed to have been similarly authorized. Any points on which they cannot agree, are to be submitted to the President of the United States, whose decision will be final.

Yellow fever still prevailed at the last accounts, along the coast of Peru. At Lima it had become milder, but at Arica, it continued very virulent, 140 persons, it was said, having died in three days, and the place being almost depopulated.

The Senate of Colombia was considering the treaty recently negotiated with that government by C. Cushing, on behalf of the United States, for the construction of a ship-canal across the Isthmus of Darien. The committee to which the treaty was referred advised that it should be rejected, as dangerous to the integrity of Colombia, and not presenting sufficient inducements to part with this valuable portion of its territory. They advised that a new treaty for the same object be proposed to the United States, embodying the maintenance of the sovereignty of Colombia and the integrity of its territory; a guaranteed neutrality toward all, and perfect equality for all nations; direct and palpable benefits for Colombia, with an increasing yearly revenue, and if possible a remuneration in advance; and security for the prompt and certain execution of the work. It was doubted whether the Senate would concur with the committee.

Domestic.—The monthly statement of the public debt on the 1st instant, showed a total debt of $2,596,898,538.64, with accrued interest amounting to $39,303,916.64, making an aggregate of $2,636,202,455.28; cash in Treasury, $111,005,993.54. The bonds issued to the Pacific railroads amounted to $56,852,320, and the accrued interest thereon, with the excess of that previously accumulated over the amount received by the government from transportation, &c., was $2,915,320. Since the statement of 1st ult. the principal of the debt has been decreased $2,573,039.28, while $2,915,320, issued to the Pacific railroads, makes a total reduction of debt proper of $5,507,359.

Congress.—The conference committee on the bill repealing the Tenure of Office act agreed upon a report, providing that every officer appointed with the consent of the Senate, shall hold his office during the term for which he was appointed, unless removed with the consent of the Senate, or by the appointment with like consent, of a successor; that the President, during recess, may suspend any civil officer appointed with the consent of the Senate, (except U. S. Judges,) until the end of the next session, and designate another to perform his functions; that he shall within thirty days after the commencement of a session, nominate persons to fill all vacancies existing previous to the meeting of the Senate, except for offices which he thinks ought not to be filled; and if the Senate refuse to confirm an appointment in the place of a suspended officer, then, and not otherwise, the President shall nominate another as soon as practicable. The bill in this form was adopted by both Houses, in the Senate by 42 to 8, in the House by 108 to 67; and it has been signed by the President. The Senate passed also, a bill to authorize the purchase of lands from the Osage Indians by actual settlers; the Indian Appropriation bill with an amendment providing for a board of ten commissioners to have joint control with the Interior Department over the disbursements; and joint resolutions as follows: requiring of every person asking removal of political disabilities, a sworn statement of the grounds on which he asks it; authorizing the Commissioner of Indian Affairs to appoint guardians for minor Indians entitled to pensions or bounties; authorizing the construction of a railroad bridge over the Ohio at Paducah, Ky.; and a resolution instructing the Judiciary Committee to report a bill defining the law which made eight hours a day's work for mechanics and laborers in the service of the United States.

The House passed the Miscellaneous Deficiency bill; the Senate bill continuing freedmen's hospitals at Richmond, Vicksburg, and in the District of Columbia; the post route bill; a substitute for the Senate bill authorizing settlers to purchase lands from the Osage Indians; a bill authorizing the Northern Pacific R. R. to extend its line to Puget's Sound; and a resolution to annul so much of the Cherokee Indian treaties of 1866 and 1868, as authorizes the sale of their lands. The bill to provide for the organization of a provisional government for Mississippi, was postponed to the 12th month next, by a vote of 102 to 62.

FRIENDS' REVIEW.

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For Friends' Review.

THE INDIANS.

A meeting of Friends was held at Indianapolis on the 31st ult. and 1st inst., to take into consideration what action was necessary in consequence of the President's invitation to Friends to nominate members of our Society for Indian agents, and to take a more active part in their Christianization and civilization. There were present at this meeting some members of the Meeting for Sufferings of the Yearly Meetings of Iowa, Western, Indiana and Ohio, and two Friends from Philadelphia.

The meeting was an interesting one, showing the deep feeling that extends over the Society on behalf of this much injured people. The hope was expressed that those who undertake the work may do so from a sense of duty, and that great care may be exercised in the selection of persons to accompany the agents as school teachers, farmers, &c.

It was concluded to form an Executive Committee, to "consist of two members from each organized committee of Friends of the different Yearly Meetings united in this work." Applications for nominations for offices under government appointment, after being approved by the committee of the Yearly Meeting of which the applicant is a member, are to be finally acted upon by this Central Committee.

From an interesting paper in "The Friend" of 4th mo. 10th, the following extracts are taken.

While the course pursued by the government towards the Indians has often resulted in their being greatly defrauded, there is reason to believe, both from the carefully worded enactments for their control as well as the efforts used for their improvement, that the intention of our legislators has been to do them justice and secure to them their rights. When they have been imposed upon and cheated, it has been through the unauthorized acts of unprincipled men, who have either failed to carry out in good faith treaty stipulations, or have systematically robbed their ignorant and unsuspecting victims for their own benefit. Thus the Indians have been greatly wronged and abused, without the heads of the department being able to prevent it, and often without their knowledge. As an evidence of the disposition to do them justice, it has been the practice, from an early date, to allow them large sums of money for the land they have claimed when they have surrendered the occupancy of it, and the interest of those sums has been paid to them annually. When they have been induced to abandon their nomadic habits and settle on reservations, large appropriations have been made to purchase agricultural implements, mills, stock, &c.; food has been provided in considerable quantities, and when their resources have failed, hundreds have been prevented from starvation by the timely supplies afforded. While much is said, and justly, of the wrongs and outrages to which they have often been subjected by individuals, we should not lose sight of the truly benevolent acts and intentions of our government towards them, but award at least an honest desire to do them justice. The task is no small one of controlling and providing for 300,000 persons so unenlightened as the Indians mostly are, and who are so different in language, manners, habits, organization and pursuits, from those around them. This difficulty is greatly increased by their being divided into more than 200 tribes, and scattered over half a continent. Even with honest, conscientious agents, disposed to be kind and render them all the assistance in their power, difficulties might be expected. . . .

The country inhabited by the Indians is divided into districts called Superintendencies. There are fourteen of these, which comprise in some instances fifteen or twenty tribes of Indians. In one of them, the Southern, there is a population of 51,189 Indians; in another, the Arizona, 32,370; in the one in California, 26,139; in that in Utah, 21,250; in that in Dakota, 29,930; the others contain fewer Indians—none, however, have less than 5,000.

The Superintendents are assisted in the care of the tribes belonging to their districts by sixty-seven agents and a number of sub-agents. The agencies embrace in some cases several tribes. When the Indians are located on reservations the residences of the agents are on them. This right is provided for by treaty. They occupy houses erected at the expense of the government, but find their own provisions. When the Indians have no settled place of abode, it is the duty of the agent to keep near the tribe or tribes he has charge of. When there are several of them, which is not unfrequently the case, and the range of the Indians is over a large extent of country, the home comforts of the agents must be very few, and the perils of such a wandering life are doubtless great. There are seven independent agencies in addition to the foregoing—those who have charge of these, report directly to the Commissioner of Indian Affairs instead of to a superintendent.

The duties of the Superintendents are to exercise a general supervision and control over the official conduct and accounts of all officers employed by the government in their limits, and they have the right to suspend such officers and persons from their stations. Their reasons for doing so must be forthwith communicated to the Commissioner of Indian Affairs. They have the power to administer oaths, depositions and acknowledgments of deeds, solemnize marriages, &c. They are to report the condition, numbers and progress, &c., of the Indians within their limits, quarterly, and settle their accounts monthly. . . . . .

Under the present laws the agents hold office for four years; the salary is from $1500 to $2000—most of them get the smaller sum—and travelling expenses are allowed under some circumstances. They are required to give bonds in two or more securities, for two thousand dollars. They are to reside within or near the territory of the tribe, and not to leave the bounds of their agency without permission. They are under the direction of the Superintendent, who can assign them to the care of any tribe within his district, and they not unfrequently have the care of several. He has the right to suspend them as heretofore stated. They are expected to manage and superintend the intercourse with the Indians within their respective agencies, agreeably to law—to obey all legal instructions of the Secretary of the Interior, Commissioner of Indian Affairs or Superintendents, and carry into effect such regulations as may be prescribed by the President. They may nominate the interpreters they wish to employ, who must be approved by the Superintendent—They can engage farmers, millers, teachers and mechanics, when they are required to be furnished by treaties.

They have authority to administer oaths, take depositions, also acknowledgments of deeds, solemnize marriages, and to remove all persons found within their limits contrary to law, and for this purpose they may call in the aid of the military. They are expected to superintend the erection of buildings authorized by the government, and report the condition of the Indians under their care to the Superintendent, and pay the Indians their annuities, and see that the goods provided to be furnished by treaties are properly delivered.

It is probable that at the next session of Congress important changes will be made in laws regulating intercourse with the Indians. The House of Representatives has manifested unmistakably its opposition to the system of Treaties.

By the Indian Appropriation Bill just passed, the sum of $2,000,000 was put in the hands of the President, to be used in the support of the Indians during the current year, and he has authority to appoint a Commission who, serving without compensation, are, in conjunction with the Secretary of the Interior, to aid in the distribution of this fund. By a remarkable provision of this bill, the President has authority to expend the whole amount appropriated, (about $5,000,000) or any part thereof, at his discretion, through this Commission instead of through the Indian Bureau as heretofore.

During the past week, some Friends of this city have had another interview with the President. It is satisfactory to learn from them that he has consented to select one Superintendency in which the Superintendent and all the agents shall be members of our Society.

The one selected is the Central Superintendency, most of the Indians in which are in the State of Kansas. There will be nine agents, and about 18,000 Indians. This selection is peculiarly appropriate, as Friends in Indiana already have a Mission established in the State of Kansas, and a considerable body of Friends is already settled in that State. R. C.

THEORY AND PRACTICE OF TEACHING COMBINED.

A Normal class has been instituted in the "Osler Avenue School," Noble street, below Sixth, Philadelphia. Those who enter it, may leave it when they feel prepared for their several specialties. Ordinary Normal instruction is given; also in Natural Science, Etymology, Grammar and Philology, upon methods materially abridged, yet not the less thorough. A very limited number may still join, free of charge. The charge when made will be very low. The class is designed for young persons (Friends or others) who wish to become skilled and successful teachers, by combining the experience of others with their own, and who have no opportunity to go through a course in our State Normal Schools; also for such as wish to apply methods of teaching in certain branches which are not a part of the course in those schools, yet which are felt to be a necessity for a first class teacher. Address YARDLEY WARNER, at the school, or Germantown, Philadelphia.

Third mo. 15th, 1869.

For Friends' Review.

CRIME AND PUNISHMENT.

Much attention is, just now, given to a charge by one of our Judges [in Philadelphia] to the Grand Jury at the beginning of the term of "Quarter Sessions," referring to the increase of crime. It is stated that "the homicides committed in this city in 1868, as compared with those of 1867, are in the proportion of 133 to 94, an increase of 40 per cent. Infanticides have increased nearly 50 per cent., and the total of murders in one year is four times the convictions for homicides in thirty years." These are terrible facts.

Judge Brewster believes this progress in crime to be "all due" to perverted sympathy, which leads to unwise but often successful efforts to shield criminals at the expense of justice. Hence it is argued, that it is of the greatest importance for the death-penalty to be maintained. We are told that Illinois has recently restored it, and that Maine has refused, by a large majority, to abolish it. Wisconsin, Michigan and Rhode Island are now the only States in the Union in which capital punishment is not inflicted. Ought we really to draw an argument in favor of capital punishment from the facts above mentioned? Emphatically I would say, *No.*

In the same charge these words occur: "It has come to pass in Philadelphia that it is more dangerous for a man to pick a pocket than to take a life. *The thief is much more certain of being punished than the murderer.*" Now, why is this? Not, surely, because morbid sympathy with the *crime* of murder is so widely prevalent; most of all with such horrible murders as of late have repeatedly occurred. Is it not, clearly, because the popular heart and conscience are, now and here, averse to the *punishment* of murder, or of any crime, by death? It has been under the code of capital punishment that this fearful increase of crime has taken place; how, then, can it be shown to prove any thing to its advantage?

We are not able fully to account for the remarkable number of atrocious acts of violence that have lately shocked the country. But, it must be remembered that it is not yet long since the close of a stupendous war; which, under the most favorable circumstances, must tend to diminish, in the minds of many men, regard for human life. Even after the Mexican war of twenty years ago, short and comparatively limited as it was, the number of homicides, especially in the cities, was for several years greatly increased. Also, the checks upon crime, in the largest metropolis of our country, are now, by the confession of its own press, lamentably, if not shamefully, insufficient; and the facility of transport causes us to share this evil. And there are, by the general admission of those who observe the changes of society, periods of the almost "epidemic" prevalence, even of special kinds of crime, as mysterious in their occult laws, as are the pestilences which cause bodily mortality among men.

Still, these causes may be regarded as secondary. Certain protection of society, by the prompt conviction and permanently safe disposal of every criminal, being the great end to be desired, several agencies and tendencies now thwart this, of which *the existence of capital punishment as a penalty is the principal one.* Men will not convict, or will beseech the Governor to pardon, because, consciously or unconsciously, they revolt from the death-punishment. Almost the worst possible remedy, probably, is that of a bill which has just passed our Legislature, to leave it at the option of the Governor whether the death-penalty shall be inflicted or not. Abolish it altogether, and substitute imprisonment for life, without any opportunity of escape or pardon; and then the number of homicides may be expected to decrease. Yet, it does not involve great presumption to assert the belief that some other reforms are almost equally important.

First, more rational views need to be taken of the relation of crime to insanity. Just as it sometimes is, the plea of "moral insanity" has been fearfully abused of late years. While the presumption in regard to the *fact* may properly be, of the innocence of the accused, until he is proven guilty, the presumption should be of his *sanity*, unless he is shown, by careful inquiry of experts, to be insane. And if so, the security of society against the repetition of the act demands his *permanent seclusion.*

Secondly, immense harm, in the demoralization of many weak and doubtful men, must result from *the detective system.* Systematic, long-continued deceit, and personal treachery under the most intimate associations, belong to it; and these cannot but be evil, in their final, if not in their immediate results. It is bringing one of the worst immoralities of war into the conditions of civil society in peace.

Thirdly, restraint, by detention through periods proportionate to their proof of bad character by repeated criminal deeds, of "professional" or habitual and confirmed criminals, who taint society to the core, and train pupils in their own wicked arts.

Lastly, for these and many young as well as adult criminals, a House of Correction is wanted, to fill a place not yet occupied by any of our public institutions. And it is the firm conviction of many, if not of most of those who have studied the subject, that the only right system of penitentiary confinement,

affording any reasonable prospect of reform among those detained, is the separate, known as the Pennsylvania system.

Yet, after all, these or other particular reforms cannot touch the bottom of the evil. Society owes most of all the great duty of *prevention*. Every child born is the offspring and charge of the state,—the community. We need, not only the "christianization" of the Western Indians, but that, also, of the heathen at home. That will be the only certain and final check to the yet progressive increase of crime. H. HARTSHORNE, M.D.

THE COLORED MEN OF BALTIMORE.

At a meeting of colored people in Baltimore, recently called to petition the city government for a higher grade of schools than the law now provides, the chairman, a colored man, made the following statements, which are in the highest degree honorable to the colored population of that city. He said:

"We have a record that we are not ashamed of, and one that has added to the honor, character and wealth of the city and State. For a number of years, and through the darkest days of slavery, we have kept in active operation seven literary and debating societies. Our church property in this city is more extens ve and valuable than the church property of the colored citizens of any other city in the Union. We now own a half million of church property, and the annual tax on the church-going part of our people is nearly one hundred thousand dollars. This looks as if we believe there is a God, and take an interest in His cause. Besides the many thousand dollars worth of property held on individual account, our building associations are purchasing property for our people to the annual amount of $75,000. This is done from their weekly savings. Give us a fair chance in the labor market and we will double this. Our public hall property is worth not less than $100,000. We have seventy-nine beneficial societies for the relief of the sick and the poor in this city, with an average membership of eighty; the average contribution of each member is forty cents a month. By the agency of these societies our poor are kept from the Poor House and our dead from the Potter's Field. We have the most extensive corporation of colored men to be found anywhere on the globe, the Chesapeake Marine Railway and Dock Company, which has added as much to the wealth and influence of the State as any corporation of the same dimensions. In the savings banks of Baltimore there is nearly a million of dollars to the credit of our people, and every day is industry and economy more and more becoming the rule, idleness and spendthriftness the exception."—*N. Y. Observer.*

For Friends' Review.

RISE AND PROGRESS OF FRIENDS IN MISSOURI.

ALBA, *Jasper Co., Missouri*, 3d mo. 26, 1869.

EDITOR REVIEW:

A brief, connected historical sketch of the settlement of Friends in this part of the country, where so lately the ravages of civil war, in their most terrible forms, prevailed, may not be uninteresting to the readers of the *Review*.

At the close of the war, in the spring of 1865, this county, and also some of those adjoining, presented a complete scene of desolation. That summer and fall a few of the old settlers returned, and took possession of their desolated farms. A few new comers also found their way hither; and one family of Friends came in late that fall. The next summer and fall a few other families of Friends came in; so that by the 13th of 1st month, 1867, there were four whole families, and three parts of families, in this neighborhood, and one family in another part of the county about fifteen miles off. On that day we held the first Friends' meeting, as I suppose, that was ever held in South-western Missouri. And from that time a meeting was sustained, though not officially established until the next 10th month. We did, indeed, feel very small, there being but few of us in the midst of a people wholly unacquainted with Friends, or their principles and form of worship. The novelty of the thing excited curiosity in the minds of many, and caused them to come to our meetings: and earnest were the breathings of soul that were begotten, which sometimes found vocal utterance, that we might be preserved from bringing any reproach upon the precious cause of Truth, and that more laborers might be sent into the fields so white unto harvest. And He who, we are assured, heareth the prayers of His dependent children, was graciously pleased to answer our prayers, by putting it into the hearts of some of his devoted servants to come and join us in the work.

At the close of our first meeting, arrangements were made for starting a First day school, which has been kept up the year round ever since, with very little exception. A Reading Circle was also started soon after, which has been continued with but little exception. This winter it has given way to what we call a Bible-class.

About the time that Friends began to settle here, a few families settled in Cherokee county, Kansas, about twenty miles from here. And in the fore part of the 8th month, 1867, a Meeting for Worship, a Preparative and a Monthly Meeting were established in that neighborhood, both called Spring River, and

composed of the members of both neighborhoods; subordinate to Kansas Quarterly and to Indiana Yearly Meeting. A request went from the first Monthly Meeting to the Quarterly Meeting held in the 9th month of that year, for the establishment of a Meeting for Worship, and a Preparative, in this neighborhood, to be called Union; and also for the Monthly Meeting to be held half the time at Union. And in the 10th month, Union Preparative Meeting was opened, and the Monthly Meeting held at Union, which continued to be held alternately at the two places until, the 1st of 8th month, 1868, Union Monthly Meeting was opened, which is composed of the members of Union and Fairview Preparatives; the latter opened on the 29th of 7th month, 1868. The two are situated about four miles apart, with each about twenty-five families, and the Monthly Meeting is held alternately at the two places. There has also another Preparative been established within the limits of Spring River Monthly Meeting, called Timber Hills, located about four miles from Spring River Preparative. Spring River Quarterly Meeting, composed of the members of the two Monthly Meetings, is to be opened at Union, on the third Seventh day, the 19th of next 6th month, and is to be held alternately at the two places.

Having arrived at this point of our history, I would state that we are now in the midst of a work requiring an outlay of time and means beyond our capacity. We have everything to do, and but little means to do with. Meeting and school-houses all to build; and in whatever direction we turn our eyes, we behold fields for Christian labor that are indeed white unto harvest. Friends that have settled here are mostly of the poorer class. Many came with barely means enough to buy a small piece of unimproved land, and then have to struggle hard to improve that and make a living, whilst quite a number have not even that much means. Under these circumstances, we are now making an effort to build a Meeting-house in this neighborhood to accommodate the Quarterly Meeting. And should any who may chance to read this feel a willingness to contribute some of their abundance in helping to build our Meeting-house, it would be gratefully received. Means for this purpose sent to our Monthly Meeting's correspondent, Jordan Elleman, (his name is spelled wrong in our Yearly Meeting minutes), Alba, Jasper county, Missouri, will be faithfully applied to the use intended.

And now, in conclusion, I would add, that we especially ask the prayers of God's children on our behalf, that He may give us wisdom and ability to perform acceptably, and that He will bless His work in our midst.

AARON STREET.

THE NEW CHICAGO TUNNEL.

T. D. Stetson gave an account of a recent visit to the Chicago Tunnel. He said that some confusion had existed in regard to the tunnel at Chicago. There were two tunnels in that city. One extended under the lake two miles, and was full of water. Through this the city obtained pure water from a point in the lake beyond the influence of the sewerage and filth of the city. But this was not the tunnel he intended to talk about. The other tunnel was under the Chicago River, and was a practical success. This was an interesting topic, now that a tunnel under the East River is talked of. The Thames tunnel had been a success to a certain extent. Foot passengers passed through, but as yet no carriage-ways had been used. But in Chicago carriage-ways were in actual use under the south branch of the Chicago River. This was the only instance where carriages actually drove through a tunnel under a navigable river. This tunnel, at the crossing of Washington street, Chicago, had been made as an experiment, instead of building a drawbridge, such as is found on every other street, crossing the river. A great deal of shipping passed through this river, and over the tunnel. The river was not deep—about 14 feet at the point in question. The depth of the tunnel was 13 feet. It consisted of three arches, two for carriages and one for foot passengers. It was lighted throughout with gas. The width of the river was 220 feet. The tunnel was not constructed by tunneling, in the ordinary meaning of the word. A coffer dam was built, so that one side of the river might be jumped at a time, that navigation might not be interfered with. The tunnel was cut out as a ditch, from the top, and then walled up and arched over. An arrangement had been made for keeping the tunnel dry by a well sunk in the middle, leading to a sewer, which conveyed the water to one side of the river, where it was pumped out. The interior of the arch is of brick, the sides are stone. Bituminous cement on top of the brick, concrete on that, and flagstone still above, forming the bed of the river. The top of the tunnel is nearly on a level with the bottom of the river. In regard to tunneling the East River from New York to Brooklyn, people had generally an idea that it was to be done by laying an immense iron tube on the bottom. In tunneling in the ordinary way under this river, two very unmanageable materials would be found in the way—quicksand and rock. This was very different from the material met in tunneling the Thames. There, they had simply to cut through a stiff blue clay. There was a similar bed of clay under Chicago. The speaker enumerated the usual difficulties met with in tunneling. The

Chicago Tunnel was a practical success. It was 220 feet across the river, and the entire length of the tunnel, to secure a proper grade, was 1,600 feet. Stairways admitted foot passengers at different points. The specifications called for ventilation, but the current of air through the tunnel was quite sufficient, in fact was complained of as being too strong. The grade was one foot in 16. The width of the tunnel was about 30 feet. Edmund Ferguson presented a model of a section for an iron tunnel to be laid on the bottom of the East River. The shape is oval, and the pres sure sustained by arches and pillars of iron. The shell is double, and made of iron plates firmly riveted, and water-tight. These sections are to be laid down one at a time, and the connection made under water. · Each end of the section is closed until the connection is made with the preceding section, when the partition is removed, and so on across the river. Several gentlemen spoke highly of the apparent feasibility of the plan. Mr. Ferguson estimates the cost, including land rights and other contingencies, at $2,500,000. —*Tribune.*

For Friends' Review.

WAR.

The readers of the *Review* will, I think, be interested in the following remarks made by John Bright, at a Peace Conference held in Edinburg in 1853:— W.

"WHAT IS WAR? I believe that half the people who talk about war, have not the slightest idea of what it is. In a short sentence, it may be summed up to be the combination and concentration of all the horrors, atrocities, crimes, and sufferings of which human nature on this globe is capable."

The concluding sentences of his speech were received by the audience with a hushed attention—we had almost said a reverentialness—far more indicative of conviction and sympa thetic approval than the most vociferous plaudits.

"You profess to be a Christian nation. You make it your boast even—though boasting is somewhat out of place in these questions—you make it your boast that you are a Protestant people, and that you draw your rule of doctrine and practice, as from a well, pure and undefiled, from the living oracles of God, and from the direct revelation of the Omnipotent. You have even conceived the magnificent project of illuminating the whole earth, even to its remotest and darkest recesses, by the dissemination of the volume of the New Testament, in whose every page are written forever the words of peace. Within the limits of this island alone, on every Sabbath, 20,000, ay, far more than 20,000 temples are thrown open, in which decent men and women assemble that they may worship the 'Prince of Peace.' Is this a reality? or is your Christianity a romance—is your profession a dream? No, I am sure that your Christianity is not a romance, and I am equally sure that your profession is not a dream. It is because I believe this, that I appeal to you with confidence, and that I have hope and faith in the future. I believe that we shall see, and that at no very distant time, sound economic principles spreading much more widely amongst the people; a sense of justice growing up in a soil which has hitherto been deemed unfruitful; and, which will be better than all, the churches of the United Kingdom—the churches of Great Britain, awakening, as it were, from their slumber, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labor earnestly for its fulfilment, that there shall come a time, a blessed time, which shall last forever—when 'nation shall not lift up sword against nation, neither shall they learn war any more.'"

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. III.

BY CHARLES WILLIAMS.

On landing, I immediately took the street cars to catch a first view of the city. Their route extends about two miles, skirting the base of the cliff, the brow of which is crowned with a continous wall of stone, which we see at intervals between the buildings, frowning with cannon and bidding defiance to hostile nations. From the railway terminus I ascended the hill on a steeply graded road, from the summit of which I had a beautiful view of the valley of the river St. Charles, which here joins the St. Lawrence. The landscape embraced a broad, fertile valley, rendered picturesque by the great number of French dwellings, uniform in style and color,—hundreds of whitewashed cottages dotting a broad expanse of green, checkered with hedges and sprinkled with shady groves.

I obtained a pass from the town major to enable me to visit the citadel. On presenting myself at the gate, a gentlemanly soldier was directed by the officer to conduct me through this great fortification. It is on the extreme summit of the hill, and a wall of solid limestone is built along the brink of the precipice, capped with a heavy cornice projecting outward in a massive moulding. About forty acres are enclosed in the citadel proper, occupied with storehouses, officers' quarters, bomb-proof barracks, and other military preparations. Around the walls grim looking cannon are thickly planted. The storehouses are charged with provisions for a five years' siege. The walls are pierced with loopholes,

and, except on the river front, are covered with a thick layer of earth, and with a rich carpet of grass. All along the brow of the hill, and in many little quiet nooks, cannon are lurking, ready to pour their iron hail upon the ill-starred regiments which may be detached on the perilous service of storming the citadel of Quebec.

Standing on the summit of the citadel, which commands a bird's-eye view of the surrounding scenery, let us endeavor to catch an outline of this interesting locality. The St. Lawrence is here over a mile in width, and the tides rise from eight to ten feet. The general course of the river is to the north of east, and it here makes a curve to the north around a high bold promontory called the Diamond Cape, or the Heights of Quebec. It is on this headland we are standing, at an elevation of 350 feet above the water, and perhaps at a horizontal distance of twenty rods from the river bank. Half a mile below comes in the St. Charles, a large tributary from the north-west, making a rather acute angle with the course of the St. Lawrence. Just below the confluence of the two rivers is a large island called the Isle of Orleans, on which are numerous country residences, and extensive shady groves. Beyond the St. Lawrence is a large town called Point Levi,* an important adjunct to Quebec,—its Covington, its Camden, its Brooklyn.

From the point where we are standing, a pebble dropped at arm's length would fall clear a hundred feet, then roll down a slope of seventy or eighty degrees to near the level of the river. On the narrow flat below us, a range of houses stands between the base of the cliff and the street which almost skirts the water's edge, where wharves, piers, warehouses, and other appendages of a commercial mart, line the shore for a great distance. To the north-east, the ground falls rapidly to the bed of the St. Charles, but it is generally occupied with buildings; and here, and along the margin of the latter river, is the main body of the town. Hence the streets are steep and winding, and the footpaths often take cross-cuts by climbing a series of stairways.

To the west, the ground falls away from the citadel for a couple of miles or more, in a series of gently rolling fields, descending leisurely towards the general level of the valley of the St. Charles. These are the Plains of Abraham. Following up the St. Lawrence, the rocky ridge on which we are standing gradually declines, till at the distance of perhaps three miles, the cliff becomes a steep bank, capable of being scaled without any great difficulty. This is Wolf's Cove, where he ascended with his men on the evening previous to the memorable battle of Quebec. Above this place the cliffs become steeper, and are again inaccessible. Beyond Point Levi the land rises to a considerable height, and the landscape is lost in a distant perspective of field and forest, of hills and hovering vapors. On the other side of the St. Charles the shore of the St. Lawrence is comparatively level, highly cultivated and dotted with suburban villas, and at the distance of nine miles below are the beautiful and romantic Falls of Montmorency.

We are standing on historic ground. These quiet hills have re-echoed the appalling roar of the battle cannon. On these pleasant fields myriads of men, torn and mangled by the cruel bullet or the murderous shell, gashed by the glittering sword, and trampled by the hoofs of innumerable steeds, have bled, and groaned, and died. Along these verdant valleys, now cheerful with the hum of peaceful industry, has rolled the exultant shout of victory, as the proud standard of Britain was flung to the breeze, and waved fearless and free from the top of this citadel, over which the French colors so long had floated in proud defiance, assured that its stronghold was impregnable.

Among the earliest historical recollections which most of us retain from the mass of our juvenile reading, is the account of the death of General Wolf, and the conquest of Quebec: and they derive an additional interest from the massive settings in which they are inlaid, the capture of the second stronghold in the world, and the permanent transfer of the vast French possessions in America to the dominion of the British crown. The Plains of Abraham, where the gallant Montcalm died, where Wolf fought and conquered as he fell, take their place among those noted scenes which the young mind loves to picture to itself according to its warmth of fancy; and hence they generally have that half mythical, half real character, which clothes them with a drapery that varies with the varying mood of mind in which we contemplate them.

The Plains of Abraham are mostly open ground or grassy commons, intersected with random footpaths. Towards the western boundary rises a circular sandstone shaft to the height of about thirty feet, crowned with a helmet and sword. This is Wolf's monument. The base is a square pedestal of sandstone, on one side of which is this inscription, cast in a heavy iron plate, and set firmly in the masonry: "Here died Wolf victorious, Sept. 13th, 1759."—(*To be continued.*)

Faith in a special superintendence of Deity is not yet dead: nay, more, He who created the human mind took especial care, in its

* Pronounced Levvy, with the accent on the first syllable.

construction, that, save in a few defective specimens of the race, the belief should never die.—*Hugh Miller.*

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 17, 1869.

THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE.—The incompleteness of the Edwardian Reformation, the failure of the Protestant fathers three centuries ago to set up a banner displaying *the whole truth as they perceived it*, left, in the Church which they established, an element of degeneracy. The fond expectations then cherished, of progressive reformation, have not been realized. The Israelites, in taking possession of Palestine, spared a seed of idolatry, which proved a perpetual annoyance, impairing even their moral vision. The American asserters of the inalienable rights of life, liberty, and the pursuit of happiness, spared slavery, which embodied a denial of all these rights, and which grew into anarchy and a gigantic rebellion. The experience of husbandry, in all ages, teaches that he who would extirpate an evil weed must not leave the rootlets in the ground. Would that the Church of England, in its days of virgin protest, could have heard, distinct and clear, the ringing words which the bard of Amesbury addressed to Ronge:

"Strike home, strong-hearted man! Down to the root
Of old oppression, sink the Saxon steel!
Thy work is to hew down! In God's name then
Put nerve into thy task! . . .
Be thou the image-breaker! . . .
. . . . Let us hear
The snap of chain links!" . . .

With the family affairs of other religious bodies, the *Review* affects not to meddle. Let them stand or fall to their own Master—and may our common Master and Lord, in making up His jewels, with liberal mercy gather from among them all, accepting and acknowledging all who love Him in sincerity. But the religious press is alive with the throes of ritualism and its antagonism, and we cannot close our eyes to the finger-boards which point towards Rome or the mile-stones on the journey.

"That tree whose evil trunk
Was spared of old by Erfurt's stalwart monk,"

is having sturdy growth of late within that Church whose zeal erewhile burned Roman Catholics at the stake; its branches deck the Episcopalian *altar*, and its leaves glisten in the Prayer-book. A prominent Episcopal Journal (*Evangelical*) of recent date, contains a protest against "some papal puerilities," and exposes the steady increase of Romish ceremonials and ritualistic excrescences.

"We have lived to see, in the short space of thirty years, in our Church, a relapse into the doctrinal system of the Church of Rome, insomuch that a large, dominant and growing party embrace that system, if not in full development and expression, yet substantially, so that the distinctions are not at all radical or hostile. We have seen, next, the introduction of the Romish ceremonial and the extension of its use, and of the taste that can only be satisfied with it, to a degree which bids fair, without serious check, to attain the consummation its devotees desire. What five years ago seemed incredible, that the governing party, the party which makes our laws and executes them, that elects our Bishops and gives tone to public opinion in the Church, either openly defends or apologizes for a distinct Romish ritual, is now realized. And if all this shows to a thoughtful mind how almost completely the ruling influence in this Church is perverted, what does it foreshadow in the final consummation?

"Thus far we may discover only premonitory symptoms of the disease in its distinctly moral relations. But can any doubt its manifestation here also, as the proper conditions are realized? Let the confessional—*already established*—get into full operation, and draw with it, as it will, the conventual system and other associated peculiarities, and as sure as effect follows cause in the natural world shall we have the moral peculiarities of the same system.

Our contemporary proceeds to examine on the score of principle, and of expediency and practical wisdom, the duty of the Evangelical body in this crisis, and how far, obedience having become unconscientious, disruption and separation are to be justified.

"If any respectable number of clergymen and laymen are thoroughly convinced that they can no longer in this Church maintain the principles of the Protestant and Evangelical faith, the faith of the Reformation and of the Scriptures,—most assuredly the field is open before them. Let them, in the name of God, follow the dictates of their intelligent and conscientious convictions! Truth is paramount to all else. Its claims take precedence of every other possible claim. If the question be between the maintenance and the sacrifice of the principle of the Gospel, in its doctrines, its rites and its moral purity, the question is answered in the mere statement of it."

The same writer thus significantly closes his essay.

"I think I may challenge contradiction when I affirm that Evangelical views have never been in the ascendant in the Church of England since the events of the year 1662, and never in the Church in this country. There have been times when the

distinctions between the opposing systems were not, because of prevailing apathy, clearly and sharply drawn, but whenever religious interest and earnestness revived, the spirit of ecclesiasticism and sacramentarianism has ruled with despotic and proscriptive power."

It appears to be the hope of many that this Church can be *reformed* by the mere pruning away of certain unsightly exuberances, without abandoning the Hierarchy. A writer in *The Protestant Churchman* says:

"I believe that the Church whose sole aim is to recede into the darkness of the past, will never conquer the world. It is like a chip idly circling around some side eddy in the stream of time, while the majestic vessel, borne on the current, proudly rides the crested waves."

The *Review*, in the first number of the current volume, copied, with some comment, an editorial by Marshall B. Smith, Rector of the Episcopal congregation at Passaic, N. J., containing the remark, which to a Friend would seem a truism, that "a mere reception of an outward rite, an outward ordination to the ministry, or a corporate ecclesiastical existence, may indicate neither a Christian, a Minister nor a Church." This conscientious person, after striving long and vainly to remove from the Episcopal Church what has been left unreformed, and what, he fondly believed, was not essentially organic in that body, has relinquished the hope, as it is supposed many others will do, and in a letter of "withdrawal from the Episcopal Ministry," addressed to W. H. Odenheimer, the diocesan bishop, employs the following language:

"For some time I believed that the Book of Common Prayer was consistently and thoroughly Protestant, and therefore in harmony with the Low Church theory; but after a thorough study of the Prayer Book in its history and phraseology, it has become evident to me that *the unfinished work of the Edwardian Reformers* has been *made less Protestant by each succeeding revision*, our American Revision included, and that the Baptismal, Communion, and other offices of our Church, are more in harmony with the views of High Churchmen than with the views which I have always conscientiously held. "*Priest*"—"*Altar*"—and "*Sacrifice*," stand forth throughout, either in the letter or in the spirit of the Liturgy and Service Book. As a true Protestant, both by choice and inheritance, I can no longer give to the present Book of Common Prayer, containing as it does germs of Romanism, my hearty endorsement, or honestly use certain expressions which it contains."

A writer in the *Protestant Churchman* of the 1st inst., mentions with deep regret, but without censure, the withdrawal of two others from the Episcopal Church, and says:

"For my own part I do not see how any one of decided, though evangelical views, with the light which has been thrown upon this whole subject, with recent legislation in view, and with the evident drift of things in our Church towards the most ultra views and practices, can conscientiously take upon himself the vow of obedience to the doctrine and discipline of the Protestant Episcopal Church. There are many of us now in the ministry, who at the time of our ordination took this vow in sincerity, but who could not do so to-day were the question of entering the ministry now before us."

Thus it is seen that from many eyes the scales are falling, and that they have awakened to the incompleteness of the *Edwardian Reformation*. A blessed thing it was for many souls that the eyes of George Fox, William Penn, and their compeers were fully opened to this, and that, rejecting human traditions and impositions, they planted their feet, God helping them by His All-teaching Spirit, on that immutable Rock upon which the Lord Christ did build His Church. Right saintly and heroically they stood for the free testimony of Truth, and the world is their debtor. Let those who have received strength from on high to cast off from their necks the yoke which their gentle Shepherd did not place upon them, accept from Fox and his brethren the New Testament precept: "*Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*"

Jasper County, Missouri.—The communication from our esteemed friend Aaron Street is entitled to a response, especially from the members of his own Yearly Meeting. A few dollars from each reader who feels drawn to contribute towards a claim so unquestionable, would impoverish no one and would meet the exigency. May our dear friends of Jasper County still maintain that safe jealousy over themselves, "that they may be preserved from bringing any reproach upon the precious cause of Truth," and encouraged to cling to those principles, ancient and ever new, which successive generations of worthies have found sufficient to enable them to walk in the Spirit and to bring forth the fruits thereof. The pure teachings of the Spirit of Truth may be safely trusted, in the wilderness, as in the crowded mart, and will be found to include a sufficient stimulus to fervent piety, a guide to holiness of life, and a safe and wise conservatism which, checking whatever tends to fanaticism, will hold fast to what has been at-

tained, and preserve from loss and decay whatever has been rightly established.

DEATH OF CORNELIUS HANBURY.—Recent accounts from London inform of the demise of this dear Friend, a valued minister of Christ. His end was peaceful, and strikingly attended with mercy and love. A correspondent writes:

"There was so much of triumph over a most sensitive nature, over everything that was earthly, that it is very confirming to our faith. Our dear Friend was a timid man, but his faith was strong and unwavering, and his love to his Saviour an ever-abiding actuating principle. In his case we have seen how faithfully the promises have been fulfilled, in the experience of one who 'in simplicity and godly sincerity, not with fleshly wisdom, had his conversation in the world.' . . . . He was kept in perfect peace to the last, and in this was realized what in the beginning of his illness he expressed, when speaking of his Saviour: 'He drew me to himself in early life—He has been with me during a long course of years—He is with me now, and you will see that He will be with me to the end.'"

EMBARKATION OF MESSENGERS. — Our Friends James Owen and Henry Dickinson embarked for England on the 14th inst.—the latter going to join his wife. Elkanah Beard and wife, whose mission to labor among the Hindoos was noticed in No. 29, sailed on the 7th inst., their feet, we trust, shod with the preparation of the gospel of Peace. Beautiful upon mountains or plains and in isles afar off is the coming of those who are sent of the Lord to publish salvation. And plenteous as is the harvest of souls in all parts of the earth, and powerless as must the servant be unsent by Him who said, (Ezek. xiii. 4,) "All souls are mine"—blessed be the merciful loving-kindness which deigns to *send* laborers into His harvest field! How important that all Christian believers be attentive to their Master's bidding, ready to do or to suffer for His name.

PROVIDENT LIFE AND TRUST CO.—Attention is called to the advertisement of this Company for competent agents.

TEACHERS' ASSOCIATION, on Fourth-day evening, 21st inst., at 7½ o'clock, P. M. Addresses by F. T. King and P. E. Chase. *See advertisement.*

DIED.

WOOD.—On the 1st of Fourth month, 1869, of exhaustion following pneumonia, Richard D. Wood, of Philadelphia, having just completed his 70th year. Endowedwith energy and talents of superior order, he had led a life of very marked activity and usefulness, and died trusting *only* in JESUS.

HATHAWAY.—On the 26th of Third month, 1869, Hannah E., beloved wife of Wm. E. Hathaway, of Chicago. The comforting assurance is felt that she was fully prepared for the solemn and sudden change.

[The expression of sincere sympathy is tendered to a brother Editor.]

Correspondence.

[Extract from a letter from a Syrian Missionary to Alfred L. Fox, given literally from the MS.]

BETHLEHEM, Judea, *Dec. 10th*, 1868.—I received your kind letter of Nov. 17th on the 2d of this month. I am greatly obliged for your kindness. The bearer of it was Dr. Max Sandreczthi, as he was visiting an ill girl of our's, who was attacked by the Syrian fever, and was called forth by God's resolution into the everlasting at the same evening in which the Physician has visited her.

I wish to give you a short report of the above-mentioned redeemed child. It was on Oct. 23d, 1863, that the father of it beg us to train up his motherless child of the age of 9 month, as being not able to keep a nurse for it, and his relations would not sympathize him. In his embarrassment asked the Greek's and Latin's convents to pay the wages of a nurse, and they answer, saying: Do what you like with your child, what is that for us. Afterwards he thought to cast his little child in an empty cistern, called David's Well, thinking that God would forgive him this sin. Then before he has accomplished his intention, he recollected that we have accepted children, and it may be that we will accept his wratched child. Though we knew that such a poor and feeble child would be a heavy task to us, we could not refuse, as we knew what would be the consequence, and so we accepted it in God's name, and kept a nurse nine month for it. After that, it happened that our own child, 8 month of age, died, and so Mrs. Müller nursed that poor child two month more.

The poor little one, who of her consumptive mother was suffering from the same disease, and of that cause we were greatly troubled. Two years past of her ages that she got a tooth, and so at every time when she got a tooth, suffered so much that we thought she would die; but from the age of three years she was prosperous, and we were greatly rejoiced of her amity and good character, so she was loved of all.

When the big girls wanted something from Mamma, they sent her to entreat her. Then she came with her common pleasing demeanour and serenity, saying, Mamma, please let Shacha go to her father, and so on—knowing that her interseccion will not be rejected. She was a very good she companion for our own two little children.

Often she sent Kachela (female waiter) to do anything, during she played with our baby a long time skillfully and nicely. At evening, when Mamma had her baby on her breast, she came, telling her, Dear Mamma, relate to me a story of our beloved Redeemer Jesus Christ. The last narration which she narrated to her, was the story of the youth of Nain.

Her last disease continued 8th days only. In the first days it seemed to be only a cold, but afterwards we have seen that it was the Syrian fever. A few weeks before, another girl of our's, Sara, had the same disease, but God in his gracious mercy recovered her, and we thought also that our heavenly Father will preserve our beloved Helwe. For this saith God: "My thoughts are not your thoughts, neither are your ways my ways. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Is. c. 55 8–9 v.

After two days she became worse and worse, and the physician who was called could do nothing for her; she was already in agony, and while we were praying and singing she breathed her last. But before she died, looked up on high and made a lovely smile, and lo! the good angels have taken her redeemed soul to her beloved Saviour, where she will be more perfect than she could be on this miserable earth. It was five years, one month and seven days that she was educated in our house.

Our hearts are now deeply wounded, for we thought by training her up she would be a true Christian, and afterwards useful for the Lord's work as a female teacher here in her native place by her dear redeemed fellowsisters for what she have had mind to, though she was yet so young and little, for it was already that the other girls did listen to her when she advised them. Since five years her father, mother and two brothers died, and now she followed them.

Many children died lately here at Bethlehem. Generally prevailed many diseases here since a few month ago, such as ague, syrian fever, and sore eyes, so that many became blind. Shortly some of our children had also sore eyes; some was attacked with ague, and instantly one is attacked with the syrian fever.

In the year of 1866, Missionary Dr. Ch. Sandreczi and I have paid a mission visit to Tamri tribes living in the desert of Judaea. When we saw the youth quite neglected, we held before them their great responsibility of neglecting their children from education. They replied: "We have no teachers, and nobody cares for us." When we had heard such a sad replay, we offered them that we will find out means to establish a school only if they would be willing to send their boys in it; or if they would like to send some of their children either to Bethlehem or Jerusalem, we would take care for their education. Three days after, three Dâmrés came with their children in my house, begging me to accept their sons to train them up. I could not reject their petition and so accepted them, and from that time till now they are under my inspection, and they make nice progress in their tasks. Afterwards Dr. Ch. Sandreczi opened a school under the tribes, but now she is destroyed by the Government. The names of my Mahomedan boys are Ali, nine years old, Salame, eleven years old, and Abtelgader, thirteen years old.

Since fifteen month, a Badwin came often to me for the sake of another boy called Aiâd, twelve years old, for training him up as the others, but I could not grant his petition on account of not having the means. In spring, the above mentioned three boys visited their parent in their tents; by returning, Aiâd joined them. When they arrived he besought me not to refuse him once more, saying that he will be willing to obey us in everything we command him to do. Hearing that, I felt that it is from God; I accepted him, and since that he is learning with the others. We found him diligent also as the others. They take lessons in Arabic, German, and a little English. When their parents visit them, they read with them the Bible.

Since five month, we had to accept again a male child of three and a half years old; his mother died, being of our congregation; his father is extremely poor, and its relations would do nothing for it. Although being in such an age, it could not speak a word, though it understood what was said to it. Now and then he goes to the school-room and listen to what the children learn, so that now he begin to pronounce some letter and spell some words in Arabic. So the number of our boys, with our own child Samuel, three years old, would amount to six. We had the pleasure of saying that we have half dozen boys and dozen girls, but by the death of the formentioned Helwe, became lesser.

1. Hane Kachla, fourteen years old, an orphant girl from Lebanon, lost her parents before the massacre of the Christians there 1860, in which she lost her goods, and witnessed the massacre of those who are of her same

religion. She came to us in the year of 1861, half an year after that slaughter, with her brother who was accepted at the Syrian Institution in Jerusalem. His sister, H. Kachla, was diligent and dexterous from the first day she came in; the teacher soon remarked that she will surpass the others. Though she was often weak, yet the Holy Ghost began his blessed work in her, and we are able to say that she is still under the discipline of the Holy Ghost. In the afternoon she goes to school, but in the forenoon she helps greatly Mrs. Müller as a good waiter. On Sunday she goes to the women of our congregation to read to them the Scriptures, and explain what she has read; also she visits sometime the sick in the week, when Mrs. Müller can not go to them.

2. Meshaich, an orphant Mahomedan, with her sister Sophia. . . . The elder, who is Sophia, after having fulfilled her time, got a Christian. . . . After that she came in service to Mrs. Chaplin at Jerusalem, and from her to Mrs. Hermann, and both of them are content with her. The other has suffered very much a long time of sore eyes, yet she read fluently.

3. Shacha, also a motherless Mahomedan, came into our house in age of eleven years. When she came she was a very stupid girl, but by and by she learned moderately, and began to progress in knowledge and in her behaviour.

4. Miladé, she has the same age like Shacha. Her father since seven years went to Constantinople with merchandize which was the property of his house, but during these seven years his wife did hear nothing about him, or received any support from him, and on that account the mother could not longer afford nourishment. From her grief and distress she was almost ill, and in that case she besought us to train up her girl. She is diligent in the school and domestic work, but her character is a flattering one.

5. Mary, twelve years old, and her sister Sara, ten years, came from Egypt to us. Their parents are natives of Bethlehem, but went in Egypt for earning their bread. But after few years the mother and a child died there. The above mentioned two girls remained with the father about three years after the death of her mother; but as he could not afford them nourishment, and being not able to educate them, sent them to our institution, as he heard that it is a useful one. The older Mary is endowed by nature, but has a jealous character; but her living in peace with others she finds it difficult.

6. The younger Sara is not so gifted as her sister Mary, but has a lovely character; lately she was very ill by Syrian fever, yet the Lord in his gracious mercy has preserved her and granted her to us.

7. Warde, nine years old, and her sister seven, natives of Bethlehem. Their father died in the time of cholera before three years, and so the mother in her poverty besought us to train up her two daughters as she was not being able to support them. Warde is a very vigilant and active child; she has good talents for learning.

8. Catharina, her sister, has a sluggish nature, and is fond of eating more than learning.

9. Asise, ten years old, a native of Bethlehem; her parents died in the time of cholera. After their death she was brought to her relatives, and then they besought us to have mercy upon her and her brother, who was six years old. We accepted her and obtained a place for her brother in the Syrian institution, under the care of Mr. Schneller at Jerusalem. When she came to us, she was a dull, rude and wild girl. It is a half an year that she is in our institution. In this space she began to make progress in knowledge, instantly she is ill, but we hope our Lord will recover her.

10. Dschemilé, seven years old, a native of Jaffa. Her parents died also in the time of cholera. This child was greatly neglected, so that a friend of our's sent her to our institution. She came having scrofula, but by medicine she restored slowly. She is a very quiet child, and makes little progress in learning. Two of my own children are alive, two daughters died here and two sons at Nazareth. They wait for the appearance of our Lord Jesus Christ, and we also groan in this tabernacle, being burdened and longing for the appearance of our beloved Saviour. Thanks be to God who has given us the victory, through our Lord Jesus Christ. O death where is thy sting? O grave where is thy victory?

The Bishop's school at Betjala goes on as before. We were in want to hire a larger room, as the old was a very small one.

. . . . . .

I am very much obliged to you for sending me the newspapers, the (London) *Friend* and *Friends' Review*.

In cause my writing is not good English, I send you the report also in my mother tongue; perhaps you will find an interprater. Excuse me.

(*North Carolina Normal First-day School.*)

New York, *4th mo.* 3*d.*—I have just returned from another visit to North Carolina and am so full of interest in the work going on there that I must impart a little of it to thee. Thou wilt probably hear, from other sources, of a most satisfactory public examination of the school at Springfield, but my principal subject must be an account of two days spent at the Normal First-day School

held at Cane Creek. This, we are told, is the only school of the kind among Friends in this country. It has been held annually for the last three years, and continues four days. It may be interesting to state here that seventy-two members have been added to Cane Creek Monthly Meeting since last Eleventh month, and they have no *outward* minister. Two years ago there was no day-school here—now they have a neat and commodious school house, with about 135 scholars, many of whom come from distant neighborhoods and board in the vicinity, preferring the education given by Friends. The Normal School opened on the 23d ult. at 10 A. M.. The 12th chapter of Romans was read, Allen Jay appointed President, Wm. A. Sampson, Vice President, and S. Finley Tomlinson, Secretary. A solemn silence was broken by Julia Valentine, from Baltimore, asking, in fervent prayer, that a blessing might rest upon the school and the State, and that each person present might realize their own responsibility. F. T. King also spoke on the same subject, exhorting all to faithfulness. A few friends were named to organize the meeting and appoint committees, after which the whole audience was divided into classes, varying in age from men of 60 years to children of 6 or 7. The President desired that all might be wide awake, willing to impart, as well as to learn. One of the visitors then gave a "blackboard exercise," taking the lesson from Rev. xx. 11–15, dwelling particularly on the last verse. Under the words *in* and *out* were written such Christian graces, and human vices, as will designate our position. It was listened to with great interest, the whole company answering questions as children. Pencils and paper were busy jotting down the ideas, as to many it seemed something new. A few moments were always allowed, after an exercise, for questions and criticisms. The subject, "Is it best for the whole school to have the same lesson," was opened for discussion, and continued in the afternoon session with much interest, ending in the decision that all the schools should *try* the plan of one lesson. A Bible class was then taught by one of the visitors, taking for the lesson the 1st Psalm, which was made interesting by Bible references and information respecting the whole collection of Psalms. The next question, "What are the duties of a Superintendent?" elicited many valuable suggestions. First of all, he should be a man of prayer, whose heart is in the work; then punctual; must come to his work with a cheerful countenance; watch up and encourage the teachers, be able to rule his own spirit, &c. An object lesson was then given to a class of children, using a root taken from an adjoining wood, with a flower in bloom upon it. The text was, "Consider the lilies," &c. The attention of the children was called to root, stem, leaf, and flower, and compared to the human heart and our own lives. A cut flower was also shown, conveying to their minds the idea that unless the branch is attached to the root it must wither. So we, unless we "abide in Christ," cannot flourish. It was a beautiful and suggestive lesson. The same class also received instruction in a "handful of texts," having a text of Scripture for each finger, and showing great quickness in learning. They afterward repeated the Ten Commandments in verse, appropriating one to each finger. On Fourth-day morning, after reading a chapter and a time of waiting, during which prayer was offered, giving thanks for the past and asking a blessing upon superintendent and teachers, the Minutes of Third-day were read and a question opened for discussion,—"What are the duties of a First-day school teacher?" This brought out much of interest. Teachers should always endeavor to be in a prayerful state of mind while preparing the lesson, feeling their individual responsibility, and remembering what Christ has done for them; and should be willing to come down personally to the level of their children. Another Bible Class was then taught from Matt. vi., each verse being considered separately, and the whole lesson summed up by the subject of "Prayer," with examples of answers thereto, and closing with the questions, "to Whom," "When," and "Where," should we pray? each being answered by a text written on the blackboard. After a recitation from the Infant class, referring to scenes and incidents connected with Palestine, the subject of "Teacher's Meetings" was taken up. By some they were thought impracticable in a country place, but so many advantages were suggested by those who had tried them, that it was decided each school should make an effort to establish them. The President mentioned a school in the West with which he had been connected: during nine years they had missed but one First-day. The necessity for a weekly meeting of their teachers became apparent, and although it was harvest time, they felt that the sacrifice was called for, and so they devoted a part of each Seventh-day to that purpose, and found that it resulted in spiritual blessing.

In the afternoon an Infant class was exercised in a lesson from John x.; a picture of a vine being drawn on the blackboard, their bright young minds readily understood the explanation given them in connection with it. The question being asked, "What is the greatest love a man can have for his friend?" one of the boys quickly responded, "That he lay down his life for his friend; but Christ

had greater love than this; He laid down His life for His *enemies*."

While discussing the "best method of preparing and giving a lesson," one of the teachers gave an account of his efforts to gather a school in a secluded place. He was at last successful, and boys who were in the habit of spending their First days rabbit hunting, were induced to come in. At the present time he had thirty-two scholars; no other teacher has yet been found to assist him, but he seemed quite encouraged, as there was evidently a religious awakening among them. A Friend, a minister from a neighboring meeting, related a very interesting incident. He had prepared and erected a "Martin box" near his house, but when the birds came, the *door* would not admit them,—it was too small. After a time he took it down to make it larger. The birds fluttered round and round during the operation, but before it was finished they had all fled, and never returned. It suggested to him the figure of Christ knocking at the *door* of our hearts, seeking admission, but often finding it *too small*, so that He cannot enter. After waiting long and anxiously, he might forever leave those who were not prepared to admit Him. The "Railroad Mission School" in Chicago was also alluded to, where a young man, longing for the conversion of souls to Christ, had gathered a few boys in an old car, to tell them the story of Jesus. Gradually the class became so large that the car would not hold them; other teachers became interested, a regular building was procured, and there are now 1200 pupils.

Another blackboard exercise then was given, illustrated by a light-house on a rock, the rays emanating from it represented by the Christian graces, the fruits of the Spirit. The texts, "I am the light of the world," "I will put my Spirit within them," "Let your light so shine," were written, so the children could recite them at certain points in the lesson. It was instructive and beautiful. The question, "Should any but converted teachers be employed in the schools?" was brought forward, but dismissed without much discussion. Any who wished to work for Jesus might be employed, and a blessing often followed, as teachers, in preparing the lesson for their class, have not unfrequently been led to seek earnestly their own salvation.

The next question was, "How shall we interest and draw the *parents* into a school?" which called forth much that was suggestive. They should be visited socially in their homes, and invited to hear the exercises of their own children. "Spectacle classes" had been formed in some schools for the parents, and with great success; they would come at first to see and hear others, but, becoming interested, would soon form a part of the class themselves. This was the last subject before them for the day; as their meeting for worship was to be held the next morning, a session of two hours only was held previously, and we were unwillingly obliged to leave, although it was to continue till Sixth day evening. We have heard since, that the interest continued till the close of the Convention, which was very solemn.* I have only given thee a brief account of two days, and thou may possibly hear the balance from some one who remained. I hope it will not be long before we in the North may follow their example of holding a Normal school, (First-day,) as it seems well calculated to improve the teachers and enlarge the usefulness of the schools.

This school organization is a complete system, with about 3160 pupils; in *addition* to which, nearly 1000 colored children are receiving instruction in separate schools. I have reference now entirely to those held on First-day.

May the blessing of the Lord descend richly upon these dear friends, who have passed through so much discouragement, and through the "Refiner's fire," that so they may come out "pure gold."

With regard to those held through the week, I might say, that by request of the citizens, F. T. King held an Educational and Agricultural meeting at Greensboro, near New Garden, on Fifth-day evening. This is a place of considerable importance, with about 2500 inhabitants. The meeting was well attended, and by some of their most influential citizens, who took a great interest in the subject, and proposed to organize a *school* as soon as practicable, bearing all the expenses, but desiring the "Baltimore Association" to select a teacher, and have the entire supervision of the work. I hope it may prove a success. A. C. T.

CARMEL, IND., *3d mo. 20th.*—"Thou art aware that our Friend Lydia J. Hill, accompanied by Ornan and Margaret J. Bond, and accredited by Westfield Monthly Meeting, has been engaged in an extensive visit within the Yearly Meetings of Baltimore and North Carolina. In returning their credentials, they gave an interesting account, acknowledging the preserving care and the renewings of strength experienced, in attending nearly all the meetings in those districts, and visiting between 800 and 900 families, also 22 schools under care of the Baltimore Association."

*The *Christian Neighbor* states, on the authority of Isham Cox, that this Convention closed Third mo. 26th, and that "the exercises were conducted in much unanimity and brotherly affection." "Average attendance of students 140 or 150, besides a large number of visitors."

A GREAT WESTERN.

The model of a proposed rival of the Great Eastern was exhibited in San Francisco. It is to be of the same size as the Great Eastern, except that instead of 28 feet it will draw only 18 feet, and carry proportionally less tonnage. It is designed to carry four times as many passengers as any present style of ship, and to substitute for bunks regular beds; it will also give four times the space to a state-room. The motion of the sea is to be rendered almost imperceptible by a new device. The state-rooms, instead of being at the outside limits of the vessel, are along the centre line of the ship, where the roll is scarcely perceptible. The saloon is to be 500 feet long, and clear of obstructions. It is not for dining. Instead of a public table, there are to be two competing restaurants at the extremities adjoining the saloons. The ship will sell passage only; the board being payable as meals are ordered. It is contemplated to carry second-class passengers and third-class in the same way. The present style of first-class bunks will be third-class berths.—*American Presbyterian.*

Translated for Friends' Review.

SONNET.

(*From the Spanish.*)

It is not heaven which Thou hast promised me,
That moves me, O my God, to seek Thee here;
Nor moves me, dreaded hell, with hateful fear,
To cease reluctant from offending Thee.

Thou mov'st me, Lord; it moves my heart to see
Thee nailed to the cross, the cruel sneer,
To see Thy body bruised with thorn and spear;
They move me, Thy dark death and agony.

Yet moves me more Thy love so full and free,
That love would fill me, tho' no heaven above
Invited; tho' hell were not, fear would fill.

Not for Thy gifts alone, for I would love
Tho' what I hope with hope no more could thrill,
And as I seek Thee now, would seek Thee still.

C. E. P.

Youth's Department.

GOD COUNTS.

A brother and a sister were playing in the dining room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count," said he.

"But perhaps God did," answered the sister.

So he withdrew from the temptation, and sitting down, seemed to meditate. "You are right," replied he, looking at her with a cheerful yet serious air, "God does count, for the Bible says the hairs of our head are all numbered."—*Exchange.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 10th inst.

Great Britain.—In the House of Commons, on the 5th inst., the bill for the abolition of imprisonment for debt, passed to a second reading. On the 8th, the Chancellor of the Exchequer submitted the annual budget. The estimates for expenditures last year were £73,000,000, while the receipts were £72,500,000, leaving a deficit of £500,000 to be met this year. The expenditures for the present year, exclusive of the Abyssinian war expenses, are estimated at £68,240,000, the reduction on last year being chiefly in the War Office and Admiralty. The estimate of revenue is £73,000,000. The whole expenses of the Abyssinian war were £9,000,000, of which £4,000,000 are yet to be paid. The anticipated surplus of the present year, £4,500,000, would just balance this debt and the general deficit. The Chancellor of the Exchequer, therefore, considered it desirable to raise a further sum by taxation. He thought the present means of collection unsatisfactory, and proposed instead to collect the taxes by means of excise licenses, granted at the beginning of each year, on returns furnished by the tax-payers. These measures are expected to bring into the financial year, £3,250,000 in addition to the amount heretofore collected, and to allow a reduction of 1d. on the income tax, the repeal of the import duty on corn and the fire insurance duty, and some minor changes.

On the 9th, Earl Granville announced in the House of Lord that the Hudson Bay Company had agreed to cede its territorial rights in British North America to the Crown, on the terms proposed. The territory will be united with the Dominion of Canada, which will then embrace nearly the whole of British North America, and as the Legislatures of British Columbia and Newfoundland have declared in favor of union with it, may soon comprise all.

France.—Public meetings held in Paris on the 8th were dispersed by the police, and many arrests were made.

In the Senate on the 10th, the defensive measures proposed by the government were generally approved. In the Legislative Body, Minister Lavallette made a long and pacific speech, concluding with the words, "It is the policy of France to maintain resolutely a dignified peace."

Spain.—Informal meetings of the majority in the Constituent Cortes were lately held, and resulted in a resolution to support Ferdinand, ex King Consort of Portugal, and father of the present sovereign, for the throne of Spain. The Council of Ministers decided to second the members in this determination, and a deputation, with Olozaga at its head, went to Lisbon to invite Ferdinand to accept the candidature. Later accounts, however, asserted that he had positively declined.

The discussion on the Constitution commenced in the Cortes on the 5th instant, and soon became quite warm. An eminent Republican made a speech on the 7th, strongly in opposition to it. On the 9th, Olozaga urged the adoption of a statute, to be incorporated in the Constitution, which should materially modify the powers and functions of the Ministry, as well as reduce that branch of the government numerically.

Much political excitement is said to exist in Madrid, and fears are felt that an outbreak may result from the exasperation of party feeling. The Carlist central committee, in Paris, has been for some time actively preparing to excite a civil war in Spain. Recently, a band of 600 of that party

attacked the town of Leo de Urgel in the Pyrenees, but they were repulsed with heavy loss, and fled to the mountains. An attempt at a general rising is feared, and precautions have been taken to prevent it.

The government has granted permission for the introduction into Spain of Protestant books printed in foreign languages.

South America.—In Valparaiso, Chili, the corner-stone of a Protestant place of worship was laid on the 4th ult., in the presence of many spectators. The building is intended for a Presbyterian congregation. Discourses were delivered on the occasion by the pastor and by another, who would appear to be a Chilian, expressive of rejoicing that the barriers to religious toleration were giving way, and of hope that liberty of conscience will soon be granted by all the South American republics. A Valparaiso journal, remarking that "this solemn and definite establishment of Protestantism" has alarmed some Roman Catholics, declares that so far from meaning destruction to the national creed, it only opens to it a new era of noble contest, worthy of civilization, for the exercise of believing zeal.

The latest advices from Rio Janeiro were that the Allies were about to send an expedition of 12,000 men from Asuncion into the interior of Paraguay in search of Lopez. Previous dispatches announced that a Brazilian commissioner had arrived at Asuncion, and was endeavoring to bring the war to a close. He had made propositions of peace on the conditions that the independence of Paraguay shall not be impaired, the freedom of navigation of the rivers Paraguay and La Plata shall be guaranteed, and Lopez shall renounce his claim to a portion of the Chaco territory and the province of Matto Grosso. These terms, it is stated, do not differ materially from the proposition made by Lopez to the Allies in 1866. No mention is made in these dispatches of any attempt to establish a provisional government at Asuncion, which had been previously reported to be the mission of the Brazilian commissioner.

Cuba.—No account of any important military proceedings on the island has been received. The insurgents are said to have burned many farms in the interior. Their policy appears to be to avoid much fighting at present, harassing their opponents by unexpected attacks at different points, and anticipating that the approach of the hot season will tend very much to disable the Spanish army, which is less inured to the climate than their own forces. A government war-vessel recently stopped an American vessel and took from it two passengers who had embarked at Havana, provided with passports. On the 1st inst. a Cuban privateer was wrecked on a reef near one of the Bahama Islands, where the crew went on shore, and the commander of a Spanish war-steamer, having previously boarded and searched a schooner which he had pursued into the harbor, landed a force on the island, (British territory,) and scoured over it in search of the refugees from the Cuban vessel. The Nassau papers express great indignation at this invasion, and denounce it as a virtual act of war against the British government. Unless disavowed by the Spanish government of Cuba, it may lead to further difficulties.

Congress.—The first session of the 41st Congress closed by adjournment on the 10th instant. Some pending measures failed at the last through differing action of the two Houses, among which was a bill for relieving of political disabilities a number of persons at the South. Among the measures passed were the Indian Appropriation bill, with a provision placing $2,000,000 at the disposal of the President, to enable him to maintain peace and promote civilization among the Indians, a detailed report of all expenditures under this appropriation to be made to Congress next winter; the Deficiency and the Rivers and Harbors Appropriation bills; the bill reorganizing the U. S. judicial system, making the Supreme Court consist of the Chief Justice and eight Associates, nine Circuit Judges to be appointed; and a joint resolution for the protection of the interests of the United States in the Pacific Railroads, directing that the Union and Central Pacific Railroads meet at Ogden, a certain portion of the road near that point to be built by the Union Pacific, but paid for and owned by the Central Pacific R. R. Co., authorizing the President to appoint a disinterested commission to examine the roads, and to withhold a sufficient amount of bonds to insure their completion as first-class roads, and making other provisions to guard against wrong or fraud. The President sent a message on the 7th, urging that action be taken for submitting to the people the Constitutions heretofore framed by conventions for Virginia and Mississippi. A bill providing for such submission in those States and in Texas, and for the election of State officers and members of Congress, was reported the next day in the House, by the Reconstruction Committee, and promptly passed by a vote of 125 to 24. The Senate passed it on the 9th, by yeas 44, nays 9, with amendments requiring the ratification of the 15th Constitutional amendment by the Legislatures of those States, as a condition of admission to Congress, and also the approval by Congress of their proceedings. These amendments were concurred in by the House, and the bill was signed by the President.

An extra session of the Senate, for Executive business, to meet on the 12th, was called by proclamation of the President, to which nominations for a considerable number of officers were expected to be made.

Domestic.—A frightful catastrophe took place on the 7th inst. at Gold Hill, in Nevada. A fire, the origin of which is yet unknown, broke out in one of the mines, and soon communicated to two others which were connected with it. The number of lives lost was not ascertained at our latest accounts, but it was supposed to be at least 40; 28 bodies had been removed. Efforts to extinguish the flames with water having failed, the shafts were covered, and steam forced down through pipes. This proved effectual, and on re-opening the shafts on the 12th, no smoke was perceived, but the lights sent down were extinguished by the foul air, which it was necessary to expel before the mines could be entered.

A colored man has been appointed Postmaster at Columbia, S. C., who was a slave until after the breaking out of the rebellion, working as a carpenter. He has been deputy U. S. Marshal and a member of the Legislature, and is represented as possessing a fair education, good business qualifications and an excellent character.

A bill recently passed the Pennsylvania Legislature, authorizing the Governor to commute the death penalty to imprisonment for life, but the Governor vetoed it, for several reasons, among which were that it imposed obligations and responsibilities not intended to be laid on the Executive; that the existing laws give the courts full power to prevent any undue rigor, and accord to the accused every opportunity for a fair trial; that the *certainty* of punishment adds greatly to the efficacy of law; that the power conferred is properly an exercise of judicial functions; and that nothing in the proposed act forbade a future pardon of the criminals whose sentence might be commuted.

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THE SOCIETY OF FRIENDS.

BY WILLIAM J. ALLINSON.

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FRIENDS. The organization of the Friends as a distinct society or church, was not the result of any deliberate design to form a sect, but must be regarded as a providential ordering, and as a necessity growing from the degeneracy, corruptions, and worldliness which had permeated the churches in the early part of the 17th century. They did not profess to establish a new religion, or claim to have discovered any new truth. Their object was the revival of primitive Christianity, which had been maintained through the centuries of the Christian era by successive testimony-bearers, many of whom had sealed the truth with their blood, and been counted unto the Lord for a generation. Especially they were led to call the attention of the people to the Holy Spirit as the living and infallible Guide, as a precious and glorious reality, essential to the Christian life, and sufficient to lead into true holiness. They never held the doctrine of the Spirit as a mere theory, or ignored the great truth that this unspeakable gift proceeded from the adorable Giver, and was consequent upon the death and vicarious sacrifice of Him who for our sakes laid down his life upon Calvary. They always regarded the close connection of cause and effect as described in our Lord's words: "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." (John xvi. 7.) This truth George Fox began to teach and preach, not as an invention of his own, but as a priceless jewel thrown aside and hidden under the rubbish of dogmas and forms. The Divine Spirit asserted Himself almost simultaneously in the hearts of many contemporaries, who were ready to respond to the preaching of Fox: "It is the very truth." Had the clergy and other professors of that day opened their hearts to the spirituality of the Christian religion, and yielded themselves to the Spirit's guidance, the Church would have been reformed, and Fox would have been satisfied.

The religious awakening of this period was well described by the pen of Milton:

"Thou hast sent out the spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgotten the uttermost corners of the earth, in a time when men thought that thou wast gone up from us to the farthest ends of the heavens, and hadst left to do marvellously among the sons of these last ages."

Christ the object of faith, the Spirit the transforming power, was the doctrine of the first Friends, as it has ever been that of their true successors. The divinity of our Lord was not called in question by the teachers of that day, whilst the guidance of His Spirit, the light of Christ in the conscience, was denied or ignored; and hence the prominence given to the latter truth, and the comparative

silence respecting the other, in the controversial writings of the early Friends.

George Fox, the founder of the Society of Friends, was born in 1624, and in 1647, after much deep experience of the blessedness of the Comforter, "even the Spirit of Truth which proceedeth from the Father," he went forth through England, on foot and at his own charges, freely preaching to the people the unsearchable riches which Christ had purchased for them, and was ready to give liberally to all who would ask for it, coming unto God by Him. To the spiritual standard thus raised, many flocked—ministers of various churches, sin-sick members of their flocks who had wandered unsatisfied upon "barren mountains and desolate hills," magistrates, rich men and poor, and "honorable women not a few." Eight years from the date last given, ministers of the new society preached the Gospel in various parts of Europe, in Asia, and Africa, and bore, with heroic endurance, persecutions, imprisonment, and the tortures of the Inquisition in Rome, Malta, Austria, Hungary, etc. An authentic history of their sufferings was collected by Joseph Besse, and published, London, 1753, in two large folios. The systematic interference by the state in matters of religion and conscience, which was the policy of England through all the political overturnings, caused shameless oppressions and wrongs to be perpetrated upon this peaceable and God-fearing people, three thousand four hundred of them at one time being incarcerated in filthy and unwholesome prisons, where many of them died martyrs to the truth. No one seemed to think of purchasing exemption from persecution by yielding, even in appearance, a point of principle.

"No—nursed in storm and peril long,
The weakest of their band was strong;"

and, whilst men and women were perishing in jails, even the little boys and girls would meet together at the places appointed, and in the beauty and sweetness of early piety worship the God of their fathers in spirit and in truth. But not even childhood was sacred from religious intolerance and official interference. These babes in Christ (as truly they might be called) were disturbed at their worship, savagely threatened, and sometimes cruelly beaten.

The early history of Friends is closely connected with that of George Fox, and necessarily included in the various biographies of that remarkable man. He commenced his career as a seeker after the truth, and meeting, in Europe and America, with many whose yearnings were similar, they were called *Seekers*. The epithet of Quakers was given in derision, because they often trembled under an awful sense of the infinite purity and majesty of God, and this name, rather submitted to than accepted by them, has become general as a designation. "To this man will I look," said the Holy Spirit by Isaiah, "even to him that is poor and of a contrite spirit, and *trembleth at my word*." To tremble, then, at the presence of the God of the whole earth, and especially when speaking in his name, is not to be regarded as any reproach; but their name, as a body, is "*The Religious Society of Friends*."

The spread of the Society in North America was rapid, especially after the founding of Pennsylvania in 1680, by William Penn, whose career as a wise legislator is prominent in history, and who, as a Christian philanthropist, a statesman, a writer, and a minister of the Gospel of Christ, established a reputation which even the vindictive attacks of Macaulay could not undermine. As early as 1672, George Fox found an established settlement of Friends in Perquimans County, N. C., which proved the germ of an independent diocese, or Yearly Meeting, whose members from that time have been exemplary upholders, at the cost of persecution and much loss of substance, of the principles of civil and religious liberty, steadily testifying against slavery and war, and maintaining the freeness of the Gospel. During the War of the Rebellion their heroic firmness in refusing to bear arms was proof against cruel tyranny, so that some of these simple testimony-bearers, who "loved not their lives unto death," by meek yet brave endurance of tortures and privations have made their names historic. It is noteworthy that in North Carolina, within a very few years, (during and since the Rebellion,) about seven hundred persons joined the Society from convincement. The membership of that Yearly Meeting, although many times thinned by emigration to free States, is now about three thousand souls. The persecution of Friends in New England was so sanguinary that

"Old Newberry, had her fields a tongue,
And Salem's streets, could tell their story
Of fainting women dragged along,
Gashed by the whip accursed, and gory;"

and four Friends actually suffered martyrdom—a Quaker woman of remarkable refinement and piety, and three men of equal worth, being hanged on Boston Common. The number of victims was likely to be increased, when proceedings were checked by a royal mandamus.

The membership of the Society becoming very widely extended, a formal organization by a system of Church government became necessary, and George Fox evinced much sagacity, mental soundness, and spiritual guidance, in successful efforts to establish rules for the government of the Church and meet-

ings for discipline, in a harmonious chain of subordination, the highest and final authority being a Yearly Meeting. The Yearly Meetings are, in a sense, diocesan, having each a defined territorial jurisdiction, and independent of each other in their government and law-making powers, whilst by a sort of common law there are principles of discipline sacred to all, and membership in any meeting involves a connection with the Society wherever existing, and may be transferred by certificate when the person claiming such credential is not liable to Church censure.

The transaction of the business of these meetings is regarded as the Lord's work; and as He declared "where two or three are gathered in my name, there AM I in the midst of them," they regard His immediate presence with His Church as the foundation of its authority. Hence, in these meetings, and in those especially for worship, it is held to be necessary for all minds to be turned to Him who is present by His Spirit, and whose anointing teacheth all things, and alone can enable His people to serve Him according to the counsel of His will.

In the ministry of the Word, no Friend who is true to the principles of the Society will speak without feeling a direct call and movement of the Holy Spirit for the service. Under this influence, the Gospel ministry is regarded as very precious, and a blessing to be guarded and cherished. Elders are appointed, who are believed to be prudent persons, gifted with a discerning spirit, and it is their duty to counsel, foster, and aid the ministers, and either to encourage or restrain the vocal offerings of those who attempt to speak in this capacity, according as they are or are not believed to be called of God to the work.

No system of theologic training is known or could be permitted among the Friends. They are favorable to education, and provide for its free extension to the children of poor members; but they regard it as the exclusive province of the Holy Spirit to select His own ministers, and to instruct them what they shall say. It is, however, considered the duty of all, and especially of those who stand as ambassadors for Christ, to be diligent and prayerful in the perusal of the Holy Scriptures, through which the man of God, led as he will assuredly be by the Spirit which gave them forth, will be "thoroughly furnished unto all good works." So great is the stress which Friends place upon the perusal of the Scriptures, and upon the bringing up of their children and others under their care in this practice, that it is made a matter of semi-annual investigation in all their meetings, and so long ago as 1754 London Yearly Meeting enacted a rule of discipline that the families of poor Friends should be provided with Bibles—a gratuitous Scripture distribution which was in advance of any Bible Society.

The privilege and duty of prayer, both secretly and vocally, under a reverent and filial sense of the character of the engagement, are regarded as of the very highest importance. It is believed that "men ought always to pray," but a jealousy is felt lest any should in a light and flippant way rush into this exercise. He who knoweth what we have need of before we ask Him, will, if reverently waited upon, extend His kingly sceptre and put into the heart the prayer of faith; and before any one shall pray vocally in their meetings, as mouthpiece for the people, it is requisite that a direct movement of the Holy Spirit should prompt the offering, lest the words of rebuke be applicable: "Ye ask and receive not, because ye ask amiss." The following clause in the London Discipline expresses the creed of the Society respecting this part of the service of Almighty God:

"As prayer and thanksgiving are an important part of worship, may they be offered in spirit and in truth, with a right understanding seasoned with grace. When engaged herein, let ministers avoid many words and repetitions, and be cautious of too often repeating the high and holy name of God or His attributes; neither let prayer be in a formal or customary way, nor without a reverent sense of divine influence."

The meetings of the Society are characterized by practical recognition of the presidency and headship of Christ in the Church, and a conviction that every movement of the body should be dictated by its Head.

The Society of Friends is not at issue with other orthodox churches on the general points of Christian doctrine. Avoiding the use of the word Trinity, they reverently believe in the Holy Three: the Father, the Lord Jesus Christ, the only-begotten of the Father, by whom are all things, who is the mediator between God and man, and in the Holy Spirit who proceedeth from the Father and the Son—ONE GOD, blessed forever. They accept in its fulness the testimony of holy Scripture with regard to the nature and offices of Christ, as the promised Messiah, the Word made flesh, the atonement for sin, the Saviour and Redeemer of the world. They have no reliance upon any other name, no hope of salvation that is not based upon his meritorious death on the cross. The charge that they deny Christ to be God, William Penn denounced as "most untrue and uncharitable," saying, "We truly and expressly own him to be so, according to the Scripture." As fully do they admit his humanity, and that He was truly man, "sin only excepted." They so fully believe in the Holy Spirit of Christ, that without the inward revelation thereof they feel that they

can do nothing to God's glory, or to further the salvation of their own souls. Without the influence thereof they know not how to approach the Father through the Son, nor what to pray for as they ought. Their whole code of belief calls for the entire surrender of the natural will to the guidance of the pure, unerring Spirit, "through whose renewed assistance," says one of their writers, "they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank." As it was the design of Christ, in going to the Father, to send as a comforter His Spirit to His disciples, so it is with His Spirit that He baptized and doth baptize them, it being impossible, in the estimation of the Friends, that an outward ablution should wash from the spirit of man the stains of sin. Hence they attach importance only to "the baptism which now saveth," and which John the Baptist predicted should be administered by Christ. And it is by His Spirit, also, that His followers are enabled to partake of the true supper of the Lord: "Behold, I stand at the door and knock: if any man hear my voice and open unto me, I will come in and sup with him, and he with me." Thus they hold that the coming of the Lord Jesus Christ in the flesh was the grand epoch and central fact of time, and that types, and shadows, and all ceremonial observances, which had their place before as shadows of good things to come, now that they have been fulfilled in Him, are only shadows of those shadows. The type properly precedes the reality, and truly this was worthy of being foreshadowed; "but," says Paul (1 Cor. xiii. 10), "when that which is perfect is come, then that which is in part shall be done away."

Their view respecting the resurrection may be briefly stated in the language of one of the Society's documents:

"The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment, agreeably to Matt. xxv. 31–46; John v. 25–30; 1 Cor. xv. 12–58. That God will judge the world by that man whom he hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them who by patient continuing in well-doing during this life seek for glory and honor, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that sinneth, for God is no respecter of persons." (Thomas Evans).

They have ever regarded war as inconsistent with Christianity. For this they refer to the teachings of Christ and His apostles, to the example of the early Christians, and to the witness for truth in their own consciences, tested and confirmed by the sacred writings. They find that all the emotions which are exercised in wars and fightings are traced to evil lusts, and are inconsistent with that love which is the substance of the first, the second, and the new commandment, which "worketh no ill to his neighbor," and on which "hang all the law and the prophets."

They consider oaths to be inadmissible, as being positively forbidden by our Lord in language not to be mistaken, and this testimony was made the occasion of inflicting severe penalties upon the first Friends. When their persecutors failed to convict them upon false charges, it was customary to administer the test-oaths to them, on refusing to take which they were thrown into prison. They decline to employ the complimentary and false language of the world, and to apply to the months and days the names given in honor of pagan gods, preferring the numerical nomenclature adopted in the Scripture. In dress they aim at plainness and simplicity, avoiding the tyranny of an ever-changing fashion. As a natural result, a degree of uniformity of dress prevails among them, bearing much resemblance to the style in vogue at the rise of the Society. This approach to uniformity, which at first was unintentional, came to be cherished as a hedge of defence against worldly and ensnaring associations, and a means by which they recognized each other. The principle at stake is not in the fashion of a garb, but in simplicity and the avoidance of changes of fashion. Were the customary patterns all abandoned to-day, and the principle of simplicity still consistently adhered to, the kaleidoscope of fashion would make frequent changes in the people around them, and Friends would soon be left as peculiar in their appearance as at present.

Whilst Friends, as good citizens, have cheerfully paid all legal assessments for the support of public schools and of the poor, and have contributed abundantly to the various charities and general claims of benevolence, they have always been characterized by their scrupulous care in relieving their own poor, so that none of their members come upon the public for maintenance or for gratuitous education.

A dangerous tendency to "hold the truth in parts" led a portion of the Society, in the early part of the present century, into the error of insisting too singly upon the precious doctrine of Christ within, the hope of glory, and of denying, or at least holding lightly, a belief in His true divinity whilst incarnate, and in the atoning, cleansing, saving efficacy of His blood which was shed for us. Thus Socinianism gained a footing in the Society, to the grief of those who held the ancient faith, and in 1827 an extensive and much-to-be-

regretted secession occurred, in which doctrinal and personal considerations were mingled; and, in the excitement of the division, it is believed that many failed to comprehend the true issues, and that not a few who were essentially one in faith were dissevered for life as regards church fellowship. Thus two entirely distinct societies now exist, each claiming exclusive right to the same name, and causing confusion among other professors as to their identity. In this secession, portions of six out of ten Yearly Meetings then existing joined with the body popularly designated by the name of their leader (though they have never acknowledged the title). In Great Britain and Ireland, and in two of the American Yearly Meetings, then existing, no schism occurred.

There are twelve independent Yearly Meetings of the Religious Society of Friends. The oldest of these is that of London, the records of which are preserved from the year 1672. This body is regarded by the others with respectful affection as the mother of Yearly Meetings, and its General Epistle of Christian Counsel, which is issued annually, is gladly received, republished, and circulated by nearly all the co-ordinate bodies. The number of members in England is 13,815, whilst there is an attendance of its meetings by non-members of 3,659. There are settlements of Friends in France, Germany, Norway, and in several parts of Australasia, which all make annual reports to London Yearly Meeting, and acknowledge subordination to it. Friends in England are a highly influential body in proportion to their number. There is a Yearly Meeting in Ireland, one in Canada, and nine in the United States, viz., the Yearly Meetings of New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Indiana, and Iowa. The increase of membership in the Western States has been rapid of late years, and settlements of Friends are starting up in Kansas, Missouri, etc. The membership of the Society may be rated at 80,000.

In all these Yearly Meetings, First-day Scriptural Schools are conducted with zeal and efficiency, exerting a wide evangelical influence. In a number of the Yearly Meetings these are under the direct care of the Society, and made the subjects of annual statistical reports. Thus, in Indiana Yearly Meeting, there are 115 such schools, with 710 teachers, and 6,953 pupils, of whom 2,307 are over twenty-one years of age. In the Yearly Meeting of Western Indiana there are 63 First day Schools, with 6,170 pupils, and 411 teachers. North Carolina Yearly Meeting has taken the lead in the establishment of a *Normal* First-day School, the benefit of which has been very decided.

There are in England and Ireland several educational institutions of merit under the care of the Society. In this country Friends have three colleges, viz., *Haverford College*, Pennsylvania; *Earlham College*, Richmond, Ind.; and *Whittier College*, Salem, Iowa. There are also large boarding schools under the care of different Yearly Meetings, the most noted of which are those of *West Town*, Pa, *Providence*, R. I., *Union Springs*, N. Y., and *New Garden*, N. C.

For Friends' Review.

LARGE MEMBERSHIP ACCESSION.

At Clear Creek Mo. Meeting of Friends, held in Highland Co., Ohio, the 10th of 4th month, 1869, 159 persons were received into membership, mostly on their own request—a few on application of their parents. This is perhaps the largest number of persons ever received into the Society of Friends in one day.

It may not be uninteresting to the readers of the "Review" to have a brief statement of the circumstances attending this remarkable accession. A few of the newly received members are the descendants of Friends, whose parents had "*gone out*" in marriage, or from some other cause, and whose predilections had to a great extent kept them from becoming members of others denominations. So far as human agency was concerned in this awakening, it was in this wise:

Nearly one year ago, a committee was appointed by the Monthly Meeting to hold meetings for worship and tract readings, and to visit families, where there was an opening for it, with and among those not in membership with Friends, but who lived in neighborhoods adjacent, and had few religious advantages. A First-day school was established and kept up during the summer and fall in a schoolhouse. Many of the families, who have since applied for membership, were visited by a part of the Committee. Meetings for worship and tract readings were held alternately on nearly every First-day afternoon.

About two months ago, meetings were commenced of evenings, continuing every evening for about two weeks in one school-house, and in daytime meetings were held nearly every day in some dwelling-house, (school being in session in the school-house in daytime.) Such meetings were held in three different schoolhouses. Those who attended were the dwellers on an area of say six or eight square miles of contiguous territory.

In these meetings the gospel was preached "in the demonstration of the Spirit and with power." Several of the most active workers, ministers and others, remained in the neighborhood most of the time, visiting from house to house, between meetings, and laboring with

those who were under conviction. The people flocked together, filling the houses to their utmost capacity, many being compelled to stand during an entire session for want of seats.

After the series of meetings closed, many gave their names as applicants to be joined in membership with Friends. When their application reached the Monthly Meeting, a committee of six men and six women Friends were appointed, to visit them in their families, and report to next meeting the names of those whom in their opinion it would be proper to recommend for admission to the Church.

The Committee entered upon their work with a deep feeling of the responsibility resting upon them, and with uplifted hearts to Him who "giveth to all men liberally and upbraideth not," for the guidance and help of the Holy Spirit. On visiting them in their homes, we found that the work of grace had been very deep in most of their hearts, and that they were already bringing forth "the fruits of the Spirit." After they had thus been visited in a private way, they were called together, and the leading doctrines and testimonies of the Society of Friends were explained to them, with which they all seemed to be satisfied, although to many of them it was looking at things from an entirely new stand-point.

When first visited, there were a few of them who thought that water baptism was a command of Christ, and they must submit to it. Their attention was called to the text, "One Lord, one faith, one baptism." They were deeply in earnest to know the truth. In this condition the committee left them. After a few days they were again visited, when it was found they were entirely out of the waters and the fog. They said, "*We have read our Testaments carefully and prayerfully, and have become fully satisfied that the* 'ONE BAPTISM' *is that of Christ, which is not of water but the Holy Ghost, and we can only wonder that we had never seen it so before.*"

The committee reported 155 names as in their judgment in a condition to be admitted into religious fellowship with Friends. The Monthly Meeting, with much feeling and great unanimity, opened the arms of the church and received them into membership. A committee was appointed to inform them of their reception. Four other persons living in a different neighborhood were received the same day, making 159 in all.

"This is the Lord's doing, and it is marvellous in our eyes." To Him be the glory forever! DANIEL HILL.

GOD'S LOVE.

"He loved us when we were enemies, with a love expensive and interesting beyond expression; a love that exposed Him to ignominy and torture, that cost Him His blood and His life; a love that makes over to those who believe in Him all the riches of grace and glory."

THE WORSHIP OF THE NEW COVENANT.

BY CHARLES TYLOR.

(Concluded from page 518.)

Thus the New Covenant consists, not in rites and symbols or in outward show, but in spiritual worship and in the living service of the heart. To enable man to render this new and acceptable service is the purpose of that great gift of the Holy Spirit which was poured out on the disciples after our Lord's ascension. In this outpouring of the Spirit we see the completion of the New Covenant. "It is expedient for you," said our Lord to his disciples, "that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. When He, the Spirit of truth is come, He will guide you into all truth." (John xvi. 7, 13.) This promise was fulfilled on the day of Pentecost, when, "as they were all with one accord in one place, suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." . . . Then, "Peter standing up with the eleven said . . . This is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'" (Acts ii.) "Now," says the apostle, writing to the Hebrews on the same subject, "has Christ obtained a more excellent ministry, by how much also He is the mediator of a better covenant which was established upon better promises. Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. . . . I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." (Heb. viii. 6, 8, 10, 11.)

With these declarations of the nature of the New Covenant, all that is recorded in Scripture concerning the practice of the primitive church perfectly accords. We find a mode of worship of the simplest kind, free and spiritual, without pomp, without cost, without symbols, without preparation. Whilst government and order are provided for, the whole company of believers are set before us

on one platform; all may receive spiritual gifts, and all may exercise them to the profit of the church. (1 Cor. xii., xiv., &c.) How few of the churches in our day would bear to be tried by the test of apostolic practice. Where was then the distinction of clergy and laity?—where the elaborate ceremonial—where the restriction of the gifts of the spirit to one man in the congregation?

And whilst the distinction of class and the appliances to which the church has had recourse are thus shown to be at variance with the doctrine and practice of the apostles, they will be found also, if fairly tested by experience, to be hindrances rather than helps to spiritual worship. To affect the mind through the senses, and thus open the springs of natural feeling and bow the soul under a mysterious awe, is not to reach the heart. The stately and decorated building with its pictures and images, the priest in costly vestments, the change of place and posture, the organ and the procession of choristers, the crosses, the tapers and the flowers, with the studied art and ornaments borrowed from a superstitious age, the forms of prayer and blessing in perpetual repetition, tend to distract the mind and encumber the spirit of the worshipper. And not more helpful to the heart's devotion, and its establishment in the knowledge of God, is the eloquent discourse evolved by the effort of the understanding, and in which the help of the Holy Spirit is not sought as the thing most needful. It is not by these means that the soul is convinced of sin, the sinner is brought to Christ, the ignorant are instructed, the hungry fed, the weak strengthened, the mourners are comforted, the saints rejoice, and the congregation joins in true spiritual worship.

The natural disinclination of the many to take thought for their spiritual welfare, and the tendency of the more active and ambitious, in the church as in the world, to rule over the minds of others, combine to remove more and more into the background the great gospel truth of individual accountability in divine worship and in the things of God. Hence of necessity an increased desire for stated services, and hence, too, the delusive belief that a participation in them can avail the worshipper while the heart remains unmoved. It is from the same cause that so many assemble week after week in our churches and chapels, without being awakened to a sense of their spiritual need, or without making progress in self-denial and love to Christ.

Such is the force of education and habit, that many, even among those who desire to see the church more free from the trammels of forms, will say, how can public worship be decently maintained without adventitious aid? That this may be done, even in our day, is no matter of theory, but is attested by happy experience. There are many who assemble under various names to worship God according to the simple pattern of the New Testament. Looking to Christ, their atoning sacrifice for sin and their High Priest passed into the heavens, and with the Holy Spirit quickening them and helping their infirmities, they are enabled to draw near to God, some of them even when nothing is performed, nothing read, nothing spoken. And they find also that their endeavor to worship in faithful accordance with the New Covenant, does not preclude, it makes way for the free exercise of spiritual gifts; and such is their sense of the spiritual help which is granted to the ministers who thus wait on their ministry, (Rom. xii. 7,) and of the blessed presence of the Head of the Church in their assemblies, that they would earnestly invite their fellow believers everywhere to make trial for themselves of the same simple manner of spiritual worship.

The foregoing considerations are such as nearly concern all men. The responsibility of knowledge and the responsibility of action cannot be transferred to another. Those who occupy no rank or office in the church are equally interested with those who rule or minister. Some are grieved to see men appointed to feed the flock, whom Christ has not ordained. Some are conscious of having received spiritual gifts which they are forbidden by human laws and traditions to exercise. Many are burdened on account of the ceremonial rites which are thrust upon them, and of the craving of their fellow worshippers for pageantry in divine worship. Some perceive the danger that threatens themselves and their families of being improperly brought under the influence of their fellow-men instead of being subject only to Christ. The help of all is needed to stem the stream of error, and to bring the church back into the primitive way. It is idle to expect the work will be done by those who are in office while the rest remain indifferent or passive. It is equally true that nothing is to be done through strife or vain-glory. Every weapon in Christ's armory is forged with love, and to use or to wink at the use of any other than His weapons, in the combat with error, is to fight not for the truth, but against the truth.

To those who fill the offices occupied by the successors of the apostles in the primitive church, elders, ministers, bishops (or overseers,) pastors, teachers, evangelists, deacons, this appeal is especially addressed. The Church which you serve is Christ's body, unutterably dear to him, and precious above all things on earth to his true ministers. It is your vocation to exclude and remove everything which can work harm to the church,

and to employ the best means of promoting its healthy life and progress. The Head of the Church may be very far from approving of that manner of worship which is prescribed by Acts of Parliament, by decrees, convocations or conferences, by tradition, custom or fashion. Church authority is of weight, but the authority of Christ is infinitely greater. From Him alone his ministers have received their commission, to Him only will they have to render an account at the great day; and they are called to break free from all mere human ordinances and from all the chains with which reputation, ease or gain bind them, that they may serve Him entirely. Neither are they to regard this calling as their duty only; it is set before them as their highest joy and glory.

Stoke Newington, 1869.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 24, 1869.

PHILADELPHIA YEARLY MEETING convened on Second-day the 19th inst. Deborah C. Thomas and James C. Thomas, both ministers from Baltimore Yearly Meeting, were in attendance. Also Phebe R. Gifford, *of New England*, Mary B. Pinkham, *from Iowa*, and Asa B. Tuttle, *from Ohio*. (The last two did not expect to attend the Yearly Meeting.)

Many Friends retain a lively remembrance, how suggestive, through a long course of years, of Solomon's metaphor respecting iron sharpening iron, was the Christian geniality attending the reception of epistles from coordinate and corresponding bodies. This loving custom sprang up in the Society's early days, and its neglect or suspension at any time must indicate a deficiency in healthful tone. On the other hand, the recognition by a Yearly Meeting, at the very opening of its session, of the beautiful and comforting fact that we, being many and widely separated, are *one body*, is calculated to bring the general brotherhood, and the membership one of another, very near to individual hearts, and to cause the assembled body not to think of itself more highly than it ought to think. The absence on this occasion of correspondence from our eleven sister Yearly Meetings, was the more a source of regret, as the result of an attempt to sustain an untenable position. Yet many who see and deplore this, and who are weary of compassing this mountain, were concerned to "pray for the peace of Jerusalem" "for their brethren and their companions' sake."

The minutes of the Meeting for Sufferings (the reading of which constituted the first business entered upon) were highly interesting. This report embraced various statistics. The growth of income from the Pemberton fund had claimed considerable attention, and judicious arrangements had been made to secure its employment in accordance with the benevolent intent of the donor. The Chamless Wharton fund for the benefit of Friends in Germany and France had been the occasion of some correspondence with English Friends, and bills forwarded by London Meeting for Sufferings for expenses incurred, were duly honored. The action of the Book and Tract Committee had been extensive—the details of which will of course be included in the printed extracts. A memorial to the two houses of Congress on behalf of the Indians had been sent. This paper has already appeared in the *Review*, as also a statement of the favorable reception by the General Government of pacific recommendations presented by the several deputations of Friends.

It is necessary to postpone a further report till next week.

A MEETING ON BEHALF OF THE INDIANS was held at the Arch Street Meeting-house, in Philadelphia, on the evening of the 16th instant. It was well attended. The call of the meeting having been read, the subject was opened in an interesting manner by Dr. Evans, and by him and other Friends important information was given respecting the present condition of the Aborigines, the work to be done, and the disposition of the President and the Government to regard the system of coercion by the instrumentality of sword and gun as an entire failure in settling Indian difficulties.

It is interesting to trace the rise of the impressions upon the minds of our public men, which have resulted in the placing of so grave a responsibility upon members of the Society of Friends. Some Western Friends attended the Conference upon the Plains, between the Indians and the Peace Commissioners, by the action of which Conference

the interests of 140,000 Indians east of the Rocky Mountains were to be affected. Senator Pomeroy's bill of 76 sections being before the U. S. Senate, delegates came to Washington representing the Indian Committees of Ohio, Indiana, Western and Iowa Yearly Meetings, and were joined at Baltimore by similar deputations from New York, New England and Baltimore. Two of these Friends spent two days at the seat of Government in interviews with Senators and Representatives, and Senator Pomeroy having requested the views and suggestions of Friends, the delegates, thirteen in number, devoted themselves industriously to an examination by sections, the result of which labor was communicated to the author of the bill. On the 25th of First month, our Friends were patiently heard by a joint committee of both Houses of Congress, and a Memorial which they had presented on First month 21st was read. General Harney, who was present, remarked, that "it is easier to conquer the Indians by kindness and justice, than by all the forces of unscrupulous war." The visits to the President elect and to the Committee on Appropriations, &c., have already been spread before our readers. This labor of love, in which our Friends of seven Yearly Meetings were remarkably instant in season and wise in action, was of great service to the cause. They were soon followed by a delegation from Philadelphia Meeting for Sufferings, who also presented a Memorial. The latter deputation consisting of Friends who have long been well known to the authorities as earnest and disinterested friends to the Indians, and coming as they did from the commonwealth founded by William Penn, it is no matter of surprise that after considerable attention bestowed upon the subject by these Friends, nominations have been accepted of nine Friends, a Superintendent and eight Agents, to labor within the "Central Superintendency," all the agents of which are to be members of the Religious Society of Friends. This Superintendency will include about 18,000 Indians.

The duty of a continued and lively attention to the grave interests involved being very apparent, and it being preferred by some to await any official action or non-action of the Yearly Meeting upon the subject, the meeting adjourned, to meet at the same place *at 7½ o'clock on Third-day evening next, the 27th instant.*

FREEDMAN'S RELIEF ASSOCIATION.—The Annual Meeting of this Association, held on the 20th instant, was well attended, and an occasion of extraordinary interest. Further report in a future number.

DIED.

CHASE.—At his residence in N. Ferrisburgh, Vt., on the 9th of First month, 1869, Thurston Chase, aged 81 years on the day of his death.

BURNHAM.—At his residence in N. Ferrisburgh, Vt., on the 25th of First month, 1869, Almon S. Burnham, in the 73d year of his age.

DEAN.—At the residence of her sister L. A. Hicks, in Charlotte, on the 20th of Third month, 1869, Sylvia, wife of Wm. Dean, of N. Ferrisburgh, Vt., in the 64th year of her age. In recording the death of this dear sister, we are reminded of her care to act in comformity to the injunction of the Lord Jesus: "When thou doest thine alms, do not sound a trumpet before thee"—"let not thy left hand know what thy right hand doeth;" and yet her survivors are witnesses of her assiduity in collecting, giving of her own stores, and forwarding contributions for the benefit of the Freedmen and other objects of benevolence. A preacher not in words, but in works.

[The above three Friends had long been useful members of Ferrisburgh Monthly Meeting.]

HAVILAND.—In Glens Falls, N.Y., on the 12th of Eighth month last, Mary, widow of the late Roger Haviland, in the 74th year of his age; an esteemed member of Queensbury Monthly Meeting.

HAVILAND.—In Queensbury, on the 3d of Eighth month, 1868, David J. Haviland, in the 42d year of his age; a member of Queensbury Monthly Meeting. His death was caused by a railroad engine striking his wagon as he was attempting to cross the track, causing nearly instant death. His widow and six children mourn his loss, but not as those without hope.

CREW.—On the 12th of Third month, 1869, at the residence of her son-in-law Isaiah Stanley, in Bloomington, Iowa, Milley, widow of Joshua Crew, of Mahoning Co., Ohio, in the 78th year of her age. She had been a great sufferer for many years, which she bore with Christian fortitude, never complaining that her lot was hard, but always cheerful, and ready to give an answer concerning the hope that was in her with meekness and fear. Her sick-room was a loved place of retreat to all her friends, both old and young, and many feel that her Christian instruction and example of patience will never be forgotten. Near her close, on being asked if she had any thing to do, she said, "No, only to keep my place and not sin:" and then her feeble voice was raised in prayer that she might be enabled to endure with patience to the end. The messenger soon came, and she was gathered as a shock of corn fully ripe, and ready for the heavenly garner.

An Adjourned Meeting of Friends' First-day School Association of Philadelphia and vicinity will be held at 918 Locust St., on Seventh-day evening, 24th inst., at 7¾ o'clock. Subjects of much interest to the cause will be considered. Friends are cordially invited to attend.

Erratum.—On p. 514, (No. 33,) 2d column, end of first paragraph, for "him that cometh" read "him that *over*cometh."

Report of the Women's Aid Association of Friends of Philada., *for the year ending 4th mo.* 13, 1869.

In presenting our Seventh Annual Report, we feel it due to our friends to state that the work, instead of flagging, continues to increase, and renewed effort is required on our part to meet the various opportunities of usefulness which are opening before us.

In the Fourth month of 1868 the Association decided to discontinue the Orphan House under our care at Burlington, and the Managers of the Shelter for Colored Orphans in Philadelphia kindly received the children remaining, seventeen in number. A good supply of clothing was furnished for their use. The furniture of the house was transferred to the Orphanage at Richmond, Va., with some small exceptions presented to "The Home for Aged and Infirm Colored Persons" in Philadelphia. The property at Burlington was sold in Second month last for $1800; $800 in cash, and the remainder secured by a Bond of Mortgage on the property. The Association decided to pay to the Shelter for Colored Orphans of Philadelphia, $300, as a consideration for the reception and support of the helpless orphans from the South. Being relieved from the charge of maintaining these children, we propose, so far as our resources will permit, to assist our Friends in Richmond, in supporting their Orphan House.

In Sixth month last, Louisa Vining, who had very acceptably filled the post of Matron, at the Burlington Home, for nearly two years, was invited by our friend John B. Crenshaw to take charge of the institution at Richmond, Va. She has been satisfactorily engaged there since that time. She was accompanied by Vesta A. Hawes, who had been our efficient teacher.

Our Friends at Richmond, Va., have been enabled to erect a commodious and well situated house, for the accommodation of colored orphans, with fine airy school-rooms, for day and evening schools, at a cost of rather more than $6000. They have now about thirty children supported in the Orphanage; eighty are taught in the day school and fifty adults in the night school.

A colored association of Richmond, styled Good Samaritans, has kindly assisted in providing some of the conveniences of the institution, among others a well, which has proved a valuable addition to the comfort of the inmates. By request of the generous donors it is called the "Well of Samaria."

The Government has hitherto supplied, through the Freedmen's Bureau, rations and fuel to the Orphanage, but this support may soon be withdrawn, when there will be additional need for assistance from the benevolent.

During the past year the Association has sent money and clothing to Louisa Vining at Richmond, Va., Alfred H. Jones at Danville, Va., and Edward Payson Hall near Salisbury, N. C.; also clothing to Alida Clark, Helena, Arkansas. There having been much suffering during the past winter among the aged and infirm colored people and the children in Virginia and North Carolina, which still continues, contributions from many benevolent individuals to the amount of several hundred dollars have been forwarded for their relief.

On behalf of the Association,

Sarah Lewis, *Secretary.*

Correspondence.

[*Letter from Ellen Clare Miller.*]

[*Ramlé, near Alexandria, Egypt,* iii. 18, 1869.

Dear friend William J. Allinson,—The last letter sent thee did not, though posted at Marseilles, bring down the account of our dear friends E. and S. Jones to the time of our leaving France.

During the few remaining days of our stay at Nimes, there was much interesting intercourse both with Friends and other serious people interested in E. and S. J.'s work, and several meetings were held for the soldiers, the members of the Young Men's Christian Association, and for the public, as well as more particularly for Friends. At the last meeting held in France—a public one—Pastor Babut interpreted, E. and S. Jones being both engaged in pointing those present to Him who came into the world to save sinners, "the Root and the Offspring of David, the bright and morning-star." The building was well filled, and the people very attentive, but on this occasion, as on most others in France, those present were chiefly women. This meeting was held in the evening of First-day the 7th; the greater part of the day was spent in a meeting with Friends at Jules Paradon's, where about sixty were present—Friends and those connected with them—a very interesting gathering from Nimes, Congénies, Fontanes, Saint Gilles, Beauvoisin, and one or two other places. The meeting partook partly of the character of a Meeting for Worship, and partly of one for business. The practice formerly existing, of holding a general meeting every two or three months, has fallen into disuse, and part of E. and S. J.'s mission was to stir the Friends up to the re-establishment of these meetings, to be held quarterly, and, it was finally concluded, at Nimes and Congénies, as the two most central points. E. and S. Jones both spoke several times with very lively interest, trying to rouse the Friends to an active participation in the interests of the Church. T. C. Wakefield and R. Allen also joined in the service, and there was an encouraging response from the Friends of France. Jules Paradon and Louis Majolier were appointed clerks; a committee was nominated to superintend the repairing and improving of the meeting-house at Congénies, and one to consider the establishing of a Friends' school at Nimes, under the auspices of British and French Friends. On this latter committee the names of many French Friends were put down, as well as those of all the members of New England,

Dublin, and London Yearly Meetings then present. We much hope active steps will be taken for the establishment of such an institution, which might be as a Friend's Mission Station there, and do great good directly and indirectly. There is much material among the Friends, but they seem to need a good earnest American or English Friend to settle among them and help them on. This meeting lasted five hours, and was a very interesting time. The public meeting in the evening concluded the dear Friends' public service there. During the visit, great love and cordiality have been shown by many of the Protestant pastors and other serious people, as well as by Friends, and the impression left is that of a beginning of the mission which may give much encouragement. The following morning, in a parting opportunity at the inn with Friends and others, prayers and earnest desires were uttered and felt, for a blessing on those remaining, and on the dear Friends going out on their lonely journey, for their guidance and protection by sea and land, our dear friends Lydia Majolier, Jules Paradon, and Benjamin Combe, Jr., taking part in the service.

The ride to Marseilles is interesting, chiefly over the wide plain of Provence, in some places cultivated, in others covered with small rocks and stones, among which large flocks of sheep find scanty feeding. On nearing Marseilles, the railroad takes us for some distance within sight of the sea, of whose cliffs and rocks, with their bays of blue water between, we had many a view; craggy limestone rocks, rising like ramparts and castles, some very bare, others with pines and evergreen oaks climbing amongst them, shutting in the view on the land side.

Marseilles, the ancient Massilia, was founded more than 2,000 years ago by the Phœnicians; it is now one of the most important cities in France, with very fine public buildings, and is a great seaport. We sailed on Second-day, the 9th, by the French steamer Peluse, direct for Alexandria, the vessel only stopping once on the way, at Messina, and being out of sight of land the greater part of the voyage. We passed, as before, through the Straits of Bonifacio, with the barren coast of Corsica close at hand. On leaving Messina, we had a full and prolonged view of Mount Etna, covered with snow, and with broken clouds resting on its summits and partly wrapping its sides. Reggio, which has suffered from earthquakes connected with eruptions of this mountain, lies opposite to it, low on the Italian shore. Our voyage was a stormy one, and we had an opportunity of seeing and feeling the power of the waves of the Mediterranean, roused by a great wind, and of "hearing the voice of many waters," but were favored to be brought safely into port, landing in Alexandria on the afternoon of the 15th. There were very few Protestants on board besides our party, most of the passengers composing a "caravan," going on pilgrimage to Jerusalem; we were grieved at the apparent want of devoutness in this party, four of whom were Roman Catholic Priests. With the English-speaking passengers E. and S. Jones had interesting intercourse, and, through one on his way to Madagascar, written and spoken messages of love and remembrance were sent to our American and English Friends at work there.

We are staying at Ramlé, a village about four miles out of Alexandria, to which there is easy access by railway. E. and S. Jones desire much love. I am, with kind regards,

Thine sincerely,

ELLEN CLARE MILLER.

Letter from our dear Friend Joel Bean.

WEST BRANCH, IOWA, *4th mo. 9th.*—How interesting, how wonderful that our President, the greatest of our country's *Generals*, is disposed to pass over the Indians to the care of Friends—the most warlike of the races to the most peaceful of the sects. It has been fully proved that no carnal weapons—that no earthly power—can subdue the spirit of the children of the forest. The *nature* of the white man cannot conquer that of the Indian. In the measuring of human strength he will stand his ground to the last, and yield it but to die. This, I think, our history has proved. But it has not been proved that the love of Christ is inadequate to the poor Indian's need. It has not been proved that the gospel, when declared to them in divinely inspired words and holy lives, may not yet win from among them many jewels for the Saviour's crown. The sword has driven them from us. If we are ever permitted to turn them to our holy religion, it must be by other means. I hope wise counsels may prevail, and that truly Christian means may be employed; and that men largely clothed with the Spirit of the Master may go among them, to extend to them a brother's hand, and lead them to a higher life.

So far as our own Society is likely to be charged with responsibility and care, I hope with trembling. It becomes us to seek the chamber of prayer that the Lord may direct this work, whether by our own members or others, that unqualified and unauthorized hands be not thrust into it, but that as His Providence opens the field He may send forth His chosen laborers to occupy it.

With reference, not to this only, but to all the great issues and interests of this eventful day, do we not see increasingly the transcend-

ent importance of our standing in our allotted place, and moving in our appointed ranks, as a portion of the Church of God.

If we look over the world, or if we search through one city or one neighborhood of the most Christian countries, we shall be humiliated to find how *comparatively* little is the conquest over sin which the Church has made. Few find the narrow way, while the broad way is thronged with its multitudes. Why is it that the Gospel does not more prevail? Is it because of unholy alliances and compliances with the spirit of the world on the part of the professed followers of Christ?

But the battle waxes hotter. The armies are gathering for decisive conflicts. The Lord is calling up his hosts to higher, holier ground. It is no time for compromise. Every trumpet, every tongue, and every pen should be given a *certain sound.* Is there not "a sound of going in the tops of the mulberry trees?" Philistia's hosts are spread abroad. When Israel's band is enough *separate* by holy consecration, and enough dependent upon the Lord *alone*, He can work by few as well as by many, making "one to chase a thousand." That His people may be more separated unto Himself, "holy, harmless, undefiled," more fully redeemed from the pleasures, and the merchandize, and the delicacies, and the sorceries of the spiritual Babylon, the call I seem to hear is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

For Friend's Review.

PERNICIOUS READING.

I have just returned from a visit in gospel love to some parts of our Yearly Meeting, in the course of which I was forcibly impressed, while riding on the cars, with the pernicious character of most of the reading matter with which our public conveyances are flooded. It seems to me a subject of vital importance to the well-being especially of the rising generation, and that a heavy responsibility rests upon all professed Christians, especially those to whom is committed the care of youth. I know the pernicious effects of this class of reading, and that in proportion as we indulge therein, we lose our taste for that which is good, elevating and instructive. I have desired that this subject might claim the most serious attention of all. Thousands of promising young men and women have thus been ensnared, and drawn away from the paths of rectitude and virtue, into the broad way that leadeth down to the chambers of death. How solemn the thought! How ought it to awaken every Christian believer to a sense of the great responsibility that rests on all! We should be more watchful, more faithful, mor earnestly engaged to draw by example a well as precept our dear children away fron those snares that are laid to entrap their feet and lead them, (imperceptibly perhaps, down the broad way to eternal ruin.

EDWARD M. DORLAND.

Scipioville, 4th mo. 2d, 1869.

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. IV

BY CHARLES WILLIAMS.

How melancholy is the reflection that s many of the places that claim a respectfu recognition in the eye of the world at large owe their distinction to the fact of their hav ing been the scenes of carnage and blood shed, of the most tremendous outbursts of th worst passions that harbor in the breast o poor, fallen, sinful man. So true are th words of the poet,

"The evil that men do lives after them;
The good is oft interred with their bones."

Here and there we find the locality of som virtuous action struggling into a brief an fitful notice, soon, however, to sink into ob livion amid the hurrying tumult of life's ever shifting scenes; and the fields of Marathon an Tours, of Quebec and Waterloo, dazzle th eyes of the mass of men with a glare tha blinds them to the milder lustre that glow in the life of the Monk of Wittenberg, tha beams from the halls of Swarthmore, that in vests the market cross of Oxford, that irra diates the dungeons of the papal Inquisition and it even eclipses, to their view, the heaven ly light that illumines the world from th sacred cross of Calvary.

Not far from the monument is the new cit prison, a large stone building with considera ble display of architectural skill, with heavil grated windows and relentless iron doors and the pleasant walks around the buildin are patroled by grim looking sentinels. Tw heavy stone towers, pierced with elongate loopholes, guard the open plains, and are con nected by subterranean tunnels with the in terior of the citadel. Such are the Plains o Abraham.

Although now so calm and peaceful, sleep ing in the mellow sunlight of this balmy sum mer's day, and resounding with the voice o mirth and the melody of music, as if "discor were a sound unknown," yet to the inwar man everything breathes of war;—the air i stifled with the sulphurous smoke of battle the echoes of those heavy cannon are still re verberating in the realm of fancy, the shadow hosts are struggling in mortal combat o these ensanguined plains, the death groa floats in fitful sobs on the breeze that come rustling through the foliage around, and th

errific charge of infuriated thousands tramples the flowering field, and rushes by like a whirlwind of omnipotent wrath.

While fancy pictures this retrospective view, with all the colors of a passing scene, the eye of reason looks down the vistas of futurity, and shrinks from the coming events whose shadows fall, dark and heavy, on these historic grounds. The destinies of future ages will be in part decided by these frowning walls, these blood-stained ditches, the dormant thunders of these slumbering cannon, by all his murderous enginery of war. It is but a treacherous magazine, stored with explosives and combustibles, which requires but the touch of the fatal match to burst again into fearful energy, and scatter havoc and horror broadcast through the world. Contending armies will again bathe these fields in blood. From these quiet secluded walks will again arise the wail of mortal agony, imbittered by the taunts of the insulting foe and the memory of the loved ones far away. From amid these pleasant places will go forth again, and yet again, a cloud of foul and fiendish Harpies, bearing in their filthy talons black messages of death and anguish, and scattering far and wide in many a peaceful household, desolation, and mourning, and woe.

When will the nations of the earth learn wisdom? When will man recognize the sanctity of human life? When will we refrain from those brutal conflicts that degrade us beneath the baleful domination of our baser passions! When will we learn to direct our every energy to the more noble object of elevating and refining the better features of the mind, and removing therefrom the debris of the Fall? Not till we rise above our perverted natures,—the ruins of those higher qualities, that in an earlier, better day were as a crown of glory to our primeval ancestor. Not till the sword shall turn the furrow, and the spear shall prune the trees, and lop the overgrowth of vines. Not till the human family shall enlist in a life-long service, to fight the bloodless battles of victory and virtue, beneath the snow-white banner of the Prince of Peace, and shall consent to let the principles of the Christian Religion prevail in the high places of the governments. Then shall nation not lift up sword against nation any more, for love shall take the place of hatred, and jealousy shall be banished from the councils of the people. Then shall come the millennial day, when virtue shall prevail upon the earth, and Christ the Lord shall reign a thousand years.

In the vicinity of Quebec are two romantic waterfalls, which no traveller should fail to visit,—Montmorency and Chaudière. The latter is on the opposite side of the St. Lawrence, some eight or nine miles up the stream, and three miles from the river bank. A ferry boat runs to the village of Chaudière, whence a winding road leads to the fall. It is well for the tourist who makes this journey to have a smattering of Canadian French in his vocabulary, as he will scarcely find a single resident who can speak a word of English. Here you catch a glimpse of the lower orders of the French peasantry, and it will probably not have a tendency to refine and elevate your ideas of that numerous class of our northern neighbors, though it may do much to correct and arrange them. The land is rocky, and, to say the least, not fertile; the inhabitants coarse and rough in their appearance, and certainly not very elegant in their manner of life. Their farming implements are of that primitive model, which speaks of a severe frost somewhere in the remote ages of antiquity, which froze and arrested the course of improvement, and left man to worry his way through the world with the implements then in use. The country, enveloped in a winding sheet of snow and ice during six months of the year, has not sufficient life and vigor to throw up a dense mantle of verdure during its short and fleeting summer. The entire countenance of the country tells an American that he is treading a foreign soil, and he can scarce suppress the feeling that he has been, by some strange spell, transported to that shadowy realm of which the "fireside traveller" speaks as "the land beyond the sea." Yet the people are very kind, and whatever assistance they can render the traveller is freely and cordially given, but the utter want of a medium of communication placed it out of my power to profit much by this commendable trait in their character.

The falls of Chaudière are approached by a narrow, winding foot-path, cut through a dense forest of underbrush, from ten to twelve feet high. Not a human habitation is in sight; not a trace of human agency can be detected as we stand on the brink of the precipice. They burst upon the view in all the primitive wildness of their original glory. As we tread the desolate path, not without a tinge of uneasiness at its utter loneliness, the low monotonous voice of the cataract sounds in our ears, and in my case at least, the effect was greatly heightened by my absolute ignorance of the scene that awaited me.

Soon, however, the thicket became less dense, the path ceased its windings, and I saw beyond a foreground of scattered shrubbery and barren rocks, the gleam of rushing waters. Hastening onwards, I found that the path emerged from the forest on the margin of a river perhaps eight hundred feet in breadth. It is shallow and rapid, dashing along amid rocky ledges that chafe it into foam, and break it up into numerous chan-

nels, each rushing onward with impetuous speed to join the final triumph. We are yet some distance above the fall. Below us a ledge of rocks shoots out into the stream, cutting off full half its breadth. Following this rugged pathway to its farthest accessible point, I had before me a most fearful scene of wild and rugged grandeur. I stood on a high bluff of rocks, rising a little above the level of the river, and about midway of the stream. To the left the precipice plunged down in a succession of rocky ledges, then dropped suddenly off in a perpendicular cliff to the bottom of the ravine; on the other hand, a deep cave was scooped out of the solid rock, into which the half of the river plunged with headlong fury, and then, eddying in its narrow basin, darted off to the right, and just at my feet made the fearful leap of one hundred and thirty feet into the gulf below. The central portion of the river swept down with impetuous speed over the rocky ledge, which stretched directly across the stream, while the further portions of the precipice were merely whitened with here and there a film of water, and in places it was entirely dry. The water is very low, and in consequence frisks and flirts with tumultuous agitation as it approaches the brink of the fall. The driftwood, however, lying around, told that at times a volume of water was here discharged sufficient to swallow up all these little eddies. Then the falls must be sublime in the extreme.

Returning to Quebec by the ferry boat, I started on a brilliant Sabbath morning for a ramble by the river side to the falls of Montmorency. Crossing the St. Charles on a plain and simple bridge, I took my course down the bank of the St. Lawrence on a smooth solid turnpike which follows the river. The country is thickly populated, and several villages of considerable size are on the route. In one of these a beautiful church stands by the roadside. It was the hour of service. A crowd surrounded the door, and I could only catch a glimpse of the interior, which probably exceeds in gorgeous splendor any in the city. It is, however, like so many others in this land,—a shrine of Papal idolatry. The great majority of the inhabitants of this part of Canada are of the Catholic persuasion, as may be inferred from the names of streets, churches, and other localities, most of which have been christened after some saint, till one would think the calendar was fairly exhausted.

The day was very sultry; as I sauntered up the street I saw a crystal stream gushing out from a hill at the roadside into a miniature reservoir, and then, discharging itself through a wooden spout, it meandered across the road and fell down the rapid slope into the river below. I sat down by the fountain and tasted the water. It was cool and delicious. quaffed the sparkling beverage till my thir was allayed, and reposed awhile on the grass lawn; then drank again and resumed m journey, fresh and vigorous as in the mor ing. It was an incident long to be remen bered. I was oppressed with heat, and e hausted with fatigue. I was a stranger in strange land. I was surrounded with th cold formalities and lifeless mummeries the Catholic Church, whose rites are merc nary, whose religion is a commodity of sa and barter. I knew not the language, a could not even ask for a cup of water to co my burning thirst; when behold, a copio fountain of the purest, sweetest water gus ing out at the wayside free and unrestraine invited me to partake without money a without price of its bountiful supply. drank and was refreshed. It was no merc nary draft, compounded by the art of th apothecary, or poisoned by the dregs in th alchemist's alembic. It was fresh from th fountain-head, exactly suited to my want the purest beverage that this earth know and free as the air of Heaven. Ever sinc that sparkling fountain has been to my i agination the material type of the spiritu waters of life and salvation.

(To be continued.)

Youth's Department.

WHY DO MOTHS FLY TO THE LIGHT?

The idea has been suggested, though it m seem to be a fanciful one, that perhaps t insect may regard the flame as light shini from an aperture through which it may ma its escape; somewhat as children imagine t stars to be pin-holes in the sky. Moths in room are probably under a sense of bei lost and confined; and, as bees hurry up a down the window, so nocturnal lepidopte knock against the ceiling, or dash into t candle-flame, perhaps equally with the i pulse to escape.

Insects seem to be under a fixed impressi that the direction of the light is "the w out." An uncorked vial may be almost fill with flies if it is laid on the table with t mouth turned away from the window, t idea of a back exit being apparently beyo their capacity, but let the position of the v be reversed, and in a few seconds it will tenantless. In collecting provisions for t frogs, &c., in the writer's vivarium, a lo test-tube is often used for the reception flies, and after the tube has been laid dow and the insects collected at one end, I ha often been amused, on reversing it, at t steady procession that takes place to the posite extremity, where the incarcerated sects struggle and thrust one another like t

crowd assembled at the entrance to some popular entertainment. Owls and bats living in dark recesses, such as hollow trees and caves, are probably guided to the entrance by such light as the dusky eve affords, and which is doubtless much more luminous to their visual organs than to ours; but if they also rush to a flame with the intent to escape, probably their senses are dazzled and confused by a light stronger than they are accustomed to, as an ordinary flame scarcely represents an opening large enough for their passage. With regard to bats, however, I have not observed in them any great predilection for singeing their wings; at least the Pipestrelle and Long-eared Bat, which occasionally enter our apartments on summer evenings, appear to fly as near as they can to the ceiling, especially hovering in the corners. A Serotine bat, too, which I had some years ago, and used to let loose in the house in the evening, flew backwards and forwards in a passage without interfering with the light. When scared from sleep, however, by the entrance of torches into their dark cave or other hiding-place, they are said to dash wildly at the light, possibly in making for the entrance.

If, however, winged creatures may in alarm mistake a light for an exit, I do not imagine such can be the case with fish, which throng to a torch: imprisoned moths and free and independent salmon are very differently circumstanced. Curiosity, or some such motive, would seem to draw fish towards a luminous object, which must be a rare phenomenon in their eyes.

It should not, however, be forgotten that it is not all the animal creation that are attracted by a flame. Passing by those animals which appear to be indifferent to the matter, many—as, for instance, the large carnivora—regard it as an object of dread. It is not with a view of attracting lions or tigers that travellers kindle fires around their bivouac; these powerful and daring animals slink from the flames, into which the wretched insects cast themselves as if in a frenzy of delight—somewhat as I read to-day of the burning of a lunatic asylum in America, where the poor insane creatures that were saved danced in ecstasy at the roaring flames and crackling timbers.

A few years ago, a graphic account was published in some periodical of a visit to the Zoological Gardens by night, with a vivid description of the terror exhibited by the large carnivorous animals when a light was brought in front of their dens; they were rendered almost frantic, and their roarings and howlings continued long after the source of alarm was withdrawn.

Other animals besides the beasts of prey seem to be affected with the same dread; as, in ancient times, when elephants were employed in war, it is said that the Romans discovered fire to be the best means of repelling their attacks.—*Scientific Gossip.*

TRUE NOW AS THEN.

That common-sense philosopher, Dr. Franklin, in his day refuted an objection against large taxation by showing that our heaviest taxes are not imposed by government. In his "Way to Wealth" he represents a plain, clean old man, with white locks, called "Father Abraham," as being asked,—

"Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them?"

Father Abraham replied, "Friends, the taxes are indeed very heavy; and if those laid by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our own idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us by allowing an abatement. However, let us hearken to good advice, and something may be done for us. 'God helps them that help themselves,' as poor Richard says."—*Exchange.*

"He that has no bridle on his tongue has no grace in his heart."

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 19th have been received.

Great Britain.—In the House of Commons, on the 15th, Gladstone moved that the House "go into committee" on the Irish Church bill; that is, take up the bill for consideration. A Conservative member moved to do so six months from that time. After some hours of discussion, the first motion was adopted by a majority of 125. The debate on the bill was resumed on the 16th, when Disraeli moved to omit the clause declaring that on the first day of the year 1871, the union between the Churches of England and Ireland shall be dissolved, and the latter shall cease to be established by law. He admitted that his intention was to aim a mortal blow at the bill, but said that if the motion was accepted, the government could continue the disendowment. The motion was lost by 123 majority. On the 19th, an amendment postponing to 1872 the time when the bill shall go into effect, was lost by a vote of 301 to 194. The clause disqualifying Bishops of the Irish Church from sitting in the House of Lords, was amended to allow those appointed before the passage of the bill to retain for life their titles and rights of precedence, and was then agreed to.

A bill relative to the property of married women was read a second time in the House of Commons, on the 14th. It provides that a married woman shall be as capable of holding real and personal property, of suing and being sued, as if she were a

single woman. Every woman who marries after the passing of this act, may hold all property possessed or acquired before or after marriage, free from her husband's control, and her earnings in any separate business will be her personal property. Husbands are not to be liable for their wives' debts, incurred before or after marriage, nor to damages for wrong done by them. If a wife die intestate, the husband will take only the same share in her personal estate as the wife now takes in that of an intestate husband. The bill, if passed, is to go into effect the first of next year.

ITALY.—The Emperor Napoleon has ordered the evacuation of Rome by the French troops in the Sixth month next.

The Pope, on the occasion of the celebration of the 50th anniversary of his accession to priesthood, granted pardons to a large number of persons, including many political offenders.

A bill for the reorganization of the army is before the Italian Parliament, fixing its active strength at 400,000 men.

SPAIN.—The authorities continue to make arrests of Carlists in the province of Granada.

The Cortes has agreed to the first article of the Constitution, which declares who are Spaniards; viz.: natives of Spanish dominions; children of natives, though born abroad; foreigners who may obtain articles of naturalization; and those who without such articles may gain citizenship in any population of the monarchy; the article having been first amended by substituting "nation" for "monarchy." An abstract of the projected Constitution, as presented to the Cortes, has been published. It guarantees freedom from illegal or causeless imprisonments, the rights of voting, of free speech, of peaceful meeting, of association for all objects not contrary to public morals, and of petition, individual and collective. Meetings and associations may be subject to certain restrictions, and the right of petition cannot be exercised collectively by any part of the armed forces. The nation is to maintain the worship and the ministers of the Roman Catholic religion. The public and private exercise of any other worship is guaranteed to resident foreigners, and if Spaniards profess any other religion, the same provisions are applicable to them. The form of government is a monarchy, hereditary according to the law of primogeniture, preferring, in the same line, the male to the female, and in the same sex, the older to the younger. The laws are to be made by the Cortes and sanctioned by the King, who is to exercise the executive power by means of his Ministers. He will need to be authorized by special laws to alienate or to acquire territory, admit foreign troops, ratify treaties, grant amnesties, marry himself and permit his possible successors to do so, or abdicate the crown. Any of these provisions are of course subject to modification in the pending consideration of the Constitution by the Cortes.

The building of gunboats for service in Cuba is actively going on.

AFRICA.—A dispatch from London, dated the 19th, stated that accounts had been received going to prove the safety of Dr. Livingstone, the famous traveller. It is reported that he left Zanzibar in the First month last, to go overland to Cairo, Egypt, on his way to England.

JAPAN.—Advices via England report a continuance or renewal of the civil war. The Northern party, the opponents of the Mikado, had a strong fleet under the command of the former admiral of the Tycoon, and were said to hold complete possession of the island of Yesso, and to have recently captured Sado-Sima, an important island on the west coast of Niphon, whence they can make incursions into the mainland. The dispatch says nothing of the relations of Aidsu, the most powerful of the Northern princes, and Stotsbashi, the late Tycoon with the Mikado. The former had been previously reported to be reconciled to the Mikado, and the latter to have been invited to take part in the reorganization of the government. An earthquake had been felt in the Japanese islands, but no damage to life or property was reported.

CHINA.—The persecutions of native Christians at Foo Chow are continued.

CUBA.—The Captain General has ordered the seizure and confiscation of all property belonging to certain leaders of the revolutionary party. A body of volunteers from Spain arrived at Havana on the 18th, and were warmly welcomed by the adherents of the government.

MEXICO.—The session of Congress opened on the 1st inst. The financial report presented by the proper Minister, showed a Treasury deficit of $9,500,000.

CANADA.—The second session of the first Parliament of the Dominion of Canada opened on the 15th, with a speech from the Governor General, congratulating the members on the aspect of affairs, and recommending the passage of wise and equal laws to secure the attachment of all classes. He announced that Newfoundland had expressed a desire for admission, for which he hoped soon to submit a provisional arrangement. Efforts, he said, had been used to allay the discontent in Nova Scotia, but he did not state the result. The Hudson Bay Company's territory will be ceded to the Dominion. It is said that a territorial government will be established there, with a view to ultimate admission as a province.

DOMESTIC.—The Senate, in executive session, has rejected, with but one dissenting vote, the treaty recently negotiated by Reverdy Johnson with the British Government, relative to claims for the depredations of the Alabama, and kindred matters.

Among the nominations confirmed by the Senate at the special session commencing on the 12th inst. are the following: J. Lothrop Motley, Minister to England; John Jay, of New York, Minister to Austria; A. G. Curtin, of Pa., Minister to Russia; Ebenezer D. Bassett, of Pa., Minister Resident and Consul General for Hayti. The last named is a colored man, for some years past the able and valued Principal of the Institute for Colored Youth in this city. Ely S. Parker, appointed Commissioner of Indian Affairs, is himself partly of Indian blood, belonging to one of the "Six Nations" in New York; an educated and intelligent man, and for several years past a member of Gen. Grant's staff. J. R. Clay, of La., a colored man, was nominated as Minister Resident and Consul General to Liberia, but declined the post.

The Legislature of New York has ratified the 15th Constitutional Amendment, making twenty-one States which have done so.

The U. S. House of Representatives, on the last day of its late session, adopted, by yeas 98, nays 25, a resolution declaring that the people of the United States sympathize with the people of Cuba in their patriotic efforts to secure their independence and establish a republican form of government; and that the House will give its constitutional support to the President, whenever, in his opinion, a republican government has been in fact established, and he may deem it expedient to recognize the independence and sovereignty of such government.

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For Friends' Review.

The publication by Baron Tauchnitz, as the one busandth volume of his "Collection of British thors," of the authorized English version of the w Testament, edited by Constantine Tischendorf, h "various readings from the three most cele.ted manuscripts of the original Greek text," is culated to excite public curiosity in regard to se ancient documents, whose variations from our eived version it has thus thrown before the people a form accessible to every purse. Having deed considerable study to the external history the internal contents of these manuscripts, I induced to lay a brief account of them before readers of the "Review." In regard to the aitic Codex, I may remark that I have read carely everything which Tischendorf has published, relation to its discovery and its character, ther in Latin, German, or English, in prefaces, phlets, and the journal of his travels; and am s enabled to avoid the inaccuracies which are to ound in some previous accounts of it. T. C.

IE ANCIENT MANUSCRIPTS OF THE NEW TESTAMENT.

BY THOMAS CHASE, M. A.

I. *The Codex Sinaiticus.*

n the midst of the savage grandeur and olation of the peninsula of Sinai, high up a cleft in its confused maze of mountains, at an elevation of upwards of forty-seven hundred feet above the sea, and under the shadow of that rocky height which is venerated alike by Jew, by Christian, and by Moslem, as the traditional scene of the giving of the Law,—the centre of the holiest and most impressive associations which any land can claim save one,—rise the walls and the gardens of the Convent of St. Catharine.* Very grateful to the eye of a traveller in the desert are the foliage of its tall cypresses and fruit trees, and its cheerful signs of permanent human habitation. Founded by the Emperor Justinian, about the year 530, it was built on the place pointed out by tradition as that on which Moses beheld the burning bush; and it remains the one seat of European and of Christian civilization and worship in the whole country of Arabia. For more than thirteen hundred years, by day and by night, its monks have hourly chanted their prayers and swung their censers, in an outward and formal service of religion; but not one convert have they made from the people among whom their lot has been cast, and the very serfs of the monastery—descendants of those given it by Justinian—although originally Christians, have nearly all been suffered to apostatize to Mohammedanism. Nor have the monks of Sinai offered a single contribution to human knowledge as regards the physical features and the history of the country, nor even understood the value of the treasures with which they were entrusted, of some of the most ancient and authentic records of Holy Writ. Their number, originally large, has dwindled of late years to twenty. They are all Greeks, and generally live but a few years at the convent, old residents constantly giving place to new comers.†

To this ancient monastery, in the spring of

* Originally called the Convent of the Transfiguration.

† American scholars will learn with interest that Professor Evangelinus Apostolides Sophocles, of Harvard University, spent a part of his youth in this convent.

1844, came an enthusiastic young German scholar, Gottlob Friedrich Constantin Tischendorf, who, although but twenty-nine years old, was already famous as an editor of the Greek Testament, and the decipherer of the famous palimpsest at Paris,* which previous scholars had pronounced illegible. With that comprehensiveness of view which fits men for great enterprizes, he had resolved to collect, from every quarter in which they could be looked for, all the existing ancient records of the sacred text; and not content with collating all the well-known manuscripts in Europe, with an energy that knew no obstacle, he made his way into Africa and Asia, hoping to rescue new treasures from oblivion in the cloisters of the East. Almost the first place that he visited was the convent of St. Catharine. Here he examined the neglected library, which, although it bears the inscription ἰατρεῖον ψυχῆς, "a (place of healing, or) store-house of medicine for the soul," is little resorted to by the ignorant monks.† If the inscription has any propriety, it means that learning is a drug on Mt. Sinai. The pride of the convent was a beautiful codex of the Gospels, written upon exquisite white parchment in letters of gold, and adorned with beautiful paintings of the four evangelists, our Saviour, the Virgin Mary, and Peter, and said to have been the gift of the third of those Emperors who bore the name of Theodosius. From the character of the writing it must date from the seventh or eighth century; but Tischendorf found it very inaccurate, and of slight critical value. Something much more precious than this splendid and costly codex had been thrown aside as worthless by the unintelligent guardians of the library. In a large basket filled with remains of torn and damaged manuscripts which stood in the middle of the room, Tischendorf found a considerable number of vellum leaves of a Greek manuscript of the Septuagint version of the Old Testament, which he at once recognized as one of the oldest in existence. The contents of the basket had been destined for the flames; two baskets full of similar materials having been already burned in the stove. Tischendorf easily obtained possession of forty-three sheets, about one-third of the number which he rescued; but was not permitted to take the other portions, nor even to copy more than a single leaf. Unfortunately he had betrayed the value of the treasure of which the monks had before been so unconscious. Of the portion he obtained he published a lithographic fac-simile in 1846, under the name of *Codex Friderico-Augustanus*, in honor of his patron, Friedrich August, the King of Saxony. Of course Tischendorf was hoping all the time that he should at length obtain the rest of the manuscript. He made proposals for it, through a friend whom he had found at the court of the Viceroy of Egypt, but only to learn that the monks, having been taught its value, would not part with it for any sum of money. In 1853 he visited the monastery a second time, in the hope of being permitted to copy those parts of the codex which he had left behind, but he could gain no tidings of them whatever, and inferred that they had been carried away to Europe. The manuscript appears, however, to have been seen in the interim by a Russian priest, and by Major Macdonald, an officer in the English army. One trace of the original work, indeed, was found by our diligent explorer at this visit—a single shred, in a roll of parchment, containing eleven lines from the first book of Moses. But few years passed before Tischendorf felt impelled for a third time to journey to the East, in the hope of prosecuting his search for ancient copies of the sacred text over a wider field and more fully than at either previous visit. To facilitate his researches, he succeeded in gaining the powerful patronage and protection of the Emperor Alexander II. of Russia, the great champion of the Oriental Orthodox Church, and of the Empress his consort. Near the beginning of the year 1859, the enthusiastic scholar presented himself, for the third time, at the gates of the convent on Mt. Sinai. After repeated calls from below, a door in the convent wall was opened, thirty feet above the ground, and a rope let down to receive the letters which the traveller brought. Ordinarily, guests are received through this same door, seating themselves on a cross-piece of wood at the end of the rope, and being then drawn up by the servants of the convent. Tischendorf's credentials procured him a more distinguished reception. In honor of his imperial commission, the steward of the convent appeared in person, in the name of the prior, and conducted the guest through a door seldom used, "into the still, friendly asylum." The luggage and the dragoman took the usual journey through the air.

After five days' tarriance, during which Tischendorf had carefully examined the treasures of the library, (consisting of fifteen hundred volumes, five hundred of which are manuscripts, comprising generally works of the Christian fathers, and liturgical and theological writings,) as well as ascended Mt. Sinai, when he was preparing to take his departure and had sent his Bedouins after the camels, as he was taking a walk with the

* The *codex Ephraemi Syri rescriptus*.

† In this library Tischendorf found a manuscript dropping to pieces from the devouring moths; and another, lying against the damp stone wall, which had itself actually become fossilized.

steward, the conversation turned upon the text of the Old Testament. Returning at twilight to the convent, the steward invited him to partake of a luncheon in his cell; and while they were eating, remarked that *he* had here a copy of the Septuagint, thereupon bringing out of a corner of the room a large manuscript, wrapped in a red cloth according to the Oriental custom, which he had brought to his own cell from the library of the σκευο φύλαξ or keeper of the sacred utensils. Glancing at the pile of vellum, Tischendorf soon recognized it as belonging to the same Codex of which he had rescued some leaves from the basket of fuel fifteen years before—and, eagerly turning over the different sheets, beheld, to his astonishment, in addition to a large part of the Old Testament, the beginning and the end of the New, and the Epistle of Barnabas. It appears that soon after the original discovery in the waste basket, the monks had found these sheets, and placed them with the fragments rescued from destruction. The German guest, concealing his emotion, begged the privilege of taking the manuscript to his own chamber; to his unspeakable joy, he found that it contained the New Testament *entire*, whereas all the other manuscripts, of the first class, as regards antiquity, are more or less imperfect; and he could not withhold the offering of praise and thanksgiving to that Divine Being who had suffered so valuable a boon for the Church of Christ to come into his hands. The first night he spent in transcribing the Epistle of Barnabas, in spite of a faint lamp and the cold temperature; "quippe dormire nefas videbatur." *

The manuscript consisted of three hundred and forty-six leaves of the most beautiful vellum, and contained twenty-two books of the Old Testament and Apocrypha, in the Septuagint version, (beginning at the first book of Chronicles,) on one hundred and ninety-nine leaves; and on the remaining one hundred and forty-seven *the whole* of the New Testament, the Epistle of Barnabas, now found for the first time entire in the original Greek, and a part of the Shepherd of Hermas. From obvious signs, (of whose nature I shall speak presently,) Tischendorf concluded that it was as old as any manuscript of the New Testament known to exist; and he determined to make it available in the great work of establishing and confirming the genuineness of those sacred writings, which, in the words of an English scholar,† constitute the very title-deeds of our Christian inheritance."

Understanding the aversion of the monks to part with the manuscripts in their possession, he asked and obtained, after some opposition, permission to copy the whole Codex at Cairo, where there were greater facilities for the work than at the convent. With the assistance of two of his own countrymen, a physician and an apothecary, he completed his transcript; but he was not able to give his copy that careful revision and comparison with the original, without which it would be unfit for publication. At Tischendorf's suggestion, the monks were persuaded to offer the whole Codex as a gift to that great monarch, whom they recognized as the shield and bulwark of the Eastern Church. But the consent of their spiritual lord was requisite for the transfer, and their new Archbishop, just chosen upon the death of his predecessor, had not yet received his consecration. The Patriarch of Jerusalem, who should perform the ceremony of consecration, protested against the nomination of the candidate, and matters were brought to a stand-still. I need not detail the means by which Tischendorf succeeded in cutting the red-tape of the ecclesiastical officials; suffice it to say that in a little less than eight months after his discovery of the treasure, it was committed to his hands to be borne to St. Petersburg, and to be held for the time as a loan, made simply to facilitate the publication of an accurate edition, until the confirmation of the new Archbishop's election should enable him to present it formally to the Emperor, as he afterwards did.

The enlightened sovereign of Russia was easily persuaded to signalize the one thousandth anniversary of the establishment of his kingdom, in 1862, by publishing the *Codex Sinaiticus*, now properly characterized by the additional title of *Petropolitanus*, in a style surpassing in splendor and accuracy of imitation any previous work of the kind. This magnificent edition is, as nearly as possible, an exact fac-simile of the original Codex in every respect, and thus of great value as enabling scholars in all parts of the world to judge for themselves, in good measure, the testimony, as regards any passage, of this the oldest manuscript of the Greek Testament known to exist.

(To be continued.)

To speak ill upon knowledge shows a want of charity. To speak ill upon suspicion shows a want of honesty. To know evil of others and not speak it is sometimes discretion. To speak evil of others and not know it is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.—*Warwick.*

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* Indeed it seemed impious to sleep.

† F. H. Scrivener, *Collation of the Cod. Sin. with the received text of the N. T.*, p. v.

For Friends' Review.

THE "PENDULUM EXPERIMENT."

BY SAMUEL J. GUMMERE, A.M.

No scientific truth rests on a firmer basis of demonstration than that of the earth's rotation on its axis. At the present day the reality of this motion is never seriously called in question. Yet the direct evidence of the senses seems so strongly in favor of the absolute fixedness and perpetual repose of the solid and extended mass on the surface of which we live, that each successive generation requires to be educated to the full acceptance of this fundamental truth in astronomy. Hence it has been thought desirable to multiply varied proofs of the terrestrial movement. The astronomer, indeed, may say almost in the words of Milton, "For proof, look up and read the fact in yon celestial signs;" but to the young and the uninstructed, the accordant testimony of stars and of celestial phenomena is not sufficiently intelligible; they require nearer and more immediate proofs—proofs derived from objects that we can handle—from phenomena that we can control and vary.

There is no peculiar sensation belonging to the mere involuntary movement of our own bodies. A change from rest to motion, or the reverse, a change in the direction or in the velocity of motion, may affect the feeling through the operation of the law of inertia, but motion itself, however rapid, is not felt.

Again, our perceptions of motion through the medium of the eye are usually based on relative changes of position. A moving body affects the sight by its changing relation to other bodies in distance or direction; sometimes by eclipsing successively more remote objects, or by being itself wholly or in part eclipsed by intervening bodies; or when nothing visible is within range, either near or remote, the successive impression of different portions of the retina, or the muscular effort required to keep the optic axes directed to the moving body, may convey the impression of motion.

All these effects may be produced equally, either by a real movement of the visible objects, or a real movement of the observer; and we are all familiar with instances in which we are liable to be misled, or at least to be left in doubt as to the reality of an apparent motion. In most cases in which only objects about us are concerned, an easy effort of reason (often unconsciously made) assigns the motion to the proper body. But how, without referring to those celestial land-marks the stars, shall we find evidence of a motion in which ourselves, our dwellings, the ground on which we tread and the atmosphere which surrounds us, all partake? This would probably be impossible were the motion in question uniform, rectilinear and equal for every particle of matter; but in the earth's rotation there is no rectilinear movement, and portions of matter at different distances from the axis move with unequal velocities. Matter on the surface moves with greater rapidity than matter beneath the surface. The head of a man standing erect moves more rapidly than his feet; the roof of a house more rapidly than its foundation stones.

A method was long ago devised by which these differences of velocity might be made evident. It consisted simply in the dropping of a heavy body from the top of a high tower. A plumb-line suspended from the point at which the descent was to begin, would mark the exact path that must be followed by the falling body if the earth were at rest. But the descending body is found to deviate slightly from this line and to reach the ground a little eastward of the spot marked by the suspended plumb-line. Such should evidently be the effect of the earth's rotation; for the ball in its descent is constantly moving eastward with the velocity which it had at the top of the tower, and this velocity is slightly greater than that of the base. The amount of deviation for a given height and a given position as to latitude, is easily calculated. If the tallest structure ever erected by man were situated on the equator—the most favorable position—and a body let fall from the summit, the eastward deviation would be little more than an inch and a half. The experiment, then, though very interesting to the philosopher, would not prove a striking one to the multitude, or a convincing one, perhaps, to the doubter.

Nearly twenty years ago it was observed by Foucault that when a steel rod was fastened at one end, and made to vibrate, the plane of vibration maintained its direction while the rod was turned about its own axis. This suggested the idea that a vibrating pendulum, through its tendency to keep to the same absolute direction in space, ought to indicate the earth's rotation by a continually changing direction in reference to the meridians or other fixed lines on the earth's surface. If we suppose the experiment made at either of the Poles, it is easy to see that the earth, revolving under the constant plane of vibration, will make that plane appear to revolve in the contrary direction, at a uniform rate, so as to complete the circuit of the horizon in twenty-four hours, if the motion could be maintained so long.

One may convince himself of a tendency at least to such a result, by placing on the middle of a table a suitable frame of two or three feet in height, suspending a weight by

a string, giving it a vibration in a direction parallel to one of the sides of the room, and turning the table about its centre, when the pendulum will be found to maintain the direction of its motion in relation to the sides of the room, and, of course, to change that direction as referred to the revolving table, representing the earth, beneath it. For other places on the earth, the plane of vibration ought to revolve with continually diminishing velocity as we approach the equator, and on the equator, as all parallel lines bear the same relation to the meridians, there should be no change in apparent direction. The exact rate of motion for different latitudes is expressed by a simple mathematical formula.

Foucault exhibited this striking experiment at Paris on a large scale, and with the most satisfactory results. From the lofty dome of the Pantheon, a weight suspended by a wire more than 200 feet in length, and swinging slowly to and fro, maintained a partial independence of that unseen and unfelt motion of the earth which was thus made evident by a regular revolution of the plane of vibration.

Universal interest was excited by the announcement of the "Pendulum Experiment," and it was everywhere repeated by men of science or of scientific curiosity. Pendulums were mounted for this purpose at several of our Colleges, and the new experiment was exhibited to thousands of spectators.

Certain precautions are necessary to insure entire success. The pendulum wire should be as long as possible, that the vibrations may be maintained for a considerable time with little diminution of arc, and that the air's resistance may be made of little account. Disturbing currents of air should also be guarded against, and the weight should be of regular shape and of uniform density.

The longest pendulum employed in this country was probably that suspended within the Bunker Hill Monument. The slow deliberate sweep of its ball from side to side was, in itself, a pleasing and impressive sight, and the indication of the earth's rotation was very striking.

Numerous substitutes for the pendulum experiment have been proposed in the way of contrivances for securing permanence of direction in a stationary or a moving body; but we owe to the ingenuity of Foucault himself the only successful one—the Gyroscope.

Most persons are familiar with the striking evidence afforded by the instrument just named, of the tendency of a rapidly revolving body to maintain the position of its plane of revolution in opposition to the force of gravity. Foucault succeeded in mounting a metallic wheel in such a way, that when its position was maintained by a rapid revolution of about 150 turns per second, an index connected with it and viewed through a microscope, plainly indicated the motion of the earth and measured its rate. The gyroscope, thus fitted up, becomes an astronomical instrument; for as the rate of apparent rotation is connected with the latitude of the place of observation by a well-known law, we have only to compare the rate with that of a well-regulated time-piece, in order, by a simple calculation, to determine the latitude.

It has also been proposed to enlist this instrument in the service of nautical astronomy, by using it to secure steadiness of support for instruments of observation. On account of the motion of a vessel at sea, it is very difficult to keep an object in the field of view of a telescope. Now a mere motion of advance, or a vertical or lateral motion, in short, a strictly rectilinear motion of any kind, would not throw out of the field an object so distant as even the nearest of the heavenly bodies; and to such motions the gyroscope offers no resistance, while to a twisting motion of any kind it opposes a resistance proportional to its momentum. It would seem, then, that a small table attached to a gyroscope of sufficient size might furnish the desired steadiness of support for the telescope. The trial has actually been made with, at least, partial success, as the following lively account given in the words of the experimenter will show:

. . . . . * "The only available place on deck for the erection of the instrument was at the vessel's extreme stern, with a look-out over the quarter; just where most up and down motion occurs and with full effect of rolling. This, however, was well for testing to the uttermost the new principle which had this feat set before it—to enable an observer, without using his hands, to keep a telescope constantly directed on a distant object in spite of the waves.

A sort of observing box had been provided, which, while allowing insertion of the observer's head and hands, as well as affording a free opening for vision, kept out the rudeness of the wind. But the essence of the means to insure the all-important steadiness was a wheel one foot in diameter, eleven pounds in weight, suspended and balanced in gimbal rings, as well as capable of being put into rapid rotation by two trains of wheels acting on either side of its axis.

The captain called up the sailors to drive those wheels. Two strong men at each handle,

* "Teneriffe—An Astronomer's Experiment."—This work gives an interesting account of experiments undertaken by the author, Capt. Smyth, to test the amount of advantage that would be gained for telescopic observations by making them at great altitudes above the sea level.

and the striking together of hundreds of steel and iron teeth many times in a second, as the axles spun round with a velocity almost unprecedented in practical mechanics, soon produced a thrilling sound that called up every one to see what was going on. They found it, of course, a most unnautical proceeding. Presently, on the wheels being thrown out of gear and the gimbal rings unclamped, the sound died away, though the revolver went on spinning. Then following with my head the small apparent motions of the eye-piece, I looked in, and had the satisfaction of finding the horizon of the sea remaining steadily in the field of view. All the rolling of the vessel could avail nothing against the power of the free-revolver principle. Adjusting the balance and then bringing the sea-line on the wire of the telescope, it actually remained bisected for a considerable length of time; and the captain, the first and second mates, and many of the crew, were invited to look at it one after another. They saw and readily confessed the fact of the useful thing that was now accomplished for the first time at sea; and throwing their prejudices behind them, they took kindly to the scientific innovation.

The sailors worked with enthusiasm. Whenever the driving handle moved in the direction for pulling, they fastened on a rope to it, and clapping their feet against the timbers of the yacht, pulled away as only sailors *can* pull. They pulled till the multiplying wheels with their innumerable striking teeth shrieked again, in their velocity of rotation.

Some splendid spins were thus obtained, which gave to the table, with nothing visible supporting it, a firmness like a rock. Touch it then, incautiously, and it resisted like a wild beast; but, press judiciously on the gimbal rings, and the table was adjusted more accurately than by any tangent-screw. The action being improved with every increase of speed which we could bring the wheel up to, every additional trial saw it revolving a greater number of times in a second.

Annoyed at not being able to get up the full velocity at once, and not understanding the mechanical difficulty of causing an eleven pound wheel to revolve one hundred times in a second, as indeed few persons do, or have any idea of without trying, the willing hands put out more strength still. Then came a sudden crash, and in a moment the men lay flat along the deck. The strong steel driving axles, each an inch in diameter, had broken. So the observation of Jupiter's Satellites and sundry other intended crucial experiments were deferred to another voyage."

Let us go always beyond the duties marked out, and keep within the pleasures permitted.

For Friends' Review.

THE WESTERN INDIANS.—NO. I.

BY JOSEPH POTTS.

Doubtless a great interest has been excited among Friends all over the country about the Indian question, since prominent officers of the Government have shown such a willingness to accept of their aid. Some who profess no faith in any other course regarding these poor people than that of military repression, under a natural discouragement with its results, have been led to offer a clear opening for the labors of such as *have* faith in the overcoming power of love and Christian forbearance.

Recalling the success of Penn and his associates, who lived in peace with the Red Men whilst opening up a new country for themselves,—a peace which was perfect for seventy years, or until almost every one of the original settlers must have gone to the unbroken rest of the grave, and the controlling power had passed away from the Sons of Onas,—they say to us, "Where is the faith of your forefathers! Cannot you too inaugurate such a policy, and thus relieve us, in part, at least, of the immense burden which inevitable events have forced upon us?"

Without too nice an examination at this time into the motives of these early Friends of Pennsylvania, or into the amount of faithful labor to spread a knowledge of the Redeemer's Kingdom among the Aborigines, which we can find described in history, we must approach the subject before us with some clear sense of the different circumstances in which we are now called upon to deal with the Indians. *Then* thousands of bold and enterprising men, many of them moral and well disposed, but the great majority far otherwise, had not sought out and settled the fairest spots; driven away the game which their rifles could not reach; poisoned the streams with mining operations; taken terrible vengeance on innocent tribes of natives for the crimes of individuals; and, when especially professing to care for their interests, robbed them of the intended bounty of the Government. *Then* threats of extermination did not continually reach a poor race which found itself dwindling away, even without war, because of the destructive vices the whites had introduced; and lastly, but not least, those of the best dispositions had not been made the tools of their white neighbors, instructed in the arts of war, and encouraged to join to these advantages the extreme vindictiveness of the savage nature, in warring with tribes whom circumstances had made less placable toward the settlers.

These things have been the preparation for any labor we may now undertake for the welfare of the Western Indians.

In attempting to put this subject before the more earnest consideration of Friends, we wish to begin with the clearest announcement, that the whole concern is *missionary work*.

We have no sympathy with those from among us who would go into any branch of this work from mercenary motives—be their scale of expectations small or great, direct or collateral. Those who would do these poor people good, must show that they have come to suffer with them and for them; and unless the peace of God rules in their own hearts, as the basis of their actions and their counsels, they cannot lead others into the way of Peace.

Before giving a condensed account of the location and dispositions of the several Indian tribes, to which this paper is intended to be introductory, attention is asked to the following testimony in regard to work among the Indians. It was principally elicited by inquiries addressed to the several individuals by a late committee of the Senate:

Colonel Sprague, who spoke from twenty years' experience on the Indian frontier, gave as his opinion that he was satisfied that with a generous and protective policy the Indians can be brought under the beneficial influences of civilization. Treat them kindly, generously and honestly, fulfil treaties scrupulously, and they will yield to laws, advice and regulations with much more alacrity than the whites around them. You must have their unlimited confidence. They are good judges of human nature, and can detect insincerity or dishonesty with wonderful accuracy. Liberal salaries should be paid to agents of every class—securing good men; thus avoiding the seductive influences of presents, rewards, and speculation. Indian Agents should become Christian Missionaries, and unless they embark in the undertaking with a determination to serve their God and their country, all efforts of the civil or military authorities will prove unavailing in improving the condition of the Indian.

He speaks generally of the Indians' intercourse with the whites,—that they "imbibe all the vices and none of their virtues"—that they cannot improve in the vicinity of white settlements, but should be placed on remote reserves. Schools have generally failed (within his notice) for want of good, honest, practical and judicious teachers. They should be men of matured minds, good practical common sense, with patience and kindness; and, above all, having at heart the improvement of the race, and willing to make sacrifices to attain it. Avoid as much as possible the usual restraints of a school-room; teach out of doors, and by lively object-lessons, mingled with amusement. Missionaries should take their families with them, and particularly impress the sacred marriage relation. Indolent and inefficient men will take these positions (of teacher) with a small income, whereas the place ought to be filled by the first men in the country; thus defeating the wise and benevolent purpose of the Government. This leads to peculation, speculation and deception, which the Indian soon discovers, and which defeat entirely the teacher's admonitions and instructions.

W. H. Waterman, Superintendent in Washington Territory, wrote, in 1865, "The lowest, the meanest, the most licentious and morally corrupt of the white race are the intimate associates of the Indians, so far as the two races are brought at all into social contact. You can only bring civilization to the weaker race by presenting its highest manifestation as seen in the love, in the charity, the patience and self-sacrificing benevolence of Christianity. If you will bring these two extremes of humanity into contact in the spirit of the true missionary, and after the example of Jesus, our great pattern, who continually brought himself in contact with the worst and weakest, the most ignorant and degraded of the race, that He might win them to come on to His moral level, that He might assimilate them to His type of humanity, and thus redeem them from their degradation,—then the contact will be salutary to the Indian, and Christianity will work out the same results on them as on other men. This is always borne out by facts. In proportion as Indian Agencies are conducted in a true Christian spirit, making the religion of the New Testament the basis of all intercourse with the Indians, in that proportion do the immoralities and the diseases of the race become less. Sin and sickness are closely allied, and in proportion as you banish the one do you cure the other." Of one agency under him he says, "The agent himself is a Christian missionary, and all the employees under him are Christian men. The business of the Agency is being done in a Christian spirit; and the result is there is less of immorality, less of disease, less of decay, more industry, more agriculture, more mechanical art, better habitations, and in every respect more of the comforts of civilized life in connection with that agency, than any other in the territory. I most devoutly wish that all our agencies were organized in the same manner, and conducted in the same spirit." He would keep the Indian Bureau out of the War Department, because "Bibles and not bayonets are the proper instruments by which to reclaim savages and confer the blessings of civilization," and because the influence of the soldiery upon the Indians is invariably demoralizing and corrupting.

P. P. Elder, formerly an agent at Neosho, writes: "Schools have had a most decided influence for the better among all the tribes under my observation. Schools and churches among the Indian tribes, however wild, have a more perceivable impression than any other influence."

Inspector General Marcy said: "The Choctaws, Chickasaws, Creeks and Cherokees have schools and churches among them; their children are being educated, and many of the adults are able to read and write. This has been brought about by the labor of Christian missionaries, who have exerted a very beneficial influence over them; indeed it may safely be said that their civilization is altogether due to the efforts of these worthy people."

Of the missionaries who have labored among the Western Indians, about one-third have been Methodists; next in number are the Roman Catholics; the others being few and scattering. Five members of the Society of Friends were in the field in 1861.

The following advice of a Superintendent is very pertinent: "Let good men, and none but good men, be put into the Indian service,—men of Christian sympathies, men of pure character, men whose highest ambition is not to obtain spoils, but to confer benefits and blessings on a poor, despised, and perishing race."

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 1, 1869.

Philadelphia Yearly Meeting, (*Continued.*)—The reading of "the certificates of such Friends, members of other Yearly Meetings, who, from a religious concern, are drawn to attend this," although a requirement of Discipline, was omitted,—and when called up near the hour of adjournment, time was not allowed to the consideration of the subject.

The consideration of the state of Society in connection with the searching *Queries*, and the exposure of frailties and deficiencies in the effort to answer them honestly, occupied two sittings, and elicited profitable remarks and exhortations. This searching investigation was preceded by a brief and solemn prayer offered by a Friend from Baltimore, for the blessing and help of the Holy Spirit of the adorable Head of the Church in this engagement.

The report respecting the Boarding School, which was of unusual interest, will be supplied in print to every family. There was much expression of approval and of encouragement to the committee. The reports upon education showed a diminution of children of suitable age to attend school, the aggregate number being given as 1091, with one small Monthly Meeting unreported. Much thought was bestowed upon the duty of the Body collectively, and of parents, towards this interesting class, the objects of so many prayers and of so much hope for the Church's future. The subordinate meetings were directed to furnish the usual statistical reports next year.

The accounts from the Quarterly Meetings on the subject of spirituous liquors, showed that 44 members occasionally indulge in such beverage, ten of whom and one additional member have been known to hand it to others. A deep conviction of the moral danger attendant upon such a practice, even when indulged with seeming moderation, pervaded the Yearly Meeting; together with a godly solicitude that a habit so pernicious should be abandoned by all, and that the beginning of it in the youth should be discouraged by the example and Christian counsel of Friends. Although one-third of the Quarterly Meetings, and several Monthly Meetings in each of the others, appear to be entirely clear in this respect, accurate statistics were ordered to be sent up next year, and the committees charged by subordinate meetings with the investigation were encouraged to labor in Christian love for the entire relinquishment of this unsafe and carnal indulgence. All Friends were exhorted to embrace every proper opening for exerting upon the community a salutary influence in this direction.

A proposal to open a correspondence with the organization in Ohio, which has been decided by every Yearly Meeting in the world except Philadelphia to be in a state of schism, created little excitement, although a large portion of the meeting were aware that such a course must complete the isolation of this Yearly Meeting from the Religious Society of Friends. There seemed indeed little need for the expression of dissent, so apparent was it that the step could not be taken without a sacrifice of our fundamental prin-

ciple of Church unity. In fact, there never was a day when a recognition of that organization could have been made by Philadelphia Yearly Meeting, with sufficient unity to give it validity, or when those Friends whose consciences would thereby have been violated, could have settled into acquiescence. The record upon this subject, which a few years ago was made under protest, has never been regarded as authoritative by those whose strong dissent was overruled and who are in unity with the decision respecting Ohio of the other eleven Yearly Meetings. Those of whose convictions the *Review* has been an exponent have been aware that many valued Friends could not join in an acknowldgment of the true Yearly Meeting of Ohio, and they would not have wished to coerce them into an unconscientious recognition thereof. But we could not permit ourselves to be implicated in what we should have felt to be a double wrong, by the acceptance of the one and the rejection of the other. It is to be regarded as a token for good that numerous dear Friends whose sentiment upon the Ohio question is different from that which has been steadily advocated in the *Review*, forbore to urge a decision which could not fail either to drive away or to oppress the consciences of many brethren, with whom, notwithstanding this dissimilarity of judgment, they could commune in the unity of the Spirit, and with the blessed conviction that one is our Master, even Christ, and all we are brethren.

The report of the committee on Indian affairs, which evinced commendable and Christian care, will appear in pamphlet form. This paper was followed by an animated discussion upon the new responsibility relative to the Western Indians which has been placed upon the whole Society of Friends in the United States, by the application which has been made to them by the President, and which, as one of the deputation which represented Philadelphia Meeting for Sufferings at Washington distinctly announced, was meant as a general appeal to Friends in all parts of the nation. No distinct course of action presented which the Yearly Meeting could without embarrassment pursue at the present time, and the subject was commended to the Meeting for Sufferings, should any service for them rightly open, and all Friends were counselled to bear the cause and the condition of the poor children of the forest upon their hearts. It is indeed evident that in any important crisis calling for prompt suggestions to the officers of the General Government, immediate action would be imperative; and whilst individual members are left untrammelled, it is satisfactory to know that we have earnest philanthropists who, in any such emergency in the future *as in the past*, will not shrink from effort or sacrifice.

Memorials were read and adopted for three eminent and valued ministers—Hannah Gibbons, Wm. Evans and Elizabeth Evans. Each of these papers contained much that was interesting and instructive, and many hearts were touched by the vivid presentation of the Friend of powerful mind who so long acted as Clerk of this body.

The object of memorials of departed servants of the Lord, is to commemorate the excellency and sufficiency of Divine grace as illustrated in their lives, giving glory always to God and not to the creature. The years which are covered by these memorials, amounting to nearly a century, contributed to the history of this Yearly Meeting much that it would be desirable to forget,—much that it is painful and humiliating to remember. How desirable is it, leaving the things that are behind, to press forward looking unto Him who has graciously promised: "Your sins and your iniquities will I remember no more." For the faithful services and the pious examples of those who have been employed in the work of the Lord, it is right that we should give grateful thanks. It were truly to be deplored should the Church in its official documents canonize the errors and endorse the mistakes attendant upon seasons of excitement. The session closed on Sixth-day P. M. the 23d inst., general harmony and Christian brotherhood having prevailed.

Book of Meetings.—Great need has existed, throughout our Society, of a new Book of Meetings, the former one, issued in 1858, though elaborately and skilfully prepared, having become obsolete. Our esteemed Friend Wm. Wood has again performed a valuable service by the compilation and publication

of a new edition, which includes the new Yearly Meetings, and as far as it was possible to obtain information, the times and places of holding *all* the meetings, both for worship and for discipline, throughout America, and the names and postal address of Correspondents. For this timely and needful work, the compiler is entitled to the thanks of Friends. The presentation copy on our table will be very often referred to for the benefit of our readers. The historic notes respecting each Yearly Meeting are valuable. The volume will be a useful companion to every Friend who is much interested in Meeting affairs—by many it will be regarded as a necessity. *Price 40 cts., or 50 cts. if sent by mail.* As changes must from time to time occur in the *Correspondents*, those who hold this appointment should carefully note such changes, and to facilitate this, copies have been bound with blank pages interleaved, the price of which will be 50 cts., or 60 cts. if sent by mail. Orders should be addressed to Wm. Wood, 61 Walker St., New York, or to Henry Russell, 109 N. Tenth St., Philada.

DIED.

CARTER.—On the 6th of Eleventh month, 1868, at the residence of Lewis Hunt, in Clinton Co., O., Jesse Carter, in the 63d year of his age; a valued member of Cottonwood Monthly Meeting, Kansas. He was a full Christian believer, and in the trying hour of death realized the blessed efficacy of Christ's atoning sacrifice.

CLARK.—On the 13th of Third month, 1869, Abigail, wife of Hezekiah S. Clark, in the 75th year of her age; an esteemed member of Carthage Monthly Meeting, and a person of a meek and forbearing spirit, esteeming others better than herself. Through her illness she often uttered the praises of Him who for her had conquered death.

GIBSON.—On the 25th of Third month, 1869, aged 15 months, Anna Maria, daughter of Isaac T. and Anna Mary Gibson, members of Salem Monthly Meeting, Iowa.

JESSUP.—In Perquimans Co., N. C., on the 16th of Third month, 1869, aged about 58 years, Harriet M., wife of Jesse Jessup; a member of Piney Woods Monthly Meeting. She was earnestly concerned to submit herself entirely to the Lord's will, and in the midst of great physical suffering and frequent mental dejection to lay hold of the hope set before her in the Gospel, lifting, in the strength given, the eye of faith to "the Lamb of God that taketh away the sin of the world."

RICHARDSON.—In Pickering Township, Ontario, Can., on the 10th of Second mo., 1869, Robert Richardson, in the 70th year of his age; a valued member of Pickering Monthly Meeting: a native of Mounteath, Queen's Co., Ireland. Being impressed at the commencement of his brief illness that it would be his last, he imparted valuable counsel to his family of eleven children, and to many young people who visited him, particularly cautioning against self-righteousness and pride. His integrity was an adornment to his Christian profession, and his sudden removal is a bereavement to his family circle, to the community and to the Church. He had, however, no wish to remain in this life, feeling an assurance that the gates of mercy were open wide to receive him.

KIRKBRIDE.—On the 8th of Fourth month, 1868, Richard M., son of the late John Paul Kirkbride, of Bridesburg, Pa., aged 47 years; a member of Burlington Monthly Meeting, N. J.

TAYLOR.—In West Hampton Township, on the 12th of Fourth month, 1868, Chas. Taylor, in his 44th year; and on the 4th of Tenth month following, John H. Taylor, in his 30th year; both members of Burlington Monthly Meeting, N. J., and sons of our late Friends Benjamin and Sarah M. Taylor.

REYNOLDS.—Near Indianola, Iowa, on the 27th of Third mouth, 1869, Mary Jane Reynolds, wife of R. L. Reynolds, and daughter of Jeremiah and Nancy Cox, of N. C., in the 26th year of her age; an esteemed member of Rich Square Monthly Meeting of Friends.

REGESTER.—On the 8th of Fourth month, 1869, at the residence of her son-in-law Jabez Coulson, Abigail Regester, in her 85th year; a member of Sandy Spring Monthly Meeting, Ohio.

HAINES.—On the 14th of Fourth month, 1869, at Salem, Ohio, in his 89th year, Eli Haines, a member of Salem Monthly Meeting, and an Elder for about 60 years. Through his prolonged and useful life he was exemplary as a Christian Friend. His decline was patient and peaceful, and it is believed that he has been joined to those who have been redeemed to God by the blood of the immaculate Lamb.

COOPER.—At her residence in Camden, N. J., on the 31st of Third month, 1869, Mary, relict of the late Richard M. Cooper, in the 93d year of her age; a member of Haddonfield Monthly Meeting.

WALDEN-BELLOWS-WILLIAMS.—In Gloucester, R.I., on the 11th of 3d mo., 1869, Mary, widow of Philip Walden, aged 88 years. At the same place, on the 5th of 4th month, Mary Bellows, daughter of Philip Walden, and wife of Alba Bellows, aged 67 years. And on the 8th of Fourth month, at the same place, Abraham Williams, aged 82 years; all members of Smithfield Monthly Meeting of Friends, R. I. These dear Friends were faithful in their several allotments in life, and were enabled, through Divine grace and mercy, to come to the end of life's journey in peace.

Correspondence.

BALDWIN, *4th mo.* 12.—Newspaper paragraphs are not sufficient to found anxieties upon, or I would be greatly troubled with the thought that any body of Friends would be led to assume the government of a Superintendency, or even of a Reservation. *We* cannot separate our civil from our religious life, (to the satisfaction of our consciences;) we have no corporate conscience independent of the laws of Christ's kingdom, but must regard every act as between individual souls. When our will is set at defiance, we cannot enforce it. The most sad inconsistencies would be continually arising. We could not hold tur-

ulent Indians in check by threats or by arnaments; we could not risk a deadly encounter to arrest a horse-thief, nor drive off enroaching settlers from a reservation. There s a plain, consistent course for us, which is lways the way of the cross, of peace, of subection in love. We can only conquer by ove—only hold authority by love; and either of these can we do, practically, to any ide extent. It can only be as the Spirit of hrist which is in us acts upon individual uls around.

These Indians are very pliable to the right nfluences. It is said if you get and keep eir confidence, you always acquire a great ower over them. Let us go among them, nd teach and preach, and elevate them by nstruction and example in patient industry; nd when they find us always their friends, ffering with them and for them—thoroughly bject ourselves to law, because the Great pirit likes it—never resenting, but forgiving hites or Indians for any slight or injury,— believe no gospel-hardened people among vilized nations would yield a tithe of the uit to the glory of God that might be garered from these.

THE QUAKER'S HOUSE.

A most remarkable case of providential reservation occurred at the siege of Copenagen under Lord Nelson. An officer in the et says, "I was particularly impressed with n object I saw three or four days after rrible bombardment of that place. For veral nights before the surrender, the darkss was ushered in with a tremendous roar guns and mortars, accompanied by the hizzing of those destructive and burning gines of warfare, Congreve's rockets.

The dreadful effects were soon visible in the illiant lights through the city. The blazing uses of the rich, and the burning cottages the poor, illuminated the heavens, and the de-spreading flames, reflecting on the water, owed a forest of ships assembled round the ty for its destruction.

This work of conflagration went on for veral nights, but the Danes at length surndered, and on walking some days after nong the ruins of the cottages of the poor, uses of the rich, manufactories, lofty steeples d humble meeting-houses, I descried, amid is barren field of desolation, a solitary use unharmed, all around it a burnt mass, is alone untouched by the fire, a monument mercy. 'Whose house is that?' I asked. hat,' said the interpreter, 'belongs to a uaker. He would neither fight, nor leave s house, but remained in prayer with his mily during the whole bombardment.' rely, thought I, it is well with the righteous. d has been a shield to thee in battle, a wall of fire round about thee, a very present help in time of need."—*The Christian.*

A RIVER UNDER THE ROCKY MOUNTAINS.

CURIOUS LETTER FROM GEORGE CATLIN.

Catlin, the American ethnographist, whose extensive travels have led him through the wildest and rudest scenery of America, has turned his attention for several years past from the Indians to rocks, and has made in these studies voyages to South America, to the Rocky Mountains, the Andes and the Antilles, the results of which he is preparing to publish in a work entitled, "The Lifted and Subsided Rocks of America, with their Influences on the Oceanic, Atmospheric and Land Currents." And one of the striking features of this book seems to be, to quote his own words, "the discovery of a river under the Rocky Mountains many times larger than the Mississippi, its course nearly twice the Mississippi's length, and gliding through the clean and vast rocky cellars of the upheaved mountains without the losses by alluvial absorptions and solar evaporations which diminish valley rivers, it takes along in its course the sinking streams and lakes of the Mountains of Mexico, and with them, perhaps by a hundred mouths in its deep bed, debouches unseen into the Caribbean Sea and Gulf of Mexico.

"The frequent '*Montagnes qui fument*,' '*Roches qui tremblent*,' and '*Blowing Caves*,' which occur in the Rocky Mountain range (he says) indicate submontane cascades, caused by the waters of melting snows, of rains, of glaciers, and a thousand sinking rivers and lakes, which, amongst broken up and angular rocks, are on their way to the ocean level.

"Through the vast and heated vaults underneath the Andes, I contemplate a similar river, running from the thirtieth degree of south latitude to the north, and carrying their overflowing waters also to the Caribbean Sea.

"The Antilles, now partially sunk in the ocean, are but a chain of mountain tops which, six thousand years ago, stood up in their grandeur, a part (and, probably, the glory) of the Andes; and at that date the two mighty submontane rivers, meeting and debouching together into the ocean, east or north of the Antilles, combined with extraordinary volcanic influences, undermined the Antilles chain, which went down in the cataclysm well established in Indian traditions, which I have gathered both in North and South America, and also by unimpeachable records on the rocks themselves—by shapes and grooves left in the giant walls at Caracas and Santa Martha, on the coast of Venezuela, where this mighty chain was broken;

records which I have twice seen, which may be read by all ages to come, and which are not myths or fables.

"In this tremendous catastrophe, probably the most stupendous that ever took place on the surface of the globe, the Peninsula of Yucatan, with its splendid Aztec cities, sank, and since has partially risen, leaving the two grand sunken estuaries, the Gulf of Mexico and the Caribbean Sea, into which the two subterranean rivers, from the constant overflow of their vast cisterns under the mountains, now spread their clear and blue waters, heated by the volcanic furnaces they have passed. By the joint influx of these rivers into the Caribbean Sea, its western surface is elevated several feet above the level of the ocean; and pouring into the Gulf of Mexico, sweeping its western coast, and taking in its way the waters of Rio del Norte and the Mississippi, this vast flood debouches with them into the Atlantic, at the Florida Cape, and there becomes the Gulf Stream, until now one of the mooted puzzles of the world.

GEORGE CATLIN."

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. V.

BY CHARLES WILLIAMS.

The Falls of Montmorency are nine miles below Quebec. The river is only about a hundred feet in breadth, and saunters leisurely along its rocky bed till it reaches the very brink of the St. Lawrence, where it pours down over a rocky precipice, at an angle of about eighty-five degrees. The edges of the fall are sharply defined by projections of the solid rock, as though walls of brick had been erected the entire height of the fall, to limit its width. Hence the falls have a definite figure, similar to an artificial cascade. The face of the precipice is smooth as a wall of masonry, and about two hundred and fifty feet in height. Down this natural waste-weir the water glides in an unbroken sheet of foam, and throws up a cloud of spray from the bottom, which the sun touches with golden hues. A pillar of rock, projecting a little beyond the general face, rises from the depths below, just in advance of the fall. On this an elegant little summer house is erected, from which is obtained a most beautiful view of the entire scene, and the rainbows playing in the clouds of spray.

The towers of a suspension bridge which formerly spanned the stream, stand on either side, just above the fall. The bridge was not fully completed, and had just been thrown open to travel, when, owing to some defect in the cables, it gave way, when a man, a woman, and a boy were on it. Of course all were lost; the rapid current bore them down and swept them over the precipice. The falls are perhaps five hundred yards from the ma body of the river, having washed their way short distance into the rock, while the cli below are mere sandbanks opening out int spacious bay.

Towards evening I turned to retrace r steps to the city. The sun, now sinking the west, threw his slant beams up the vall of the St. Lawrence, and I found that t beauty of the scenery was wonderfully creased by the favorable light. As I round the point of the hill that borders the Mo morency, and emerged from a shady gro that lines the extensive pleasure-grounds most magnificent view of the city of Quet suddenly burst upon me. The landscape is o of the finest I have ever seen. In extent, variety, in harmony, in its single features, its combinations, it is most exceedingly fi The contrast of land and water, of hill a plain, of city and open country, of sha forest and cultivated field, is here found in utmost perfection.

A long slope of foreground, dotted wi tufts of verdure and clumps of shrubbe falls away to the low, level valley, wh broad surface is dotted with richly tilled g den-plots, and groves of ornamental tre Beyond this the noble St. Lawrence, crowd with shipping and dotted with skiffs and ple ure barges, whose rippling wakes lay quiv ing in their rear as the oarsman shot acr its bosom, washes those beautiful shores w its sparkling waters, and is lost to sight hind the high bluff of Diamond Cape. the right the St. Charles sleeps in its oc bed, calm and waveless as a garden la while on the sloping sides of the promont projecting in between these rivers, the c rises from the water's edge, every buildi more or less distinct, as they mount the h side in successive gradation, its spires sho ing upward against the sky, its metallic ro glittering in the brilliant sunlight, and flected in the water, where they are beautifu distorted by the gentle ripples into inver palisades of elongated spears, and its rou walls of brick and stone, transformed by distance, are mellowed into harmony a beauty. The proud citadel crowns the br of the hill, but is almost lost to sight, bel which the precipice drops suddenly down the water's edge, where the majestic ri glides gently along through this gateway our northern waters. On the opposite s of the St. Lawrence the gently rising h sides are covered with alternate lines of bui ings and hedges of forest trees, while a l of green hills sweeps around the horizon, a forms the background of this enchanting la scape.

This is the most beautiful city view I h ever obtained. I have visited many cit

d always endeavored to get the best and ost comprehensive views from distant or evated points. I have looked upon Paris om the heights of Montmartre, I have sur-yed Edinburgh from the top of Arthur's at, I have gazed upon London from the me of St. Paul's, and enjoyed many other tensive city views, but never was it my lot look upon so enchanting a picture as Que-c from the road to Montmorency. Quebec s very little beauty within itself. It is a y of dingy old houses and rough hillside reets, often narrow and not overly clean. ut seen from this place, all its defects are st in the distance—all its deformities vanish way. It is clothed with the beauty of Venice, rivals the glory of Byzantium; while the . Charles and the St. Lawrence may well e, in the beauty of their shores, and the ystal purity of their waters, with the Bos-horus and the Golden Horn. Never did I e a finer illustration of the truth of that oft oted line of Campbell,

"'Tis distance lends enchantment to the view."

A steamer runs semi-weekly, through the mmer months, from Quebec to the Sague-y; and every tourist who can spare the ne,—only two days,—should by all means ake the journey. The Saguenay is one of ose rivers which, lying on the outskirts of vilization, presents such uncommon beauty, d such surpassing grandeur of scenery, that has become one of the greatest attractions the American continent. The mouth of the guenay is one hundred and thirty miles be-w Quebec. It is a large body of water,—a ver, if such it is properly called,—stretch-g seventy miles to the northwest, and ter-inating in a land-locked inlet called Ha Ha ay. The St. Lawrence below Quebec is ther an arm of the sea than a river, being om ten to twenty miles wide, yet it is far ove what is considered the head of the ulf.

It was midnight when we started up the guenay, and I went out on the forward ck to have a night view of the scenery. he moon was nearing the western hilltops, d her fading light gave but an indistinct ew of the mountain wilds. As she sank low the horizon, darkness settled over the ndscape, and the solemn pine-clad declivities sumed a more gloomy and sombre appear-ce. About half past two the first glimmer dawn began to illumine the northwestern rizon, but so faintly that it rather added, y contrast, to the obscurity which brooded round. Slowly and gradually the day ad-anced, as the sun pursued his oblique course wards the horizon in these high northern titudes, till a light gray veil lay on the llsides, and touched the mournful pine trees with a tinge of lovelier hue, while the ragged crests of the mountains stood up sharp and clear against the eastern sky, flushed with the rosy tints of day, and the black and glassy river on which we were floating, slowly changed its hues, and from a blank vacuity became a silver mirror. We steamed onward between banks of considerable uniformity, not answering the high expectations I had formed of this famous river, and about six o'clock in the morning landed at Ha Ha Bay.

This bay is merely an inlet from the river proper, seven miles in length. At the junction, the bay has all the appearance of the main stream; the true river appearing like an unimportant tributary. Our party mistook it for such. The Jesuits, who were the first to explore the Saguenay, fell into the same mistake, and deceived by the false appearance, took the wrong branch and suddenly found themselves completely land-locked. On discovering their predicament, one of them exclaimed, "Ha, ha, it's a bay;" and in accordance with that superstition which marks so many of their proceedings, it was immediately christened Ha Ha Bay. The real river is navigable for small boats only fifteen miles above the junction, and even this only during the flow of the tide, while the main body has from thirty to five hundred fathoms of water. Hence I should call this an estuary from the St. Lawrence, and the Saguenay a stream emptying into it, seven miles below its head. The hills around the head of the bay are not high, but very rocky and barren; and from their summits we beheld many scenes of wild and sterile desolation. Here is no village; nothing to attract travel; only a few humble dwellings thickly sprinkled over a bleak, hilly region, and peopled by a simple, hardy, frost-defying people. The boat runs up the Saguenay, exclusively as a pleasure boat, for the accommodation of the curious traveller.

At ten o'clock we started on our return. I had been disappointed in the scenery during our night and morning voyage, and took my seat on the bow of the boat with a feeling akin to apathy; but determined to make the most of the downward trip. Other passengers shared in the same feeling, and it was not long till a general sentiment was found to prevail among the *travellers* of our party, that the Saguenay must yield to the Hudson in all the chief features that attract the tourist's notice. A uniform parapet of lofty hills lines the water's edge. In places they were rocky and barren, in others clothed with forests, where the conical pine shoots up its dark green pinnacles from amid the lighter masses of poplar and silver birch, then again the timber disappears, and the hillsides are covered with a carpet of delicate moss, or

often present a mass of naked rock. In one place a large, irregular, elliptical hill rises from the water's edge, while the mountains around, from which it is detached by a deep romantic valley, retire to a considerable distance, giving it a magnificent setting in a framework of mountain mosaic.

Now the hills on the southern shore become more rugged, more rocky, more precipitous. They draw towards the river, they toss their heads higher towards the clouds, they become fearfully sublime;—a perpendicular wall of adamant nine hundred feet in height. Pines cling here and there to clefts in the rock; and a vast triangular mass throws out its broad base into the stream, and lifts its conical head to the top of the precipice, like a mighty pyramid half hid in the mountain. The eagle screams around its summit, and perches on its lofty heights where human foot has never trod; the wild beast, unmolested, lurks in his rocky lair; and a stream of crystal water comes gushing out from a copious fountain, hid in the scanty foliage, or falls thus far through undiscovered ravines from higher grounds above, and tumbles down the side in a continuous line of snow-white foam. This rocky wall is called the Tableau. At its lower end is a high round knob, a portion of which has fallen in a mighty avalanche, leaving a large circular area of naked rock, in the centre of which is an opening, black and gloomy, to a cave of unknown depth. Around the entrance the rocks are arranged in Titanic ornaments, like the rugged Gothic mouldings of some old cathedral. This is Statue Point. Immediately below is Profile Mountain. As we approach it from the river above, the rocks assume the outline of the human face, with massive brow, deeply-sunken eyes, well-formed nose, projecting lips, and an imaginary chin. The eyebrows are two rocky precipices, fringed with pines, and at this time of day the effect is greatly heightened by the shadows falling o'er the socket of the eye.

(To be continued.)

From the Independent.

"NOT AS OUR WAYS."

The Spring hath birds, however late,
And June must bring her roses
To faintest hearts that trustful wait
For what God's love discloses.

We look along the shining ways,
To see the angels' faces;
They come to us in darkest days,
And in the bleakest places.

We learn our weakness of our pride,
Our strength from out our weakness;
Sweet patience brings, for gifts denied,
The greater gift of meekness.

The strongest hearts have strongest need;
For them the fiery trial:
Who walks a saint in word and deed,
Is saint by self-denial.

We ask of God the sunniest way,
He answers with a sorrow;
We faint beneath the cross to-day,
We wear the crown to-morrow. E. B. C.

Youth's Department.

RECENT ENGINEERING.

One of the most important works on the Union Pacific Railroad will be the bridge across the Missouri at Omaha, 2800 feet long, in eleven spans. The piers are to be cylinders of cast iron, eight feet and a half in diameter, and filled with concrete. Including the approaches on the two sides of the river, the total length of the structure will be about three miles and a half.

A suspension bridge is to be built across the Hudson river, 42 miles above New York city, 2499 feet in length, its platform being 150 feet above the water level. It will connect the mining districts of Pennsylvania with the New England States.

The "bastard-granite" rock called Hellgate, in East River, New York, is to be removed by a drilling process; the drill, weighing five tons, to be worked by steam.

The Suez Canal is expected to be entirely completed during the autumn of this year. The Mount Cenis tunnel, including its railroad, is to be finished in about three years.—*Journal of Franklin Institute.*

THE PRISONER OF GLATZ.

In a cleft of a mountain range in Upper Silesia, through which the wild and raging Neisse forces its passage down to the Oder, stands the impregnable Prussian fortress of Glatz, a natural fastness, almost unequaled in the world, begirt by mountain-peaks like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world; and one who is enclosed by the massive walls and gratings of the castle, is an exile from the world, as if buried alive. Woe to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee! no hope!"

Here, in the second decade of this century, lay the count of M——, hitherto petted and thronged, now hopelessly immured behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederic William III. of Prussia, he had drawn down the rage of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one star of hope in either his outer or inner sky, for he was a skeptic. They had left him only one book—a Bible; and this for a long time he would not read, or if forced to take it up to kill time and relieve his consuming weariness,

it was only read with anger and gnashing of teeth against the God it reveals.

But sore affliction, that dreadful and yet blessed agent of God, that has brought back to the good Shepherd many a wandering sheep, was effectual with the count M——. The more he read his Bible, the more he felt the pressure of the gentle hand of God on his forlorn and hopeless heart.

On a rough and stormy November night, when the mountain gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold short-comings and sins; he felt that the source of all his misery lay *in his forsaking God.* For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rises from his cot, opens his Bible, and his eye falls on Psalm l. 15; "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify me." This word of God reaches the depths of his soul; he falls on his knees for the first time since he was a child, and cries to God for mercy, and that gracious and compassionate God, who turns not away from the first movement of faith towards him, heard the cry of this sufferer in the storm-beaten dungeon of Glatz, and gave him not only spiritual but temporal deliverance.

The same night, in his castle at Berlin, King Frederic William III. lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he woke again he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I may well be thankful to him. Who in my kingdom has wronged me most? I will forgive him."

"The count of M——," replied Louise, "who is imprisoned in Glatz."

"You are right," said the sick king; "let him be pardoned."

Day had not dawned over Berlin ere a courier was despatched to Silesia, bearing to the prisoner in Glatz pardon and release.

Yes, the God of our fathers still lives; he hears the cry of his children, and many times he answers even before we rightly call upon him.—*American Messenger.*

TRUE PRAYER, AND LOOKING AFTER IT.

Children shoot arrows on purpose to lose them, and never so much as look where they alight. But men, when they shoot, aim at the mark, and go after the arrow, to see how near it falls. So wicked, carnal men, when they have said, not made, their prayers to Almighty God, it is but *opus operatum*—work done and done with—they have no more regard of them. But God's children, when they, upon the bended knees of their souls, dart out their prayers, when they pour out their requests unto Him, they look after their prayers, eye them up into heaven, observe how God entertains them, and wait for a happy return at His good will and pleasure. —*Wilkinson.*

HEARING SERMONS.

He who slights the Word of Christ slights his greatest interest. In this Word life and death are set before us for our deliberate, solemn and decisive choice, and the topic of every evangelical discourse is intimately connected with every man's liveliest hopes and fears. Accordingly we should avail ourselves of every opportunity to hear, and "take heed how we hear." As an eminent divine observes, "To how many sinners has an individual sermon been made the hinge of conversion, and the turning point between life and death! Did you withhold your attention from the last sermon at which you were present? How know you but in that sermon was contained an elucidation of some important doctrine which you misconceive; a scriptural denunciation of vengeance against your own besetting sin? How know you but that to the absence of the Christian armor which that discourse would have supplied your fall under recent temptations is to be attributed? How know you but from the absence of that armor, temptations even now impending over your head will derive their particular strength?"

—*Gisborne.*

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 26th ult.

Great Britain.—A bill regulating leases in Ireland has passed to second reading in the House of Lords.

The House of Commons, on the 26th, resumed in committee the consideration of the bill for the disestablishment of the Irish Church. An amendment striking out the provisions for the maintenance of certain church buildings as national monuments, was offered by a Liberal member, accepted and supported by Gladstone, and passed by a vote of 232 to 131.

France.—The budget for the current year, recently presented by the Finance Minister, has been adopted by the Legislative Body.

Spain.—The article of the Constitution guaranteeing universal suffrage has been adopted by the Cortes with only 14 dissenting votes. The articles relating to newspapers, &c., were adopted on the 23d ult. An amendment establishing a moderate censorship of the press was rejected, and the original provisions guaranteeing liberty of the press, freedom of meeting and association, and the right of petition, were carried by a large majority. The choice of the form of government and of a ruler, appears likely to cause great embarrassment.

Prince Ferdinand of Portugal having positively declined to be a candidate for the throne, another informal meeting of the majority in the Cortes was held on the 21st to nominate another; but so great was the diversity of opinion that the meeting broke up without any result. Prime Minister Serrano declared, on that occasion, that the only possible alternatives were a republic or the choice of the Duke of Montpensier as King. Gen. Prim, who was also present, kept silence throughout, and it was inferred that he would accept the Presidency of a republic, if offered him. In the Cortes, on the 21st, a republican leader urged that the establishment of a republic or the restoration of the Bourbons offered the only alternatives. A member of the majority declared the restoration of the Bourbons impossible, and that a republic would be a national calamity, and expressed confidence that a king would be obtained. On the 23d, a measure was introduced calculated to exclude all the Bourbons from the throne, but an amendment was carried, excluding only Queen Isabella and her children.

The Minister of Finance presented the annual budget to the Cortes on the 19th. He proposes to effect a reform in the system of prohibitory duties, after six years, by gradually reducing such duties, and recommends that the amount of floating debt be fixed by law at 600,000,000 reals, (about $60,000,000.) The receipts of the government for the current year are estimated at 2,000,000,000 reals.

Dispatches from Madrid reported a great popular demonstration there on the 24th, in favor of a republic.

Bavaria.—During a recent debate in the Chambers on the education bill, Prime Minister Hohenlohe made a remarkable speech. After protesting against the admission of any party feeling into the consideration of questions concerning the Church, he proceeded to stigmatize the Encyclical letter of the Pope, published some months since, as contrary to the spirit of the age, and as one cause of the differences between Church and State. Bavaria has been generally regarded as one of the countries where the influence of the Romish Church was greatest.

Prussia.—Count Bismarck opposed, in the Diet, a proposition for the publication of official "blue books," but consented to lay public documents before the Diet, if the members insisted on seeing them.

The King received on the 23d a deputation of persons who had volunteered to care for the wounded in case of a war. He expressed a hope of favorable results from their humane undertaking, but thought the object of their association apparently distant, though if war should break out, he trusted merited success would attend their efforts.

Austria.—In the Reichsrath, the question upon the final passage of the primary school law led to an excited debate, the Polish and Tyrolese members opposing it strenuously. Upon the closing of the debate, those delegates submitted a protest against its enactment, and quitted the Chamber, when the vote was taken and the law passed.

Hungary.—The session of the Diet was opened on the 23d by the Emperor of Austria, as King of Hungary, with a pacific speech. He said that much important legislation was needed for the internal reform of the country, requiring a concentration of the entire power of the nation, and the good sense and moderation of the people.

Italy.—The Minister of Finance has presented the budget to the Chamber. The income of the government is steadily increasing, and consequently it will be unnecessary to impose any new taxes for the current year.

The penal code of the kingdom has been for some time under the consideration of the Court of Appeals. They have now concluded their examination, and have unanimously agreed that the death penalty shall be abolished. It may therefore be confidently expected that the abolition will soon be effected.

Asia.—Dispatches from Bombay to London announce the pacification of Cabul, the Afghan chiefs having given in their allegiance to the present Ameer, and the son of the deposed sovereign, who had been trying to excite a rebellion, having fled from the country.

Japan.—Advices from Yokohama to Third month 13th, have been received via San Francisco. Another outbreak against the authority of the Mikado was apprehended, a seditious placard having been put up at night, threatening the lives of those in power unless they should desist from their tyrannical acts. The government had taken military precautions.

Canada.—In the House of Commons of the Dominion, notice was given on the 21st ult. of a motion for papers relating to the cost of defending the frontier in 1863 and 1864, and subsequent like expenses arising from the threatened Fenian invasion, as constituting a claim for indemnity against the United States. The object was declared to be to give members an opportunity of expressing their views respecting the proceedings in the U. S. Senate a few days previously, when Senator Chandler of Michigan offered a resolution declaring that the true solution of all controversies between Great Britain and the United States will be found in a surrender to the latter of all British possessions in North America, and requesting the President to open negotiations for a settlement on that basis; which resolution, after a speech from the mover, was referred to the Committee on Foreign Relations.

Domestic.—Gen. Canby, commanding in Virginia, issued an order on the 22d, requiring all persons holding office in that State, who had not taken the "test oath," to do so. The effect would be to vacate a number of offices.

Extensive and destructive freshets occurred last week in many northern rivers, especially in New York, New England and Canada. At Albany, the water was higher than had ever before been known in a spring freshet without ice, and at Hartford, Conn., it was 26 ft. 8 in. above low-water mark, a height which has been exceeded but four times in 70 years. On the St. Lawrence, the breaking up of the ice added to the damage caused by the high water.

The special session of the U. S. Senate ended at 1.30 A.M. on the 23 1 ult. A large number of nominations to various offices were acted upon during the session. Among them were those of several Friends, as Indian Superintendent and Agents for the Central Superintendency, which comprises Kansas and Indian Territory; but as some of these nominations were rejected, and the places will probably be filled by appointment during the recess, the publication of the names is deferrred until the complete list can be given.

A dispatch dated the 27th ult. from Promontory Point, Utah, announced that the junction of the Union and Central Pacific Railroads would probably be made near that point about the end of this week.

It is stated that Japanese newspapers have translated and published President Grant's inaugural address; an indication of the intelligent interest in American affairs felt in that remote country.

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he "Review" wisely not opened for discussions. —Importance of knowing Hebrew.—Many-sidedness of Scripture texts.—The Spirit opens the Word, and Learning the Words.—Faithfulness to special openings.—Learning often a duty;—Experience always essential. —Reading too fast.

l. F. Review:

Dear friend,—Many well-wishers of the *eview* would be sorry to see it descend to be medium of discussion between correspondts. Therefore I owe an apology for any pearance of taking issue with an individual replying to certain questions recently nted in this paper. The concern felt, however, was not to reply to questions as of an lividual, but, on occasion of them, somehow bear to our friends at large a testimony on e Interpretation of Scripture. It is always easing to see an interesting field of biblical quiry laid open to our friends, and those estions were of service in reminding us t we possibly lose not a little of the Bible not knowing Hebrew. Certainly that finely chosen and prepared language should be intimately and usually known among a people so peculiarly interested as Friends are in noting the "true sayings of the Holy Ghost" in the words which actually came from the inspired writers. While preferring one's own well-obtained view of the meaning of anything in Scripture, one is not on that account to dissent from a brother's or *various other* possible views of the same. For it need not be a matter of surprise to find any given Scripture text simply inexhaustible,—that multiplicity and variety of significance in all parts of Scripture by which it is ever *new*, becomes one of the evidences of its inspiration. Accordingly, while one may seldom without presumption insist upon this or that being *the* meaning of a text, he may seldom be denied that it may be *a* meaning—perhaps one of a thousand, all admissible. For every spark of truth is open to as many points of view on all sides as there are rays of light proceeding from it. So that whenever a brother asks, "What am I to understand by this passage of Scripture?" the reply is felt to be, "*Whatever the witness of the Spirit makes it mean to thee.*" But if asked, "What does this passage of Scripture really *say?*" (not *mean*,) then the more knowledge of the original Hebrew or Greek that can be brought to discover the true words, the more clearly shall we ascertain them, and the more nearly shall we *co-operate* with the Voice which would speak to us through those words. In short, the *Word of God* is to be learned only in the "school of Christ;" but the *words* of God have been committed to human scholarship, to be correctly and thoroughly ascertained by knowledge of the appointed languages, and by all the other tithes (and *no* branch of learning will come amiss) that can be brought into the storehouse of the search of Scripture.

Let each fellow-traveller, using faithfully all the means which God and nature have put into his hands for reading the pure Holy Writ, instead of being controverted, be encouraged to be faithful to any special meaning opened to his own view. Thus will more be added, till, if obedience *keeps pace* with

knowledge, he will eventually be led into all truth. Indeed there is no ray of truth ever so small or faint or commonplace, which is not an emanation from the One Centre of universal Truth, and which may not lead the seeker to the same, if faithfully followed up truthward. This however, is not said in *preference* of the more recondite truths to those which "he may run that readeth." Far from it;—inasmuch as the former tend to a *groping*, while the latter are favorable to *running*. This becomes running in a plain path of obvious Scripture meaning, broadly open to the sunlight, and broad enough to include even the most unlettered laborers, wearied ones, babes and sucklings; while *that* may be a thridding our way through the thickets with a lantern, culling now and then, it is true, a beautiful and fragrant flower which might not have been evident to those in the highway. And it is often well for the appointed pilgrim who bears the lantern of learning, to hold it before his perplexed fellow-travellers in those dark places where the sublime forests of impenetrable mystery cover the way forward,—him to whom "the Lord hath given the tongue of the learned that he may know how to speak a word in season to him that is weary." It may be well at times for him to make excursions through the thickets, bringing back flowers of refreshing fragrance to cheer the wearied and dusty trudgers on. But all that some of us, "unlearned and unstable," can venture to do, is to "keep to the right, as the law directs;" preferring, above all other, the facilities of interpretation suggested by a negro to his master who was asking him to elucidate a dark passage of Scripture. "You read too fast," said the servant. "The place you ask about is 'way over in Romans. Just turn back to the beginning of the Testament, and you'll see it says '*repent*.' When by doing it you've known what that is, and all the rest it commands before you come to this verse, then you'll understand it plain enough."

J. H. D.

OUR CONVERSATION.

Bishop Latimer, when examined before Bonner, at first answered without much thought or care; but, hearing the movement of a pen behind the curtain, he perceived that a writer was taking down his words, and the effect was to make him considerate and wary. He said he then realized as never before the force of his Lord's premonition—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

How changed would be much of our conversation if we were suitably aware that an invisible hand is recording our utterances! As there is an eye that sees our actions, however hidden from human observation, so there is an ear that hears whatever we speak. Every word is registered, and we shall have to meet it in our final trial at the great day.

For Friends' Review.

PRAYER MEETINGS.

The Query in the *Review*, No. 32, respecting prayer meetings, has elicited from the editor a satisfactory definition of divine worship, and to my mind the question is pretty well answered; yet lest some should be unable to apply the editor's remarks to the kind of meetings that I suppose the querist had in view, (which I understand to be meetings appointed for vocal prayer without, as I fear, sufficient deference to the qualifying influence necessary to be experienced before entering upon this solemn duty in a congregational or collective capacity), I feel like offering a few ideas.

When a *Prayer Meeting* is appointed, we associate with it the idea that it is a meeting for vocal prayer, and that the company would be disappointed if such were not the case. Hence those interested in the success of the meeting are found calling on some of the company to lead in prayer, thus in some measure at least taking into their own hands that prerogative which belongs to our holy Head. Or should it not be the case that any one is requested to pray, yet if vocal prayer should be engaged in as a matter of course, and without that divine life and power that come from our heavenly Father, and which alone rightly qualify for religious service, and in an especial degree for vocal supplication, the same objection of unbidden activity will not be removed. This divine life and holy influence not being at our command, it is our part to wait for it. Let us labor to see and experience that while it is our duty to continue in the spirit of prayer, it is not always our duty to express words to that import in the congregations of the people, and that we ought always to keep in view the great principle that Christ is the head of all things to His Church, and that His divine life is necessary to qualify for action therein. I do not see the propriety of calling one religious meeting more than another a prayer meeting. As has been well said, all our meetings are or should be prayer meetings, and, I would add, that being the case on the part of a large portion or all of the persons convened, vocal supplication is the more likely to be authorized by the divine Head: and let all remember the exhortation "Quench not the spirit."

K.

Columa, Ind.

PRAYER.—Let prayer be the key to the morning, and the bolt of the evening.—*Matthew Henry.*

THE WESTERN INDIANS.—NO. II.

BY JOSEPH POTTS.

There are fourteen Superintendencies charged with the care of the Indians west of the Missouri River, and seven smaller Agencies to the eastward. It is proposed to give a short account of each of these, with especial reference to the following points: The numbers, and the present disposition of the Indians toward the whites; their situation as regards Reservations and subsistence; and the openings for missionary and educational work among them.

COLORADO SUPERINTENDENCY.—A line running south from Fort Laramie in Dacotah, and passing near Denver and Pike's Peak, represents nearly the eastern limit of the Rocky Mountains. The irregular ranges of these mountains divide Colorado about equally, and cover a breadth of over one hundred miles, diversified, however, with beautiful valleys and parks, within which mining settlements have been made by the whites. The presence of these has had the usual effect of driving away the game, even from those wild regions.

From the wandering habits of some of the tribes, it is difficult to estimate the number of Indians in the Territory; it exceeds, however, in all probability, 10,000 persons. The Governor is ex-officio Superintendent.

The Ute tribes, cared for by the Conejos and Middle Park Agencies, are separated from the warlike Indians of the Plains by part of the Rocky Mountain range, except when their necessities lead them to the Plains to hunt.

Conejos Agency has been established in San Luis valley, not far from the line of New Mexico; a region possessing a remarkably fine climate, and other natural advantages. The Indians under its care, however, the Tabaquache Utahs, numbering about 5,800, by a treaty ratified in 1863, are to be located on a large Reservation a considerable distance from this spot. So far nothing has been done towards settling them in their permanent home. This lies west of the mountains, and is bounded by Grand River, Gunnison's River and Uncompagre Creek, and embraces some very good land. Government delayed for two years the first distribution of supplies under this Treaty, to the great distress of the Indians, who were however kept entirely peaceable by the active exertions of their Agent.

Middle Park Agency has charge of the Grand River Utes, a tribe numbering about 1500. These belong in the north-western part of the Territory; but owing to the absolute dearth of game in their country, they are forced to seek it to the eastward, and they frequent also the white settlements, where they have opportunities to beg and to steal. They have no other resource but Government aid. No Reservation has yet been made for these. It has been proposed to set them up in the grazing business, for which only their country is suitable; and the Agent (in 1867) said, that without such provision for them by the Government, war and pillage were inevitable.

Both these Ute tribes are quite similar in character to the friendly tribes of Utah Territory; and they give reason to hope that proper encouragement only is needed to make them a thriving agricultural or cattle-raising people.

There does not appear to have been any effort made for their instruction, religious or otherwise.

There is certainly a loud call for those who cannot take part in war measures, but have it laid upon them, on the contrary, to show the world how we may "overcome evil with good," to seize such opportunities for the unmolested development of their views. Faithful men might be made a great blessing to these peaceably disposed tribes; and occasions might present when they could influence very greatly the Indians engaged in hostilities, to whom, though personally strangers, they would come to be known by common report as friends at all times—who sought not their's, but them, to do them good.

It should be added, that for several months in the year, either the snow in the mountains, or the swollen condition of the rivers flowing westward, has made communication with this region almost impossible. The construction of the Union Pacific Railroad has, doubtless, greatly relieved this difficulty, by giving an entrance from the North or Northwest.

Beside the above tribes, there are in Colorado, on the Plains to the eastward, large numbers of Arapahoes, Cheyennes, Camanches, Kiowas, and Apaches, all of whom have been involved, at times, for several years, in a deadly struggle for existence with the white settlers and the soldiers who are stationed among them.

The policy of the Governor and Commanding General, who in 1864 refused overtures for peace made by a number of the chiefs, because they deemed it "necessary, in order to a permanent peace and the future good behaviour of the Indians, that they should receive further punishment," has resulted in continuing this savage warfare intermittingly to the present time. Much barbarity has been shown on both sides of the conflict, and millions of dollars have been spent for no tangible result except the more rapid destruction of the weaker race.

Near the centre of the Territory, between Sandy Fork and Arkansas rivers, large

Reservations were long since made for the Arapahoes and Cheyennes, and large sums expended in improvements by irrigation, &c. The disturbances above alluded to, however, involving these tribes to a great extent, have prevented any considerable settlement on the Reservations.

It would naturally seem out of the question to attempt a missionary or educational work among these unsettled Indians of the Plains, who are continually revenging their real and imaginary wrongs by horrible atrocities; but it does not become us to form such a conclusion. As Christians we remember that our Father is often pleased to set at naught the wisdom of men, and through His servants to get Himself glory amid what would appear to be the greatest obstacles.

Force may conquer or destroy, but it cannot convert: a seed of grace planted in the fear of the Lord must grow and bear fruit. *It is possible* that a missionary who claimed no rights but to suffer with them and to do them good, might safely go up and down among these turbulent Indians, and accomplish more for their pacification than any other agency.

(To be continued.)

Dispatches received by the United States Indian Commission in New York from Vincent Colyer.

"Medicine Creek, Wachita Mountains,
Southern Indian Territory,
March 30, 1869.

"Edward Cromwell, Esq., 123 *Broad St., N. Y.*

"I arrived here yesterday with the garden seeds, hoes, &c., ordered by Colonel Boone, and was cordially welcomed by Gens. Hazen and Grierson, the officers of the post and the Indians. Several of the chiefs embraced me to-day. Gen. Hazen, Col. Boone and myself visited the agency, set the ploughs in motion, and selected the location for the mission schools. The buildings and farms will occupy a beautiful island of two hundred acres of rich bottom land, surrounded by Cache Creek, and a branch filled with tall trees, near the base of the Wachita Mountains.

"Three Cheyenne warriors arrived yesterday with the message that sixty lodges of the tribe and ninety lodges of the Arapahoes were coming in and would arrive in a day or two. The Indians from the Plains show the greatest interest in all that is being done for them, and constantly inquire when the schools will open; but Gen. Hazen is in want of funds, the Indian Appropriation bill having failed at the last session of Congress. Myriads of young grasshoppers have just appeared on the prairies hereabouts.

"Vincent Colyer."

SECOND DESPATCH.

"Medicine Bluff, Wachita Mountains,
April 4, via Kansas City, April 20.

"Edward Cromwell, Esq.:

"The Indian chiefs Roman Nose, Little Bigmouth, Yellow Bear and Old Storm, with six hundred of their people, the Arapahoes, came in yesterday and reported themselves as ready to go on their new reservation, north of the Cameron River. At the suggestion of Gen. Hazen, I had a talk with their principal chief, Little Rover. I told him what the President had said in his message, that he would favor all efforts to civilize, christianize and admit to the rights of citizenship the Indians, and asked him if he thought that his people would care to learn to read and write, plough the field, plant corn, and live in cabins. He said that his people wished to follow the face of the white man, and learn his ways; that they would welcome teachers on their new reservation, and treat them as good brothers. Gen. Grierson, in command here, built new bridges over the streams, located his new post, and is nipping in the bud all licentiousness in the camp.

"Vincent Colyer."

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. VI.

BY CHARLES WILLIAMS.

But now opens a scene of the most awful grandeur. The pilot turns the prow of the boat to the shore, and as we glide past Profile Mountain it loses every trace of the human features with the changing perspective, and the rocks which formed the forehead are found to be absolutely perpendicular. We float close to their base,—we look up in awe and terror. The rocky wall towers above us to the height of fifteen hundred feet. Onward we move, and a deep cleft opens to view by which the rock is riven from top to bottom. Soon another cleft appears, and we find ourselves at the base of a cliff, broken into three separate columns, whose rocky face, pillared and groined with fantastic ornaments, projects over our wake. This is Cape Trinity. Below us, another cliff, called Eternity Point, rises abruptly from the water's edge, eighteen hundred feet in height. We have left the main river, and run into a cove that nestles in this sublime mountain dell, and are floating on water nearly three thousand feet in depth, immediately at the base of the cliff.

Between these massive walls we linger a few brief minutes, to catch the spirit of the scene. The whistle is now sounded, and the echoes ring and play through these rocky defiles, and come floating back to us, transformed by the touch of the mountain into strains of prolonged and mellow music. The boat is

now turned on her course again, and as we re enter the river we pass close to the base of Eternity Point, the name, no doubt, suggested by the solemn awe inspired by the sublime spectacle. Every passenger seemed moved to his inmost depths by the awful grandeur of the scene,—all save a dandy, who sat on the bow of the boat, absorbed in the mysteries of a suspicious looking-pamphlet of the yellow-covered persuasion, amid all the excitement and the enthusiastic delight of the more intelligent persons around him.

We hear much of the awful grandeur of the Alps; yet Mrs. Somerville, one of the best authorities on Physical Geography, tells us they have not a single precipice one thousand feet in height. Hence it seems this far exceeds any isolated scene of the kind amid the finest mountain lands of Europe. Imagine yourselves standing at the base of a rocky wall, towering upwards to the height of nearly one-third of a mile, not merely perpendicular, but projecting far beyond the base. What a puny thing is man! How weak, how futile do his works appear, in contrast with the majesty of nature. What a sense of utter nothingness comes over us, when contemplating these sublime and wondrous heights, towering upward in all their quiet grandeur.

As we steam past Eternity Point, the hills again fall to their general measure of uniform mountain beauty, the rocks have disappeared, the precipice again falls back from the river, loses its angular form and once more becomes a high, bold, rounded wall, swelling upward from the water, similar to that on the opposite side of the river. We all felt that the Saguenay was fairly entitled to carry off the palm from the Hudson in point of sublimity and grandeur, but in *beauty* the Highlands retain the superiority. The exceeding grandeur of the Saguenay is all concentrated in a space of four or five miles on its southern shore. He who loses this scene, may admire indeed the rugged beauty of its mountain shores, but will not be prepared to enter into the warm enthusiasm of those tourists who have seen the Saguenay in all its glory.

The width of this river is far greater than I had expected, generally from one to three miles. Yet the height of the shores is so great, that the deception, which is so common when judging of the breadth of water, is here greatly increased. When rounding in to Cape Trinity, I inquired of the captain what was the width of the river at that point. To my utter astonishment he replied, "About three miles." I had supposed it less than one, even after allowing for the effect of the lofty shores. We were discussing our distance from the face of the cliff, when a stalwart young man, with a confident air declared, in opposition to the captain's opinion, that he could throw a stone against the rock. The captain was not to be taken aback in this way; he was prepared for such emergencies. Stepping into his room, he brought out a stone convenient for throwing, and handed it to the young man, requesting him to test his powers. He took it with a good-humored laugh, and squaring himself for the effort, hurled it towards the shore with all his concentrated strength. Away it went, careering through the air on its distant flight. Not one man in a hundred could have thrown it further. But he had sadly miscalculated. The scenery around was on too grand a scale. I was surprised to see what a puny, diminutive curve it described. It dropped, comparatively almost within reach of our guards, and sunk in water five hundred fathoms deep. On examining a commercial chart, when afterwards in Montreal, I found the captain's estimate was probably rather too large. It makes the river at this point not much, if any, over two miles.

Returning to Quebec, I again took passage for Montreal. We left the wharf at two o'clock. The evening was delightful. The river was smooth and tranquil. Clouds hung around the horizon, and gradually rose as the sun declined, and, as the twilight fell, the glare of lightning threw momentary gleams of day over the waters; the thunder bellowed through the evening sky, and a sudden dash of rain flung millions of sparkling bubbles over the tranquil waters, which broke as suddenly, and left a waste of conflicting circles, widening from every centre. Darkness finally closed upon us; the darkness of a summer's night; warm, balmy, and delicious; the clouds were rolled away, and starlight followed in the trail of the thunder storm. What a pleasure, what a luxury is a summer's night like this, on the bosom of a mighty river! We woke in the morning to find ourselves approaching Montreal, where we landed at five o'clock.

We are too apt to rest satisfied with a partial, half knowledge of the condition and progress of our sister, and even of our neighboring nations. For myself, I had long taken a deep interest in the tourist's narrative of travels on the St. Lawrence, and yet, when I first approached Montreal, I was filled with astonishment at the splendid appearance which the city presents from the river. The great Victoria Tubular Bridge was of course as familiar as an old acquaintance, and there was something novel in this first view of its great structure, the pride of human art, yet presenting not one feature new to my apprehension. But the city, stretching away over such an extent of territory, climbing

the mountain slopes with its palace-like residences, and throwing up a multitude of spires and towers that spoke of many noble public edifices, presented a scene for which I was not in the least prepared. To be candid, I had expected to find a city a little behind the age, and with that feeling of national egotism, which perhaps we all feel more or less, I did not expect to find anything better than our second rate cities, a Pittsburg, an Albany, or at best a Louisville. I was therefore agreeably disappointed to find that Montreal may justly claim a place among the very first cities of the American continent.

Montreal is situated on Montreal island, formed by the St. Lawrence and Ottowa rivers, which form a partial union at the head of the island, while the full junction is below. The city and island derive their names from Mt. Royal, which rises into a high bold ridge some distance back from the river, overlooking the entire city, and leaving it ample space on the plain below. The slope is at first very gradual, but becomes steeper as it recedes from the river, and furnishes fine building sites, where princely residences are perched on the steep hillside, and gardens and pleasure grounds rapidly descend towards the populous town. It then shoots upward in an almost perpendicular wall, several hundred feet in height. From the river to the base of this cliff is perhaps two miles. The mountain terminates somewhat abruptly to the east, below which the plain stretches indefinitely from the river.

Montreal is increasing rapidly in population, and in a yet greater ratio in wealth. It is fringed along the river bank with a crowded forest of masts, and the great leviathans of the ocean, with smothered fires and dormant energies, lie dozing at the wharves. Commerce has chosen this as one of her favorite nestling places, and wealth, which is flowing into her coffers in uninterrupted tides, finds its appropriate sphere, and is working results worthy of its omnipotent power, erecting splendid temples for the purposes of religion and science, widening and beautifying her narrow and crowded streets, and ornamenting her extensive gardens and pleasure grounds with groves and fountains, for pleasant retreats during her short but sultry summers. Here Architecture has lavished its resources, and Strength walks hand in hand with Beauty. Churches of most magnificent proportions adorn its splendid streets; mercantile and commercial temples, the true foundations of wealth, line the river bank, or lie clustered in aristocratic thoroughfares; and banking houses with massive walls and ornate fronts, the capacious reservoirs for the circulating medium of the commercial world, rise in stately grandeur amid the throngs of business and the crowded haunts of pleasure. Public works are carried forward with an ardor that will soon place them on a level with those of any other city. The new waterworks, with a reservoir scooped out of the solid rock, high upon the slopes of Mt. Royal, will be among the first of America, while that stupendous bridge, absorbing a capital of over six millions of dollars, may well challenge comparison with any production of the puny hands of man. Such is Montreal, the Edinburgh of America, the northern princess who sways the sceptre of commerce, and moulds the destinies of provinces according to her will.

(To be continued.)

COSMICAL HYDROGEN.

When Miller and Huygens attacked with the spectroscope the problem of the constitution of the nebulæ, and proved that many of them were of gaseous consistency, hydrogen was one of the substances recognized in the wonderful nebula of Orion and several others. Now this nebula of Orion was believed by Lord Ross to have been completely resolved by his telescope into separate points of light, and we should thus be led to conclude that it is in fact a vast system—an universe—of suns or luminous centres, none of them solid, however, but all vast spheres of glowing gas, chiefly hydrogen, mixed with nitrogen.

When, in May, 1866, a star in the constellation of the Northern Crown suddenly burst forth with unprecedented splendor, and when examined by the spectroscope showed a spectrum such as had never before been encountered, consisting of such a one as our sun or an ordinary star gives, but with four bright lines, due to a gaseous source of light, superposed, it was found that two of these lines (and these the most brilliant) were such as come from light emitted by intensely heated hydrogen. The natural conclusion was, that some half extinguished star or sun had been encountered by one of these nebulous masses of hydrogen, and, by the arrest of motion and compression so produced, was heated to incandescence, and heated also the surface of the "dead sun" to temporary, but intense brightness.

Here, then, was presented the spectacle of a world on fire, in which the agent of destruction, or reconstruction, whichever it might be, was one of these celestial masses of hydrogen gas.

Lastly, it seems to be shown that hydrogen gas is the main constituent of that which Lockyer proposes to call the solar "chromosphere," which surrounds the entire mass of our luminary for a depth of some five thousand miles, and forms those flames or protu-

berances, a single tongue of which, as in the last eclipse, may contain some 7,000,000,000,000 cubic miles, or twenty-seven times the earth's volume, of this gas.

We have reason, therefore, perhaps, to wish that our knowledge of these solar appendages may not become *too* intimate, and that none of them may, by an excursion to this distance, furnish to other planets, at our expense, a second display of the phenomena exhibited in the star of the Boreal Crown.—*Journal of Franklin Institute.*

THE AQUEOUS FORMATION OF GRANITE.

Dr. Robert Patterson, of Chicago, writes in the *American Presbyterian Review* of a recent decided movement among geologists towards the theory of the aqueous, instead of igneous, formation of granite, as follows:

"The process of this discovery was on this wise. The younger geologists, believing that the substances ejected by volcanoes were derived from the lowest depths to which man would ever have access, began to collect and analyze volcanic products: gases, waters and minerals. To their surprise they found that these consisted simply of the constituents of sedimentary rocks, frequently of large quantities of these rocks themselves, in a half-melted state, and in several cases, of immense quantities of the shells of infusoria and even of fish and pine twigs. It was quite evident there was no igneous fusion of granite down there, else the shells would have been burned, and in some cases not even heat enough to broil fish or to burn pine twigs. Granite was found overlying the tertiary strata in Jamaica, and even penetrating it, which proved the granite to be a younger rock than the tertiary. Next followed the discovery that all the constituents of granite existed in the sedimentary rocks, and could be actually manufactured out of them. Then, in the progress of exploration, water-marks were discovered in mica-schist, heretofore regarded as an igneous rock, and of fossils in other so-called plutonic rocks. Then the discovery of graphite in granite was declared by eminent chemists inconsistent with melting heat. Then came the discovery of magnetic iron ore in plutonic rocks, and even of fossils.

"The same conclusion results from a comparison of the specific gravity of quartz with feldspar. The quartz being the heaviest, must have sunk to the bottom of the molten mass, as water sinks through oil; and we should find it, not scattered in crystals through the granite, but all in one mass at the bottom.

"Thus far the steady progress of discovery was an accumulation of facts disproving the igneous formation of the crystalline rocks, under known chemical and mechanical conditions, against an unproved assumption that granite was an igneous formation. Not a single fact supporting the assumption had ever been presented, save our ignorance of the interior of the earth, and the assumption that everything must be melted by extreme heat down there. Attempts were made, however, to imitate the subterranean conditions of heat under pressure. Experiments were made to ascertain the effect of pressure on melting bodies; and it was found by Hopkins that immense pressure prevented their melting, unless at greatly increased heats. Next, experiments were made by Daubree, and others, to melt quartz, and the other constituents of granite, by igneous fusion; which settled forever the question as to the heat of the melting point in the simplest manner; namely, that it would not melt at all, but that its crystals would decompose, and the mass become lighter in the fire; or, where there was sufficient alkali, would form a black glass, of quite a different structure and specific gravity from granite. The product of the igneous fusion of the materials of granite is not granite at all, no more than the ash and cinder of coal is coal, or than a glass tumbler is silex. It is a different substance.

"It only remained now to show how granite was formed, in the wet way, from the sedimentary rocks; and this demonstration has been given, and the granite actually manufactured accordingly.

"In a word, granite is a mortar, not a metal. To this conclusion the most advanced geologists of Europe have been slowly, but irresistibly, impelled; and within the last seven years such men as M. Rose, Poulett, Scrope, Scheerer, Sorby, Elie de Beaumont, Lyell and Ansted have given their testimony against the fallacy of the igneous theory. My space permits only one or two testimonies out of a number before me.

"Sir Charles Lyell, in his speech on taking the Chair of the British Association as president for 1864, asserts, *ex cathedra:* 'Various experiments have led to the conclusion that the minerals which enter most largely into the composition of the metamorphic rocks have not been formed by crystallizing from a state of fusion, or in the dry way, but that they have been derived from liquid solutions, or in the wet way—a process requiring a far less intense degree of heat. . . . The study, of late years, of the constituent parts of granite, has, in like measure, led to the conclusion *that their consolidation has taken place at temperatures far below those formerly supposed to be indispensable.* Gustav Rose has pointed out that the quartz of granite has the specific gravity of 2.6, which characterizes silica when it is precipitated from a liquid solvent,

and not that inferior density, namely, 2.3, which belongs to it when it cools and solidifies in a dry way from a state of fusion.'

"The latest scientific deliverance on the subject is by Prof. Ansted, in a paper read before the British Association of 1867, on *The Conversion of Stratified Rock into Granite.* 'Geologists until recently have spoken of granite as a primitive rock, as the nucleus of the earth, and as having been from time to time erupted, playing an important part in the general disturbances by which the framework of the earth is supposed to have been constructed. The observations of Daubree and Sorby show that all true granite had been elaborated with water, under great pressure, at a temperature below melting heat; that it had neither been ejected nor had it formed a framework. There are granites of all ages and of many kinds. Numerous observations show that granite alternates with, and passes into, stratified rocks, and must itself in such cases be stratified rock; and that its production does not necessarily involve the destruction and obliteration of all the stratified rocks with which it is asssociated. This view of the nature of granite will greatly affect the theories of geology.'"

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 8, 1869.

Doing Right a Safe Experiment.—An interesting autograph lies on our table, being the answers to the old Queries written and signed by John Woolman as Clerk of Mount Holly Preparative Meeting, held Seventh month 28th, 1762. The answer to the 10th query says:

"No negroes bought or sold amongst us of late that we know of. Several who have had them are *trying them with freedom*—and others we believe take care to give them food and raiment sufficient."

And now it is intended to *try the poor Indians with justice and humanity*—to subject them to the ordeal of treatment based upon the Christian religion. An important experiment truly. If conducted in the fear of the Lord and under the Divine blessing and guidance, it will test, and we trust will exemplify, *the expediency of right*, and the verity of the words spoken forty centuries ago, which to this day are too little appreciated by statesmen: "The fear of the Lord that is wisdom, and to depart from evil is understanding." An intelligent U. S. officer, some years ago, admitted that in all the Indian difficulties the provocation had been given by the whites—that the wrong had continuously been chargeable upon Indian Agents and Border White Men. He could, however, see no remedy. He did not believe that any set of men could be sent among them who would *remain honest.* He thought that Agents and border whites would continue to defraud and aggravate them—that extirpation was the only remedy, and it might as well be resorted to first as last. From the wickedness of such a policy every Christian, every patriot, every humane person must revolt. There is, however, a remedy, and it is to be found in true Christianity. It is to be found in the example and teachings of our Lord Jesus Christ. It is to be applied by persons whose lives shall be regulated by His peaceable Spirit and wisdom. Heckewelder and other Moravians, Brainard, Eliot and other disciples of the loving Prince of Peace, performed, through faith in His name, a beautiful work among the Red-men, and it cannot be doubted that they have been consoled by the salutation: "Well done, good and faithful servant! Enter thou into the joy of thy Lord!" Most earnestly is it to be desired that our Friends who enter into this field of labor may go with firm faith in their principles, with pious and humble dependence upon God for that wisdom which of themselves they possess not, and for that strength which cometh only from His holy hill. "Pray ye the Lord of the harvest that He will send forth laborers." Pray also that these be strengthened for the work, guided, comforted and kept in all their ways. We shall all owe to them a debt of prayerful sympathy.

Meetings for Worship.—In some remarks made on page 505 in answer to a query respecting *Prayer meetings*, it was designed to treat the subject fairly and dispassionately, and in accordance with those principles regarded by our portion of the Church as vital. It was not intended to invite a discussion, and the querist who elicited the remarks was satisfied. Nothing was said against the holding of *any* religious meetings that should be in the ordering of Truth, whilst it was shown that all these are of necessity, if so held, prayer meetings, and a caution

was felt whether the holding of special meetings under this name must not lead to confusion, and at least imply a doubt respecting the character of the regular meeting for worship (which includes prayer,) and by a human arrangement as to the character of the exercises, conflict with our long established principle and practice, whereby Friends reverently wait upon the Lord, (present by His Spirit in the midst,) that He may preside and indicate the manner in which He will be served.

Numerous communications have been received, all in harmony with the Editorial remarks, except one, the insertion of which would not accord with the plan of the *Review* as stated by its first Editor and since repeatedly endorsed. The *Review* aimed simply to state and explain established principles upon which, though it may be thought proper at times to reassert them, our pages are not open to controversy. Far be it from us, however, to check, rather would we gladly encourage, whatever shall stir up the pure life and gather souls to Christ. In the course of established order there is ample scope for the appointment of special meetings for worship, and those who live near to the Source and Fountain of good, will not unfrequently be conscious of a solemn covering, reminding them of the presence of Him who said to His disciples, "Lo, I am with you always." "Pray without ceasing," said the apostle Paul. Elsewhere he said: "I will that men pray everywhere, lifting up holy hands." It is a matter of rejoicing when Christ is preached—when souls are joined unto the Lord in prayer; and the very angels are made glad when true worshippers "receive the spirit of adoption whereby they cry Abba—Father."

Indian Aid Organization.—The adjourned meeting of Friends in reference to the present interesting phase of the Indian Question, was held at Arch St. Meeting-house, Philadelphia, on the 27th ult., and the large attendance of both sexes evinced a prevalent conviction that a duty has devolved upon our people which it is important to meet rightly and promptly.

The impressive quiet which reigned in the assembly was a fitting prelude to the consideration of so weighty a subject, and was followed by a discussion conducted in Christian harmony, and by indications of that calm strength which attends unity in the pursuance of duty. The action of the Yearly Meeting in the matter was adverted to, and whilst the reference thereof by that body to the Meeting for Sufferings was universally approved, it was evident that this did not relieve the individual members of a distinctive duty, and it was believed that there was a course to be pursued independent of the Church, yet in perfect harmony therewith. For the information of Friends who were unable to attend, the minutes of the meeting are here given.

At an Adjourned Meeting of Friends interested in the welfare of the Indian natives of our country, held Fourth month 27th, 1869.

After further deliberation upon the subjects considered at our last meeting, it was concluded to form an Indian Aid Association, and the following named Friends were selected to appoint an Executive Committee, which Executive Committee, upon receiving information of their appointment, shall consider themselves authorized to take such action as may appear to them suitable and proper in affording relief to the Indians, and in extending aid and encouragement to those of our Religious Society who may be appointed to reside upon the Indian Reservations, viz.:

Marmaduke C. Cope, John B. Garrett, John E. Carter, Samuel Morris, John M. Whitall, Thomas Wistar, Chas. Evans, James Whitall, John C. Allen, Philip C. Garrett, Samuel Bettle, Francis R. Cope, William Bettle, Richard Cadbury, Chas. Ellis, Wm. Evans, Anthony M. Kimber, James E. Rhoads, Daniel B. Smith, Samuel R. Shipley, John S. Hilles, Thos. Williamson, Joseph Tatum, J. Wistar Evans, Thos. Elkinton, Benjamin Coates, Israel H. Johnson, Mark Balderston, Horatio C. Wood, Edward Richie, Wm. J. Allinson, Henry Haines, John S. Haines, Yardley Warner, George Vaux, Howard Yarnall, Joseph Potts, James Smedley, Thos. Scattergood, John W. Cadbury, Benj. J. Crew, Elliston P. Morris, and Richard Wood.

To the same Committee was referred the care of arranging a plan of organization for the Association, and defining more explicitly the duties of the Executive Committee. The committee just appointed having been requested to meet on Sixth-day afternoon next, at 3 o'clock, the meeting adjourned.

The Large Committee above referred to met as requested, and agreed upon a plan of organization to embrace as members such Friends of Philadelphia Yearly Meeting as shall give to it their sympathy and support. It was decided to appoint a Clerk, a Treasurer, and an Executive Committee of Eight, with power to fill vacancies and add to their number—the Clerk and Treasurer to be ex-officio members of the Executive Committee. A committee of nomination being appointed, withdrew, and reported the following officers, who

were duly appointed, and empowered to perform the functions of the Society till its annual meeting, which is to be held on Fifth-day evening of Yearly Meeting week in 4th month next.

Clerk, John B. Garrett, No. 411 Chestnut Street, Philada. *Treasurer*, J. Wistar Evans, No. 410 Race St., Philada. *Executive Committee*, Thos. Wistar, Fox Chase P. O., Pa. Chas. Evans, 702 Race St., Philada. Wm. Bettle, 426 N. Sixth St., Philada. James Whitall, 410 Race St., Philada. John E. Carter, 1313 Pine St., Philada. Samuel Morris, Olney, Philada. Dr. James E. Rhoads, Germantown, Pa. Rich'd Cadbury, 606 Chestnut St., Philada.

The Committee adjourned to meet at the call of its Clerk, John E. Carter, who was requested to lay the minutes before the Association at its annual meeting.

A River under the Rocky Mountains.—The letter of G. Catlin, under this caption, appeared by some accident in last week's issue, *after having been rejected by the Editor.*

MARRIED,

At Friends' Meeting-house, Le Grand, Iowa, on the 17th of Third month, 1869, Ezra C. Willits, son of Jesse and Rebecca Willits, of Preston Co., Va., to Clara H. Hussey, daughter of F. A. B. and Hannah Hussey, of Le Grand.

DIED.

It little matters at what time o' the day
The righteous falls asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life, the more of heaven;
The shorter time, the longer immortality.

—Milman.

HOBSON.—On the 7th of Second mo., 1869, Ruth Hobson, in the 69th year of her age; a member of West Union Monthly Meeting, Ind. As the final change approached, her faith in the Redeemer strengthened, and her relatives are consoled with the belief that her end was peace.

HOBSON.—On the 9th of Eleventh month, 1868, Edward H. Hobson, in the 43d year of his age; son of the above, and an esteemed member of the same meeting.

KEMP.—Near Montezuma, Ind., on the 26th of First month, 1869, Betsey, wife of Jesse Kemp, in the 48th year of her age; an elder and member of Rocky Run Monthly Meeting. This dear Friend had borne the cross of Christ, thus confessing Him before men, and her friends have the consoling belief that He will own her before his Father and the Holy angels.

TIMBERLAKE.—On the 18th of Fourth mo., 1869, Jane, wife of Aquilla Timberlake, aged 40 years; a member of Blue River Monthly Meeting, Ind. She was a faithful and self-sacrificing friend to the sick, afflicted and oppressed. During her illness, believing that it would be her last, she earnestly strove to be prepared for the solemn change. Her mind remained clear to the last, and she passed away without a struggle, in the faith and hope that she would be received into the arms of her Redeemer, in whom she trusted for salvation.

BROOMALL.—Near New Garden, Ohio, on the 10th of Fourth mo., 1869, Phebe Broomall, in the 73d year of her age; a member of New Garden Monthly Meeting.

PICKERING.—On the 5th of Fifth month, 1866, Deborah, widow of Ellis Pickering, in her 87th year; a member of New Hope Monthly Meeting, Tenn.

ELLIS.—In peace, on the 4th of Second mo., 1869, Mary Ann, daughter of Daniel and Hannah Ellis, in her 29th year.

McCALL.—In Logan Co., Ohio, on the 15th of Third mo., 1869, Mary McCall, in her 85th year; a member of the Society of Friends.

Correspondence.

Cairo, Egypt, 3d mo. 30th, 1869.

Dear friend, William J. Allinson.—A message of love and remembrance for thee and other friends dear to them in America and elsewhere, from our dear friends E. and S. Jones, will no doubt be acceptable, independently of its coming from the land of Egypt, and telling something of their time of sojourn there. I wish that Eli Jones' pen was to give thee the account, but as he is unable at present to undertake a letter, I have pleasure in using my inferior pen in the service. We hope to spend a little time longer in Alexandria, before sailing for Syria, as the work is not quite accomplished there, the Arabic-speaking congregation desiring another meeting with E. and S. Jones. A good meeting, though not a very large one, was held with them on Sixth-day, the 19th, when, B. F. Pinkerton, the American missionary, interpreting, the people listened very attentively to E. and S. J.'s earnest and loving setting forth of Jesus Christ and Him crucified, of the gift of His Holy Spirit, and of all the blessed hopes of the Christian for this world and the world to come. Among the most attentive listeners was an old Mahomedan, very highly educated at Mecca, who reads the Bible with the missionary as well as his own Koran, and seems seeking after something more satisfying than the faith of his fathers. He called at B. F. Pinkerton's while we were there after the meeting, and after sitting in deep meditation, as is so natural to these people, inquired if, in the land from which Sibyl Jones came, there were other women who could speak as she did? On being told that there were, he asked why then did *she* not remain among *them*. An educated woman, and especially a woman able to preach, is indeed a wonder to the Mahomedans. The Friends had much interesting conversation with the missionaries, on the greatest need of this land, and of all lands, that of the outpouring of the Holy Spirit to quicken the hearts of the people, without which all preaching and teaching will fail to accomplish their conversion, all uniting in the feeling of the primary importance of earnest prayer for this promised blessing. Light—in

tellectual light—and knowledge are not so much needed as we are apt to think, very many in this land being Christians by profession, but rather the enlightening and quickening power of the Holy Spirit, without which that other light will be but darkness. We visited the American Boys' and Girls' Schools, where the dear Friends spoke to and prayed for the children. There is another school in Alexandria, under the care of the Scotch Mission, which we hope to visit on our return. The following day we went to the Prussian Deaconnesses' Hospital, where six of this devoted sisterhood nurse and take care of such sick, sailors and other strangers of all nations, as come to them. Their establishment is similar to the one visited last year at Beyrout, and it was pleasant to meet with others of these cheerful and earnest workers, who seem to delight in the service they are rendering to their Master, in taking in and nursing the sick and the stranger. The building which they at present occupy is insufficient for their purpose, and they are collecting funds for a new building, where they may be able to accommodate a larger number. They have at present about twenty-four men as patients, and half the number of women, the latter being chiefly Arabs, the former representatives of many nations. E. and S. J. visited some of the poor sufferers, apparently on their death-beds, pointing them to "the Lamb of God, who taketh away the sin of the world." On First-day, the 21st, a meeting, which seemed to be felt by all to be a very favored time, was held at the house of S. S. Allen, at Ramlé, with the little company representing Friends in Egypt, numbering fifteen, inclusive of our travelling party. The day of Pentecost, and subsequent effusions of the Holy Spirit, down to our own times, were alluded to, and all encouraged to seek, each for ourselves, this blessed influence, that, praying our Saviour to abide with us, we may know Him to be with us "always, even unto the end." Much encouragement was given to the little number resident there—isolated as regards the Society—to be faithful to their Master; then might the influence, even of the few, tell for good in that land, once the scene of so many wonders wrought on behalf of God's people. We have had very pleasant social intercourse with the Friends, from whom we have received much kindness. There was in the evening a public meeting at Alexandria, for the English-speaking population, and a gathering of sixty responded to the invitation; this was again a time when it was felt that the Lord helped His servants to preach the word with power. On Second-day, the 22d, we started early for Cairo, 130 miles distant, to which a railway ride of about five hours brought us pleasantly. We traversed the fruitful Delta of the Nile, crossing the two main branches of the river of Egypt, the Rosetta arm at Kafr Zayat, about halfway on our journey, and the Damietta, at Bennah, the ancient Athrybis, where stands one of the handsome palaces of the Viceroy. On leaving Alexandria the railway runs for some miles along the shore of Lake Mareotis, the country on the opposite side of the line lying so low as to contain many lakes and much marshy land. The whole coast-line of Egypt indeed is broken by a chain of lakes. In Upper Egypt the Nile still overflows its banks, spreading out over the surrounding country, but in the Delta, which extends as far as Cairo, its waters are controlled by art, canals and dykes communicating with the river, which is thus made to irrigate the fields at pleasure. We observed many varieties of birds, flocks of flamingoes, egrets, and herons, &c., wading in the lakes and marshes, and larger and smaller birds on the wing. The appearance of the country was beautiful, and in the highest degree fruitful; as far as the eye could see a wide plain of unenclosed fields of clover, corn, barley, flax, and rice, with orange-gardens, interspersed with groups of palms, acacias, and other trees; the river of Egypt, aided by its glowing sun, still rendering the land an emblem of fertility. Amid all this natural beauty, however, stand the miserable villages and towns, with their hovels built of baked mud and straw, where the poor inhabitants grovel in deep degradation, uneducated either physically, morally, intellectually, or spiritually, so that looking at their condition, we see Egypt to be indeed still a land of darkness. Here, as in Syria, Eli Jones has been much struck with the need of a mission, which, while ever keeping in view the intellectual education and true Christianizing of the people, shall help them to rise, by teaching them agriculture and the useful arts, and cultivating their intelligence. The people are crushed down by an ignorant and oppressive government, against which they have not energy to rise; it is grievous to see their condition, which should stimulate all Christians to earnest prayer and endeavor to bring about the time, long since foretold, when, with other nations, lifting her head from the dust, "Ethiopia shall stretch forth her hands unto God." The present Viceroy seems to be, though a selfish, a somewhat enlightened man; he is improving Cairo, taking down old houses and building new, and widening the streets. Cairo is a truly eastern city, the houses with their projecting lattice windows almost meeting in the narrow streets. Every variety of color and costume is to be seen. Well-built European carriages are readily to be had for hire, with their black drivers in white dress and turban,

and always preceded by one or more runners to clear the way through the narrow, crowded streets. These runners interest us very much, as being thoroughly oriental in character, and reminding us of Scripture allusions. The servant, or footman, dressed in a short, loose, white robe, with a rod upright in his right hand, runs five or six yards in advance of his master's carriage, crying words equivalent to "Prepare the way!" calling to mind the figure of Elijah, when he ran before Ahab's chariot to the entrance of Jezreel. Since we have been at Cairo, the kamsin, the hot wind of the desert, has been blowing at intervals, bringing a sand-storm over the city, which is trying, especially to foreigners; it blows intermittedly for about fifty days.

There are three American missionaries with their wives at work in this city, as well as an English lady connected with them, who has a nice school of about sixty girls. M. J. Whately, also, whose "Ragged Life in Egypt," is well known, has been earnestly at work for several years, and has a very interesting school of 170 boys and 70 girls; of the former upwards of one hundred are Christians, (Copts and others,) the rest Mahomedans; of the latter, a much larger proportion, about half, are Moslems. Eighty of the boys learn English, and some are well advanced in it; one hundred are already studying the Bible. In our visit to this school, E. and S. Jones examined and addressed the children, and told them of Jesus and his love for them and for all, encouraging them to give their hearts to Him. A very pleasant call, with a religious opportunity, was afterwards paid to M. J. Whately, who may well be encouraged in her good work. The dear Friends' visit has been very cordially received by all the missionaries, who have expressed themselves much comforted and encouraged in their labors in this far-off land, by the faces and the cheering words of their fellow Christians. The American Boys' School, which we visited on the 24th, has 120 on the list, but in consequence of the occurrence at this time of the great Moslem Feast of Byram, the number present on that day was smaller. The boys gave bright and intelligent answers to the questions put to them, and were attentive and interested while the Friends spoke to them, encouraging them to begin now to try to make great men, pointing them to the only way to become so, and directing them to the voice of the Holy Spirit in their hearts. The following day we visited one of the American Mission's Girls' schools, chiefly composed of Copts, who are very numerous here. In the evening of the 26th, Eli Jones having visited the other Girls' school in the morning, E. and S. J. had a meeting with the Arabic congregation in the meeting-room of the Amer can Mission. There the true character Christians, who these are, and how they b came such, even through Him, "who love them, and washed them from their sins i His own blood," were dwelt on, and th blessedness of those who, seeking to follo Him through life, know Him to be with the unto the end, ready to take them into one the many mansions which He has prepare for His people. On the evening of First-da was a public meeting here, for English an American residents and visitors, and othe speaking our language, attended by an inte esting company, representatives of man nations. Here our dear Friends were engage in stirring up their hearers to realize their r sponsibilities as professed Christians, that the might in foreign lands be watchful of the words and actions, striving to let their "ligh so shine before men, that others, seeing the good works, might giorify our Father who in heaven." The shortness and uncertaint of this life, the nearness of a life that wi never end, and the happiness of a preparatio for it, through faith in the Lord Jesus Chris were also earnestly set forth, in reference t His declaration through His servant, "B hold I come quickly." Yesterday evenin the 29th, we had a very pleasant gatherin at our inn of all the missionaries at wor in Cairo, a time when there was much ex pression of love and encouragement both t the dear Friends and to the workers her E. and S. Jones are well; we hope to sail f Jaffa on the 7th of next month. Wit a message of dear love from them, I a thine, sincerely, ELLEN C. MILLER.

[*Letter from a native Indian Missionary. Used by permission.*]

WHITE EARTH RESERVATION, *March 6t* 1869.—This, indeed, is a wild and cold countr nearly 200 miles away from our old and deare homes in the days of our youth. Our neare Post-office is seventy-five miles away, ju four and a half days' travel on foot. I hav sent for my mail three times, that was whe I was hungry for news from the land of th pale-faces. My mail-carrier was one of m newly converted Indians, which is the on person I can trust.

. . . . Before I move with my family, have received several letters from the hea chiefs, who preceded me to this new countr urging me to come and save them from d struction; and at the same time our belove Bishop advised me to go and follow my dyin people, and do what I could to save the from dying without God and without hope i the world. In the latter part of Septemb last, I took my wife and children to go an follow our poor people.

The route my people took being then impassable for us to take, instead of going direct we went around, and took the white men's road and country. It took us twenty-nine days to reach this new home. Several persons were with me besides my own family. As I travelled along in the road of the pale-faces, and wherever the night overtook us, camp. Every now and then the white men would pay us a visit and ask us where we were going. I answered them, "Towards the sun-setting, where the pale faces were driving the Red man." "Oh," said they, "this is indeed very hard on the Red man." Myself, wife, and several old ladies that moved with us, walked most all the way excepting fifteen miles, where they rode in our ox-teams. To hasten and inform you about this country and our people. Fifty miles from this settlement, when the chiefs heard our coming, four of the head chiefs with their ponies came to meet us, and indeed they were very glad to see us, and took us to their new homes. When I arrived here, we found two hundred half-breed families and one hundred and fifty Indian families, from the Red riverof the North, had arrived to this settlement, in which starvation had driven them here from their homes, to say nothing of my own people. Over four hundred had already arrived here. I have seen much suffering and destitution in my countrymen, but I have never seen the like of the present. The half-breeds and Indians above referred to, came here to seek shelter under my people. My people have been issue out provision to them all along, and it will continue until they all put their crops under ground. But what provision they received for a month, only last them 15 or 20 days.

I have known personally of, and visited in their humble huts, several families who have actually ate nothing for two days at a time, and their children crying for food, to say nothing of their scanty clothing. I confess I have not known half of the human misery and destitution. On one occasion, on Sabbath, I asked my poor members to gather what they could in the way of clothing for those suffering ones. My wife and three women volunteered and went around and gathered what they could out of the members of our church, and the next day called on the poorest and distributed them.

When I asked my congregation again the other Sabbath, one of the chiefs pulled off his hat and handed it to me and said, "Here is my coat, give it to whom you think is most needy." . . . . .

The cloth you sent me two years ago has made me comfortable, and faced these mighty north winds, and will do yet for another heavy winter, if the Great Spirit spare my unprofitable life. Not long ago authentic news reached us that four families north of us were eaten up by some of their own people. Starvation and death compelled them to resort to this; and still a few days ago another news reached us that much suffering is apprehended. Already cats, dogs, and hide of all kinds have been eaten up by the half-breeds, Indians of the Red river of the North. We live on the lake shore, where a whole family were eaten by their own friends a few years ago.

Almost every morning some of these destitute families call on us and ask us for food and something to wear. For two spells we had to eat acorns for dinner. When my children were crying for food, and we had nothing at all, my wife boiled acorns for us. . . . . Merciful Keshmunedo, bless my benefactor, and reward her abundantly, has been my constant and secret prayers. What are all these but a passing moment! "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," is the sweet whisper—the sweet communion with God that has made us to overcome all the trials and sufferings here. Go to the forest, where no eye sees you but the Great Spirit, and lay your wants before Him in believing—God is there. This is the staff of a Christian man. He looks beyond the grave with a feeling of joy. O what a hope, what a joy awaits us! It is indeed true what an Indian chief said once, "Strong faith, strong hope, and strong *pay* beyond the grave."

Since my arrival here there has been much sickness and death. The Indians are much alarmed, having never seen so many deaths in so short a time. I suppose it is on account of coming to a new country, and having no kind of medicine whatever. How often the poor sufferers call on us for medicine, but we have none at all. The Romish Priest was here a few days ago. They are always well supplied with medicines, and distributed to several families to their great joy. . . .

My work has been wonderfully blessed. O how I thank to the Great Spirit to see so many of my people coming out from heathenism. . . . I have a faithful woman here with my wife, who asssists me very much, who cannot read a word in a book, but what she teaches she has learned by heart. . . . Few months ago these Christian women and men were heathens. They worshipped the sun, moon and stars; now what a change! I can almost say with the Apostle, "Lord, now lettest Thou Thy servant depart in peace." I am so glad I came here. So much encouraged to see so many come out from Paganism and worship the true God. . . God bless you all!

J. J. Enmegabowk.

Springfield, N. C., *4th mo. 22d.*——This place is dear to many Friends as the former home of one of the fathers of the church, (Nathan Hunt, "a thorough gentleman in his manners, and his face always shining with heavenly oil,") whom many of us in the younger walks of life distinctly remember—and we vividly recall much of his valuable counsel. It was indeed delightful to be with the dear aged Friend and hear his outpourings in the ministry, and his earnest petitions on behalf of the church in this locality; and it seems as if his prayers are answered. The interest manifested by our young people in this vicinity is encouraging. Quarterly Meeting has just passed, and was well attended—on Seventh day—by both old and young, manifesting much interest in the transaction of business. On First-day morning, people commenced pouring in early from all directions, and by 11 o'clock a very large congregation of people had assembled; and after filling our meeting-house, those left out were invited to the school-house,—this being also filled, (where our Friends Albert Peele and Aaron Elliott were enabled to proclaim the gospel,) still a goodly number were left outside. Our dear Friend Allen Jay spoke in the meeting-house from the text, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." He was remarkably favored to speak of the goodness and mercy of God. I never saw better order, although a large majority of those in the meeting-house were not Friends,—many of them Methodists, Baptists and Presbyterians. One prominent man, who holds with the Unitarians in belief, acknowledged after meeting "that the religion of the Quakers was a genuine and practical one," and said "the great interest other Friends were taking in this State in education and agriculture demonstrated the fact." He then supplied himself with "*Doctrines of Friends*," and other works, and said he would give them a thorough investigation.

On First-day afternoon, Allen Jay (who never wearies in well-doing, but is an earnest, faithful worker) had an appointed meeting for the young people. It was a searching season, wherein the danger of rejecting Christ, and the various ways in which men reject Him, were pressed home, and encouragement held out to such as were in any measure sensible of their condition, and brought to desire a participation in those blessings which are in His hands to bestow. It seemed like dew falling upon the tender grass. A number of our young people were constrained to bow the knee and acknowledge the goodness and mercy of God, and speak a word in His name, a fresh evidence that the Lord has in these Southern States a seed under His divine notice. The visitation of His love, and the power of His truth, on this occasion, reached to the tendering of many minds.

There is a great openness here among the people. "The fields are white unto harvest," and we need more laborers in this vineyard. There is more reason now than ever for those who are professing the name of Christ to labor faithfully and look well to their standing, *especially* for the members of our Society to see that they have their "loins girded about and their lights burning." I do believe the Lord has a great work for us to do now as a people, and that in doing or suffering according to His holy will, the language to us is "Be thou faithful unto death." T.

Youth's Department.

THE FIRST LOAD OF WOOD.

Long before our coal mines were discovered, this load of wood was cut and burned. Those were the days when our grandfathers in their snow-shoes, used to walk straight over the tops of the fences; and small houses were sometimes quite covered up by the heavy falls of snow. Those were the days of which our grandmothers used to tell us as we gathered around the blazing fire in the long winter evenings. The story we now relate is one of those then told.

At this period there lived in one of our cities, a lone widow, in feeble health, poor in this world's goods, but rich in faith. It was a very cold winter, and during its progress there occurred one of the severest snow storms ever known. Day after day the white embankments rose higher and higher around the city, filling every road and lane. The farmers in the surrounding country, who had supplied the town with wood, found the roads quite impassable. Weeks passed and fuel became very scarce. Even the wealthy citizens began to be in want, and to watch eagerly for the first arrival. The farmer who should bring the first load into the city might receive almost any price he chose to name.

The little pile in the widow's back yard grew smaller and smaller, until none remained. No wood had yet been brought in, and when it was brought she well knew that she should not be able to pay the price that would be asked for it. Must she not suffer, perhaps perish with cold, before she could purchase? She had no resort but prayer. Not only the cattle, on the wood upon a thousand hills, belonged to God,—her God who had promised to be the widow's stay and staff.

To the eye of sense there seemed no pros

pect of relief; but this humble Christian lived by faith, not by sense. She was not disheartened. It was her part to pray; it was God's part to find a way to answer her prayers.

At last, one farmer, more enterprising than his neighbors, plowed his way through, and entered the town with the first load of wood. But the load of wood was not sold. On it went, and paused not till it reached the widow's door. The kind.hearted farmer knew that she must be distressed, and God put it into his heart to go to her relief. Thus it was that the first load of wood brought to the city found its way not to the mansion of the wealthy citizen, but to the poor widow, who had neither silver nor gold, only faith in God, and an interest in his covenant love and faithfulness.—*S. S. Times.*

WHAT THE SPARROW CHIRPS.

I am only a little sparrow,
A bird of low degree;
My life is of little value;
But the dear Lord careth for me.

He gave me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

By-and-by when the spring-time cometh,
I will build me a nest,
With many a chirp of pleasure,
In the spot I like the best.

And He will give me wisdom
To build it of leaves most brown;
Warm and soft it must be for my birdies,
And so I will line it with down.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows;
All over the world we are found;
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures he made.

I light on many a spray;
I have no chart nor compass,
But I never lose my way.

I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree;
But I know that the Father loves me.
Have you less faith than me?

—*Missionary Echo.*

QUARTERLY MEETINGS IN FIFTH MONTH, 1869.

(*From New York Pocket Almanac.*)

Fifth month	1st,	Alum Creek, Ohio Y. M.
"	"	Plainfield, Western Y. M.
"	"	Centre, Indiana Y. M.
"	"	Springdale, Iowa Y. M.
"	3d,	Philadelphia, Philadelphia Y. M.
"	4th,	Nine Partners, New York Y. M.
"	6th,	Rhode Island, New England Y. M.
"	"	Abington, Philadelphia Y. M.
"	"	Salem, North Carolina Y. M.
"	8th,	Ferrisburgh, New York Y. M.
"	"	Bear Creek, Iowa Y. M.
"	"	Walnut Ridge, Indiana Y. M.
"	"	Miami, Indiana Y. M.
"	"	Lost Creek, North Carolina Y. M.
"	"	Western, North Carolina Y. M.
"	"	White Lick, Western Y. M.
"	11th,	Concord, Philadelphia Y. M.
"	"	Damascus, Ohio Y. M.
"	12th,	Saratoga, New York Y. M.
"	13th,	Butternuts, New York Y. M.
"	"	Smithfield, New England Y. M.
"	"	Salem, Philadelphia Y. M.
"	14th,	Caln, Philadelphia Y. M.
"	15th,	Salem, Iowa Y. M.
"	"	Pleasant Plain, Iowa Y. M.
"	"	Lynn Grove, Iowa Y. M.
"	"	West Branch, Indiana Y. M.
"	"	Western, Western Y. M.
"	17th,	Virginia, Baltimore Y. M.
"	21st,	Western, Philadelphia Y. M.
"	"	Short Creek, N. Carolina Y. M.
"	22d,	Southerly, North Carolina Y. M.
"	"	Bangor, Iowa Y. M.
"	"	Oskaloosa, Iowa Y. M.
"	"	New Garden, Indiana Y. M.
"	"	Concord, Western Y. M.
"	26th,	Fairfield, New England Y. M.
"	27th,	Salem, New England Y. M.
"	"	Bucks, Philadelphia Y. M.
"	28th,	Vassalboro, New England Y. M.
"	29th,	Eastern, Ohio Y. M.
"	"	Union, Western Y. M.

SUMMARY OF NEWS.

Foreign Intelligence.—European dates to the 3d instant have been received.

Great Britain.—In the House of Commons, on the 29th ult., Disraeli's amendment to the Irish Church bill, to give the glebe houses to the Church, was rejected by a majority of 91. On the clause allowing the retention by the Church of any real or personal property, the produce of property or moneys given by private persons out of their own resources since the year 1660, amendments were offered changing the date to 1608 and to 1560, but the first was withdrawn and the second rejected, as was also a motion to retain the royal and other grants made since the second year of Queen Elizabeth's reign. In the House of Lords, on the 27th, the bill for the creation of a certain number of peerages to continue only for the life of those on whom they are conferred, was passed to a second reading. Lord Derby expressed his approval of the measure, which has hitherto been opposed by most of his party.

A debate on the condition of Ireland took place in the House of Commons on the 30th, occasioned by serious riots in Londonderry, and a speech of the Mayor of Cork, at a dinner given in that city to two released Fenians, naturalized citizens of the United States, on their departure for America. One member charged the government with being the indirect cause of the present state of Ireland. John Bright, while he thought there was no cause for panic, yet urged that both parties should strive to remedy the land grievance at this session. The settlement of the Church question, though it will not stay present outrages, he considered the first indication by any Parliament of a willingness to do justice to Ireland. W. E. Gladstone supported J. Bright. He thought Protestant ascendancy, in the form of religious establishment, was the paramount cause of the mode in which the power of the landlords had been used. He said the government was anxious to substitute for the present state of affairs, confidence in the country and loyalty to the crown.

Ireland.—The riots in Londonderry were between Roman Catholics and Orangemen. By the efforts of the police and military they were finally quelled; two persons being killed and several wounded.

All the leading journals have discussed the speech made by C. Sumner at the late session of the U. S. Senate, on the Alabama claims, and they generally express much displeasure, considering its demands wholly inadmissible.

Instructions are said to have been sent to the commander of the British squadron in the West Indies, to demand of the Spanish authorities in Cuba the restoration of a vessel seized in the waters of the Bahamas, and an apology for the seizure.

Prussia.—An International Conference to promote the care of the wounded in time of war, which has recently been held in Berlin, adopted an address to the people of the United States, expressing regret that no representative from this country was present, and confidence that our nation sympathizes with the movement. The address was signed by forty delegates, among them the Turkish ambassador to Prussia.

Count Von Bismarck, in answer to an inquiry in the Diet, said that the treaty with the United St tes for the protection of emigrants on shipboard had thus far failed of any practical results, owing to obstacles to the establishment of an international tribunal for the adjudication of cases arising under it.

Spain.—The conscription authorized by law has been completed throughout Spain, without disturbances, except slight ones at Seville, and at a small town fifty miles from Madrid, where the opposition caused a temporary porstponement.

The debate in the Cortes on the new Constitution ended on the 2d inst. All the amendments proposed during the last few days, were rejected. Among them, were provisions establishing the Roman Catholic as the only religion of the country; in favor of maintaining the present unity of the Roman Catholic religion and worship in Spain; and abolishing the prerogative of the Crown in ecclesiastical matters. One of the Republican members, having in the course of a speech avowed atheistical sentiments, and spoken disrespectfully of Christianity, was interrupted by the President of the Cortes, and forbidden to continue his remarks. The Republican members, considering this an infringement of the right of speech, withdrew from the chamber, but subsequently returned and proposed a vote of censure of the President. A stormy debate followed, ending in the withdrawal of the resolution.

We have no account as yet of the action of the Cortes on the question of the form of government. A dispatch of the 29th said that the majority were urging a prompt decision, either for the Duke of Montpensier or the Prince of the Asturias, (the young son of Isabella,) as King, or the declaration of a republic, and that the Republicans were about to start a national petition in favor of a republic.

Portugal.—The Cortes met on the 27th ult. Much public anxiety exists on account of the condition of the finances. The subject was brought before the Cortes, with a statement that the expenditures largely exceeded the revenues. The Ministry said they were preparing extensive economical reforms, and would soon submit measures for the reduction of the public debt.

Japan.—Intelligence from Yokohama to the 1st ult. has been received via San Francisco. The news from the north of Japan confirmed the report of the capture of the island of Sado by the opponents of the Mikado. Several more of the leading Daimios were said to have joined the rebels. Much alarm prevailed at Osaka, as adherents of the late Tycoon were in the vicinity, endeavoring to excite the populace to revolt. The Japanese *Times*, (a paper published in English,) said that four of the most powerful Daimios of the empire had decided to transfer their armies and fleets to the Mikado, thus resigning their territorial supremacy.

Africa.—R. J. Murchison, in a letter to the London *Times*, contradicts the recently published report that Dr. Livingston had left Zanzibar in the First month last, and proceeded homewards. He says he has a letter of 3d mo. 5th, from Zanzibar, and that no news of Dr. L. had then been received there for a long time. It was thought, last year, that he was travelling along the eastern shore of Lake Tanganyika, and would meet at Ujija letters, &c., sent from Zanzibar, but traders have arrived from that region, without tidings of him. It is conjectured that if he found the waters from Lake Tanganyika flowing not to the Albert Nyanza but westward, he would follow them, and perhaps emerge on the western coast of the continent.

Domestic.—The statement of the public debt for the 1st inst. shows a total, principal and interest, of $2,635,032,888.12; amount in Treasury, $116,235,497.03; excess, $2,518,797,391.09, a decrease of $6,399,070.65 on last month.

A dispatch of the 2d inst. from San Francisco, announced that the Central Pacific R. R. Company finished on the preceding day their portion of the road, except two connecting rails, which were expected to be laid with special ceremony on the 8th. About 9 miles were then wanting on the Union Pacific road to complete the connection, though a part of the track is of a temporary character.

General Stanley reported to General Sheridan on the 28th of Third month, that everything which had been done to make peace with the Sioux Indians, as a nation, has proved an entire failure, and that the hostile part of them declared that they did not want peace, but would compel the whites to leave their country. Those who were friendly two years ago are still so, but they have gained none in numbers.

The commander of the U. S. steamer Saginaw has reported to the Navy Department the destruction, under his direction, in the Second month last, of some villages and stockaded forts of the Kake Indians in Alaska, as punishment for the murder of two American traders, killed by them in revenge for the killing of a native by a U. S. soldier.

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THE CHURCH IN ITS RELATIONS TO THE STATE.

[Under this title, the Religious Society of Friends in Great Britain have issued, in pamphlet form, an address to their fellow countrymen, marked by great ability, and written "in a spirit of religious seriousness, yet with calmness and trust." From this it is proposed to extract freely for the *Review*, commending it to the attentive perusal of all those who, looking below the surface of things, desire to be members of a Church which has a sound and scriptural foundation. Grappling powerfully with the question of the propriety of a "*Church Establishment*," the treatise before us searches *the Mosaic institutions* for precedents, examines what warrant can be found for such a system in the "*founding of the Christian Church*," traces the *introduction of Establishments* after centuries of despotism, and contrasts them with *Primitive Christianity;* and finally, the whole disquisition is rendered pertinent and practical by a presentation of *the present aspect of the question.* In discussing the arguments in favor of the system, deduced from the Mosaic institutions, the treason of the Israelites against God and their high calling is shown and their consequent necessary course of training. "The discipline of the law was needed, but it was as a schoolmaster to bring unto Christ." Attention is then called to "marks in this preparatory dispensation that command our attention."]

It is not the place here to enlarge upon the sacred meaning which, according to the inspired teaching of the New Testament, was veiled under the sacrifices and service of the tabernacle and the temple. In so far as it was ceremonial and typical, it was a temporary system, furnishing no precedent for the imitation of the Church after the type has served its purpose, and has been displaced by the substance which it prefigured. And yet there are marks in this preparatory dispensation that command our attention.

First.—The Divine provision under the law was for the whole people. There was but one priesthood and one worship. No Israelite was called upon to contribute to a Church to which he was conscientiously opposed. The worship was for all. In it the whole people were represented. The Pharisee, the Sadducee, even the Essene, the congregations of Israel, wheresoever scattered throughout the world, recognized the worship of the temple, and freely contributed the token of that recognition. The Jewish Church was consistently national, because it could produce its Divine charter of incorporation, proving its exclusive claim to the people's acceptance. The Toleration Acts of our own Parliament are now on all hands acknowledged as the too long delayed triumph of Christian principle. But the sanction thus given by the State to the existence of entire communities of Christians which disclaim allegiance to the "Anglican" Church, has obviously changed the position of that Church. It has, in fact, ceased to be *national.* The Acts of Uniformity are based upon principles diametrically opposed to the Acts of Toleration. If, as is now admitted, liberty of conscience be a fun-

damental portion of Christian polity and ethics, no Church can now claim to be national upon the principles and analogies derived from the Mosaic dispensation, because no Church can produce its charter of incorporation, granting an exclusive title to the sympathy and veneration of an entire people.

Secondly.—In reviewing the history of Israel, we must observe the limitations placed on the action of the State in relation to the Church. The whole land of Canaan was allotted to the tribes and people of Israel, under the authority of God himself, as a free donation from Him. Hence the Tithe is emphatically declared to be His, and is treated as a reservation set apart for His peculiar service. It was appropriated to those members of the nation who, having Him for their inheritance, were excluded from otherwise sharing in the allotment of the land. But let it be observed that there is in the Old Testament *a remarkable absence of any distinct provision for the compulsory enforcement of the payment of tithes by process of law.* Love to God, the desire of obtaining His blessing, and the fear of incurring His displeasure, are there presented as the prominent motives to obedience. The great principle that the service of man to his Maker should be free and uncompelled, appears yet more strikingly on the occasions of the rearing of the tabernacle and of the temple. On each of these solemnities the offerings from the tribes were "free-will" offerings. The idea of a compulsory tax seems not to have entered into the mind either of David or of Solomon, far less into that of Moses. Under that dispensation, it was not imagined, even in an Oriental court, that forced payments, or legally exacted sacrifices, befitted the service of Him who looked for the worship of the heart. "The people rejoiced for that they offered willingly unto the Lord, and David the king also rejoiced with great joy." (1 Chron. xxix. 9.)

Thirdly.—The relation of the Jewish Church to the State was not a relation of subjection. It was the free acceptance by the nation of a Divine institution. The Church rested, not upon national, but upon Divine authority. Its worship was not ordained or interfered with by human legislation. The conduct of David was no mere exertion of royal prerogative. He was himself a prophet, a witness to the presence of the Spirit outside of the priestly order; and both in that which he did, and in that which he abstained from doing in relation to the building and service of the Temple, he is pointedly stated to have acted in conformity with the special instructions of the Most High; and the Temple, when finished, received its solemn consecration immediately from Heaven. With one memorable exception, which consummated the long-predicted ruin of the house of Eli, the High Priests succeeded one another in regular order, without interference even from the kings. Such an interference was reserved for the Heathen Prince who vainly attempted to subvert the worship of the Temple, and was afterwards continued by the dynasty of Herod, in accordance with maxims of State-policy derived from heathen Rome. In the best ages of the Jewish Commonwealth, the Church was enthroned in the hearts and affections of the people. Reposing on its own Divine institution, it claimed no forced allegiance, but left the nation free.

Fourthly.—The organization of the Jewish Church bore evidence of its Divine and intrinsically spiritual nature, by admitting alongside of the priesthood a free development of the prophetical order. This was doubtless, an essential part of the Divine arrangements. The great utterance of Moses to Joshua remains a standing reproof to all who would limit the freeness of the Spirit's work. "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Like the Judges, but in a yet higher degree, the prophets bare witness to the immediate presence of the Spirit of God in the Church. They were limited to no particular tribe, family, or sex. If Samuel, Jeremiah and Ezekiel, were of the tribe of Levi, the great prophets Elijah, Isaiah, Daniel, Hosea, and Amos, proclaim the working of the same free Spirit amongst other tribes of whom no mention is made as regards the Priesthood; whilst Miriam, Hannah, Deborah, and Huldah, bear an emphatic testimony to the oneness of man's spiritual nature, and that the Most High freely vouchsafes the gifts of his Spirit to the handmaid as well as to the servant.

It was through the prophets in an especial manner that a continued testimony was maintained in the Jewish Church against idolatry, worldliness, and corruption. Through them the deep things of the Law, the significance of the types, and the spiritual blessings of *His* kingdom who was to suffer in order that He might reign, were more and more revealed, and the Christian who now reads the Old Testament in the light of the New may clearly trace the Divine course of progress in religious things—a progress *not from the substance to the shadow*, but from the type to the Antitype, from the carnal to the spiritual, from earth to heaven.

With these views of the preparatory dispensation, shall we imagine that the great purpose of the Son of God, in fulfilling and ending the types of the Law, and in founding the Christian Church, was to keep men for ever in a state of dependence upon extern

services and ceremonies, or to entangle them again with a yoke of bondage?

Founding of the Christian Church.

"The fulness of time" was accomplished. The work of preparation was ended. "The Wo d was made flesh." In a life of spotless righteousness; in all the ministries of unwearied compassion and love; in suffering, in shame, and in death, His glory was revealed, "the glory as of the only begotten of the Father full of Grace and Truth." The King was come, "just and having salvation." How easy would it have been for Him, to whom "all power" was "given in Heaven and in Earth," to have founded his Church by assuming the empire of the world. But—and how significant is the fact—He refused in this manner to assert His power, or thus to establish His kingdom in the earth.

Not only had the Christian Church in its origin no connection with the State, but such a connection is *expressly disclaimed* by its Divine founder. "My kingdom," are His emphatic words, "is not of this world." To the same effect He declares to his immediate followers, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you." As the King in whom the righteousness of the Law was fulfilled, He set aside the ancient polity and worship of the Jews, but not for the purpose of establishing any new national polity or national religion. Men, indeed, were to come under His yoke, but as a spiritual yoke. The religion of Jesus was not limited to the Jew or the Gentile, but was, from the very first, designed to embrace the world.

For three hundred years, in that critical period of its existence, in which, if at all, external support might seem most necessary, the Christian Church was not only without any national existence, but was emphatically opposed to an exclusive national spirit, a witness to a cold and hostile world, of the spiritual presence and sustaining love of Him who died not for one nation only, but for all. By His power alone Christianity, unfettered by alliances with the Governments of this world, struck its roots so deeply, and spread them so widely, as to acquire an imperishable hold upon the nations of the earth. It was then that the noble words were uttered, "Unam omnium rempublicam agnoscimus—mundum."—"We own but one commonwealth of all men—the world."

The early Christians of the first three centuries had no conception that their Divine Master designed them to be His agents in the founding of a national Church. With them Cæsar ruled in another sphere, and had no authority, as Cæsar, in the kingdom of Christ. Christianity was, from its origin, a *spiritual* dispensation—a religion of the heart, unrestricted by the boundaries or the prejudices of race or nation, and needing no support from earthly power and penalties.

Again, both in the foundation and in the development of the Church and polity of Israel, we find abundant evidence of the Divine Presence and Government. The great acts that mark the progress of the Hebrew Church are the Divinely regulated acts of spiritual men. But how little is this feature apparent in the acts and character of those who have been the principal abettors of State interference in the Christian Church. We turn to the Emperor Constantine as the first who gave a practical illustration of such an interference. But what is there to sanction the innovation upon the principles of the New Testament in the character of the successful soldier, the half-heathen, half-Christian despot, the murderer of his son, and, perhaps, also of his wife, who, after summoning and presiding over an assembly of bishops in the council of Nicæa, postponed, from motives either of policy or superstition, his final adoption of the Christian profession to the last moments of his life? "Great," as he may be called, if measured simply by the energy of purpose which, after a lapse of fourteen centuries, has still left its impress upon the external condition of the Church, he was a man in whom, like the empire which he ruled, the singular admixture of the "iron" with the "miry clay" has rendered him what he will probably ever remain, one of the unsolved enigmas of history.

(To be continued.)

A GREAT REFORM.

At a Convention of the friends of Temperance, not long since held at Harrisburg, it was concluded to propose to our next Legislature a bill, providing that the inhabitants of each election district shall, at an annual election, decide by vote whether any licenses for selling intoxicating liquor shall be granted within their limits or not. Is not this the most *practicable* measure of temperance reform yet devised? If the law be passed and carried out, it will put the safety of "popular government" to a direct test. We cannot believe that any considerable number of districts will, by the deliberate ballot of a majority, inflict upon themselves the known evil of public centres and fountains of intemperance. The principle of such a law is essentially democratic, in the best sense of that much abused word. It will be likely, therefore, to be much more popular and capable of execution than any restriction or prohibition imposed *from without*, by the direct action of a legislature, many of whose members hav

no local interests. If this view be correct, all advocates of temperance should use their influence actively to favor the passage of the law to be proposed. *Extreme* measures of prohibition have been already tried and have failed; but the evil is too fearfully destructive to be let alone for that or for any other reason. H. H.

For Friends' Review.

THEOLOGIC STUDY.

In the 28th No. of the current volume of the *Review*, I notice what the writer calls an interesting article by Dr. McCosh, taken from the *Princeton Review*, on Religious Instruction. After quoting at some length, the writer says: "In the four years' course of religious instruction at Princeton College, it is proposed to take up in the first year the life of our Saviour; in the second, the Old Testament prefigurations of Christ; in the third, the development of Christ in the Church; and in the fourth Christian doctrine." "This last subject," he says, "cannot fail to be introduced incidentally by earnest teachers in the preceding years; but a systematic and connected view of it is very appropriately appointed for the last year of the college curriculum. Are the schools of a Society which has given to the world a BARCLAY and a GURNEY less systematic and thorough than others in giving such instruction?"

Although the above remarks are in part interrogatory, they appear to imply that the schools of our Society are deficient as regards religious instruction. The writer seems to think that something like the plan proposed for Princeton College should be adopted.

While feeling, in common with Friends, the great importance of a religious and guarded education for our children, and that a reform in some respects might be advisable, yet to consider the religious growth of our children as dependent on a collegiate education, would, I fear, but tend to aggravate the evil we would remedy. How may our children be preserved from being "'blown about by every wind of doctrine,' at the mercy of the floating waifs of discordant sectarian presses or the noisy dogmas of ephemeral cliques," but by turning their minds inward to that principle of light and life which our early Friends, by taking heed unto as a "light that shineth in a dark place," were enabled to build up a Society which has not only given to the world a BARCLAY and a GURNEY, but a host of other worthies, who have ever borne their testimony to the insufficiency of any systematic course of studies as requisite to religious growth.

Friends have ever believed that the only true way to study the Scriptures or unlock their mysteries, is by the aid of Him who inspired the writers. "The letter killeth, but the Spirit giveth life." While I am willing to accord to the unknown writer above referred to sincerity of purpose, as well as to others who may differ from these views, I desire that our beloved Society may not lose its identity. I do not think that the age in which we live requires it of us. Surely no stream can rise higher than the Fountain at which we are privileged to drink.

Beaver Co., Pa. E. T.

[The views of E. T. are sound, but they do not differ from those of our correspondent who cited from Dr. McCosh in No. 28. The paper of E. T. was forwarded to **, and his reply is annexed. ED. REV.]

My dear friend, Wm. J. Allinson.—I am much obliged to thee for the privilege of reading E. T.'s communication, and of being allowed to say a word in reply. Its writer will probably be somewhat astonished at my saying, as I do, that I cordially concur with the whole general spirit and tenor of his remarks except so far as they imply that any words of mine in the article he criticises are really inconsistent with the recognition of the utter "*insufficiency of any systematic course of studies as requisite to religious growth.*" No one can have a lower opinion than I have of the value of mere *theology* without *vital religion* fed by the constant influences of the Holy Spirit. There is a deep truth under the extravagant remark of Schleiermacher, that "if he wished to extinguish all interest in *religion* in any young man, he would have him study *theology*;" the excellent and judicious Tholuck (the author of *Guido and Julius*) in the habit of warning the theological students at Halle of their danger in this direction. I hold fully to those gospel views of the prime source of all religious light, knowledge and direction, whose best exponents are the old standard writers of the Society of Friends. If my former article was liable to misconstruction, this liability arose from the fact that *I took it for granted* that whatever Friend, interested in education, should read the article, would be a man who held the Christian doctrines, so nobly characteristic of our Society, and would not need to be reminded of the propriety and necessity of keeping them constantly in view in connection with any plans for the religious instruction of the young. Nay, more, if I had expressed myself more fully, I should probably have complained of the fact that the glorious doctrine itself, to which our friend E. T. is justly attached, is not sufficiently presented to the understandings and brought home to the hearts of the pupils in our schools.

It is right for me to say, further, that I have

no idea of presenting Dr. McCosh's plan as a perfect model for imitation. Even in expressing some approval of the appointment of a particular subject for the fourth year, I interposed a caution against the cramping bondage of mere *system*, by intimating that no earnest teacher could fail to bring forward topics under that head, incidentally, in his instructions in all the previous years; to which I will now add, "as they may be suggested to him by the Spirit of Truth." It was interesting to me, I grant, to see an earnest Christian at the head of one of our colleges, entertaining a deep concern for the right religious instruction of the young men under his charge. I thought, and I still think, that there might be a lesson for us in his example. Precisely what that lesson is, I did not presume to say; nor do I think that any man can tell us, without first feeling after an understanding of the mind of Christ in this regard.

If it should seem best, I may at some future time present at greater length some views in regard to religious instruction. Just now I am glad to have attention called to the important considerations which E. T. presents in his communication.

***

For Friends' Review.

THE ANCIENT MANUSCRIPTS OF THE NEW TESTAMENT.

BY THOMAS CHASE, M. A.

II. *The Palæography of the New Testament.*

Palæography treats of the modes and methods of writing in vogue among the ancients in different periods, the materials employed, the criteria by which we judge of the age of inscriptions or manuscripts, and the rules for deciphering whatever in them is obscure. Some knowledge of these subjects is essential to an adequate appreciation of the value and importance of the Sinaitic or any other ancient codex.

When once the wonderful invention of letters had been made, man was at no loss for materials on which to inscribe his thoughts and the records of his deeds. Perhaps his first essays were as simple and easy as marking with a thorn upon a thick-fleshed leaf; but he soon learned to strike his chisel into the solid rock, or to indent with his graving-tool tablets of bronze; while more manageable materials were abundantly provided in tablets of wood, ivory, or metal, coated with wax, in which characters were drawn with a goldkin (*stilus*) of bronze or iron,—and various substances on which he wrote with ink, as the bark of trees, the pellicles or thin skins of plants, and the skins of animals.

"The most common material upon which books were written by the Greeks and Romans was papyrus." * This is the name of a reed, which grows in swamps by the Nile, sometimes to the height of ten feet or more, and bears tufted plumes of hair-like fibres. Paper was prepared from the thin coats which surround the plant,—the finest from the more delicate tissues nearest the heart of the stem. The wrappings of the stalk, having been stripped off, were joined together either by the turbid Nile water, which, according to Pliny, has a glutinous property, or by the sugary juices of the plant itself. "A layer of papyrus was laid flat on a board, and a cross-layer put over it; these layers were pressed, and afterwards dried in the sun; the sheets were then fastened or pasted together, never more than twenty in a roll." The objectionable quality of papyrus is its frailty and brittleness, which have probably occasioned, as Scrivener suggests, the loss of many valuable treasures of antiquity. Next in frequency to the use of papyrus, was that of parchment or vellum. Strictly speaking, *vellum* is made from the skins of very young calves, and *parchment* from those of sheep and goats. The integuments of other animals were also employed; thus the Codex Sinaiticus is written upon the delicate skins either of antelopes or of wild asses, probably of the former. Paper made of cotton began to be used, to a limited extent, in the ninth century of our era, and linen paper as early as the twelfth; "but they were seldom used for Biblical manuscripts earlier than the thirteenth, and had not entirely displaced parchment at the era of the invention of printing." †

But one side of the paper or parchment, usually, was written upon. In the older times, the different sheets were pasted together in a continuous roll, and wound round a staff; whence the word *volume* (from *volvere* to *roll*). We have no manuscripts of the New Testament remaining, however, except such as are in flat sheets, in form resembling those of modern books.

The ink of the ancients did not differ materially from that which we use now. Colored inks,—red, blue, yellow, green, and purple,—were occasionally employed, and many of them have retained their brilliancy to the present day; while the black ink in the most ancient manuscripts has "for the

* The rind of this plant, called *liber*, was used as paper, hence the Latin *liber* came to mean a *book*; (our English word *book* is derived from the Anglo-Saxon *boc*, from *boce* a beech tree, the bark and wood of that tree having been used to write upon;) the word *papyrus* itself is the origin of our word *paper*: the Egyptian name of the plant (or of its inner rind) was *byblos*, whence the Greeks derived their name for a book, *biblion*, the origin of the title which we give to the Book of books, the *Bible*.

† Introduction to the Criticism of the New Testament, by F. H. Scrivener, M. A., p. 21.

most part turned red or brown, or very pale, or peeled off, or eaten through the vellum." A practice was prevalent, towards the end of the fourth century, "of dyeing the vellum purple, and of stamping rather than writing the letters in silver and gold." For a pen, a reed, (*calamus*), was commonly used in writing upon papyrus; this is the word in 3d John, 13, where our version has "I will not with ink and *pen* write to thee;" a metal pen (*stilus*) was preferred on parchment. The blank leaf was carefully divided into columns and lines by means of a ruler and needle, or bodkin (*acus*,) to secure regularity in the writing.

The gospels and epistles of the New Testament were probably originally written upon papyrus paper, an exceedingly fragile material; and the original autograph copies must have perished in the first centuries, perhaps within the first century after they were written,—but not before they had been frequently copied, with scrupulous care. In the great persecution of the churches in the time of Diocletian (A. D. 303 or the beginning of 304), an edict was issued that every copy of the Bible should be burned. But many magistrates connived at the concealment of the precious documents; and indeed it seems that the number of copies in existence was already so great that it would hardly have been possible that some should not escape. No manuscript of the New Testament, however, of the first three centuries, remains; our oldest date back to about the middle of the fourth century. We can infer what was the appearance of the original autograph copies, from the papyri of the first century found in the tombs of Egypt and the ruins of Herculaneum, and from the oldest existing manuscripts, especially the Codex Sinaiticus.

The text of these ancient papyri is written in narrow columns, in capital letters, almost without punctuation, and without any spaces between the different words. The iota is ascribed instead of subscribed, and there is no trace of accents or breathings. Imagine our English Bible written on narrow slips of thin paper, in capital letters of the same shape as in the printed text, the words joining each other, and the punctuation left to be inferred from the sense, and you will have some idea of the original appearance of the books of the New Testament in the Greek language, as well as of other books written at the same period.

Although our oldest codices do not give us the dates of their fabrication, (the oldest *dated* manuscript of the Bible which we possess having been written in the year 949,) we can ascertain their age very nearly, and with great accuracy, from a careful examination of the shape of the letters, and of other characteristics of their external appearance. We have dated inscriptions upon monuments and tablets of stone, and other materials, from the year 474 B. C., through every succeeding century up to the present time; and in them we notice peculiarities in the form of the letters and in the general style of writing at different periods, giving us very satisfactory grounds of discrimination as to the age of such inscriptions and documents as are found without date. The papyrus rolls of Herculaneum must of course have been written before A. D. 79, the date of the destruction of that city; and they probably represent to us, very faithfully, the general style of manuscript-writing in vogue at the time the New Testament was written. Greek papyri have been discovered, in Egyptian tombs, which vary in age from the third century before the Christian era to the third century after that epoch; while for the period from the latter date to the invention of printing we have manuscripts which we can confidently assign to each of the succeeding centuries.

The first criterion of age is in the fact that the *oldest* manuscripts are written in *uncial letters*, (or, as we now call them, *capital* letters,) not joined to each other, and, in the more ancient examples, without any space between the words. All uncial manuscripts, (except a few liturgical books,) date from before the tenth century; the *cursive* hand, which uses the *smaller* Greek characters, having been first adopted for entire books in the ninth or tenth century. But in the uncial writing itself we observe decided differences in different centuries. "The more simple, upright, and regular the form of uncial letters; the less flourish or ornament they exhibit; the nearer their breadth is equal to their height; so much the more ancient they ought to be considered." The use or disuse of the iota ascript and subscript, the gradual introduction of marks of punctuation and of accents and breathings, and the use of abbreviations, furnish other means of forming an approximate judgment of the age of a manuscript.

"Pictures, illustrations, arabesques, and initial ornaments prevail in *later* manuscripts, from the eighth century downwards, whose colors and gildings are sometimes as fresh and bright as if laid on but yesterday." In Longfellow's *Golden Legend*, a poem which shows in many ways the author's fond study and accurate knowledge of the spirit of the Middle Ages, we are pleasantly introduced to a friar transcribing and illuminating in the Scriptorium of a convent.

An elaborate inscription or subscription of a book in the New Testament, like those in our established version, proves that the manu-

script containing it is not a very ancient one. Thus all the older manuscripts give the simple title "According to Matthew" or "Gospel according to Matthew." It is not till the middle ages that we find the word *holy* introduced. The enlarged title should be translated "The Holy Gospel according to Matthew," and not, as in our version, "The Gospel according to *St.* Matthew." (T. H. Horne, Introduction to the Textual Criticism of the New Testament, 3d edition, p. 410.) The only saints known in the early Church were the whole body of faithful believers.

Now in the *Codex Sinaiticus* all the indications from the sources I have mentioned unite to establish its high antiquity, and to refer it to a period as early as the fourth century of our era. It is written in uncial letters of exceeding beauty and simplicity of shape, approaching closely to the forms observed in the best papyri.* It resembles the Vatican Codex in the absence of *initial* letters, larger than the rest, which seem to have been regularly used after the beginning of the fifth century. It has but little punctuation, and that in the oldest manner. It has the peculiarities of orthography and etymology to be expected in a document of the age to which it has been assigned. It is conspicuous for the brevity of its titles and subscriptions, e. g. "According to Matthew," "According to Mark," "Acts," "To (the) Romans."

It has moreover certain other signs of antiquity peculiar to itself. It has always been regarded as one of the striking proofs of the remote age of the Vatican Codex that it is written in three columns on each page, presenting to the eye, when the book is open, six narrow columns at once, thereby the more closely resembling the appearance of the ancient *volumina* or papyrus-scrolls, when extended for reading. Just as in the first books printed after the invention of printing many of the peculiarities of the manuscripts were carefully imitated, so when manuscripts began to be written on leaves instead of scrolls, it is natural to suppose that some of the peculiarities of the older form would be retained. A very few other manuscripts have been found with the same number of columns on a page as the Vatican. But the Sinaitic Codex stands *alone* among those known in the whole world in presenting *four* narrow columns ("seldom exceeding two inches in breadth") on a page, and eight columns at once when the book is opened; so that its claims to the benefit of this argument for antiquity are the strongest. This same fact, with certain other indications, renders it probable that this Codex was copied directly from an old Egyptian papyrus manuscript.

The remarkably large size and extreme beauty of the vellum sheets upon which the Codex is written, is another proof of high antiquity. In size, indeed, they are the largest known. As time went on, smaller and coarser sheets of parchment took the place of the exquisite vellum used in the oldest manuscripts.

The peculiar order in which the books of the Bible follow each other in the Cod. Sin. proves that it was written before our present order had become established; and the presence of the epistle of Barnabas and the Shepherd of Hermas is a strong indication that it was written before the Council of Laodicea (A. D. 366), which rightly excluded those books from the canon, at the same time that it wrongly excluded the Apocalypse. The order of the books corresponds with what Epiphanius, who flourished towards the end of the third century, testifies to as existing in some manuscripts of his day.

Those divisions called "the larger chapters," with their corresponding summaries of contents, which appear in all the copies of the Gospels written from the fifth century downwards, are wanting in the Sinaitic and Vatican MSS. alone. On the other hand, the Cod. Sin. exhibits the so-cal ed "Eusebian sections" and "Ammonian canons;" which, *if written by the original copyist*, prove that the manuscript cannot be ascribed to an *earlier* date than sometime within the first half of the fourth century. (Eusebius was born A. D. 264, and died A. D. 340.)

There is a striking agreement between the readings of this manuscript and those defended by Origen, who lived from A. D. 186 to 253; while the marked coincidence of its text with certain readings known to have been approved by Eusebius, as well as the imperial beauty of the manuscript, renders it very credible that *the Codex Sinaiticus was one of the fifty volumes of Holy Scripture, which Eusebius himself, at the order of the Emperor Constantine, caused to be prepared, on beautiful skins, by skilful calligraphists, in the year* 331, soon after the foundation of Constantinople. At any rate, we can assign it with entire moral certainty to the fourth century of our era, and with very high probability to the first half of the same.

(To be continued.)

* "Such testing characters as Alpha, Delta, Epsilon, Pi, and Sigma, are as unadorned as possible, without flourishes, knobs, or thickened points at their extremities."

For Friends' Review.

THE "SEPARATE SYSTEM" AND IRISH PRISONS.

In the *Review* of 17th ult. is an interesting article on Crime and Punishment, by Dr. Hartshorne, with the general conclusions of which I heartily accord. The writer, how-

ever, incidentally remarks, "It is the firm conviction of many, if not of most of those who have studied the subject, that the only right system of penitentiary confinement affording any reasonable prospect of reform among those detained, is the separate, known as the Pennsylvania system." This is a very modest statement of the opinion of most Philadelphia philanthropists. It was my own belief until I had occasion to examine the various systems of prison discipline presenting claims of excellence, when I became impressed with the merits of the plans pursued by Sir Walter Crofton, the principal director of the Irish prisons.

That the solitary, or, as it is now called, "the separate system," originated in earnest longings for the adoption of a mode of treating convicts which should give them back to society as reformed persons, and that at the time of its inception it was a great advance over any of the old systems, is unquestioned. Not that solitary imprisonment was new. That had been practised for ages in the bastiles of tyranny. The novelty was in the loving application of Christian charity which, separating convicts from that knowledge of and communion with each other which had resulted in so much evil, endeavored to supply their social needs and promote their moral restoration by the frequent visits of persons of correct lives and religious principles. The theory was beautiful, and it arrested the attention of philanthropic publicists in Europe and America. Numerous and strenuous efforts were made for the extensive adoption of the system, but now, after the lapse of forty years, I know of no State prison where it is attempted to be enforced except the Eastern Penitentiary.* Studded thickly along the pathway of its experience there ought to be the triumphant vindications of its alleged superiority, which would satisfy all candid inquirers. Instead of this, it must be admitted, that in the present awakened state of the public mind in relation to penology, there is a widespread and increasing sentiment that the system has "been tried and found wanting." S. A.

*Even there in violation of the fundamental principle of the institution, a number of cells contain two or more inmates. In the Western Penitentiary at Pittsburg, the separate system has been gradually abandoned. On the 18th of last month, the convicts were assembled for Divine worship, and some who had been in immediate proximity for years saw each other for the first time. After the services were performed, the President of the Board of Inspectors addressed the prisoners on the great change which had been effected, &c., bringing tears to many eyes. The face to face meeting of speaker and auditors is essential to the proper interest of each party in the discourse. It is perhaps needless to say the inmates behaved with entire propriety.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 15, 1869.

THE GATHERING WING.—There is, we trust, no vain self-assertion in saying that Friends who have really exemplified the standard and the ideal of their profession by living in and walking by the Spirit, have realized the Psalmist's precious words: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty"—and frequent experience has enabled them to say: "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Loving the place where His honor dwelleth, they were punctual to the appointments of the Church for public worship, and knowing that their bodies were the temple of God, and that the Lord dwelt in them by His Spirit, they bore about with them the consciousness of His presence, and this induced watchfulness and prayerfulness. How often, when such believers have been gathered in friendly and social groups, has the colloquial interchange been checked by the gentle descending of the Presence-cloud, under the covering of which, times of refreshing and of true worship have made a *beth-El* of the homely sitting-room. No need for previous arrangement or outward ceremony. The wind bloweth where it listeth—the doctrine distils as the dew, the servants and hand-maidens are inspired to publish the name of the Lord, the company partake of angels' food and are blessed together, and go forth strengthened for the work of the day, feeling that they have not spent their money for that which satisfieth not. Are such experiences only historic, belonging to the past? Have not many readers of the *Review* partaken of them times without number?

J. J. Gurney once entered for the first time into the house of a Friend, and a genial flow of conversation took place. But in a very few minutes a covering of solemnity was felt, and silence reigned. The Friend above-named commenced by saying that he felt it right for him to be very tender to the touches of his heavenly Father's finger, and when, in the midst of pleasant intercourse, he was sensible of that which would draw into silence, at once to yield to it. He proceeded with a religious

communication of a character not to be forgotten by the survivors of that little group. This is merely given as one of countless instances that exemplify the promise: "To him that ordereth his conversation aright will I show the salvation of God." Let Christian Friends then, often mingle together. Let their innocent speech be in brotherly love, without guile or evil surmisings, always with grace and with a care to offend not with the tongue. Peradventure He who is always present may be pleased to manifest Himself, converting the simple preparations for social enjoyment into choice wine of the kingdom.

CHANGES OF CORRESPONDENTS. — These will be noticed as they come to our knowledge, and those who possess copies of the Book of Meetings will do well to make the corrections. It is suggested also that those who have said book for sale should correct the copies in their possession. Bloomington Monthly Meeting, Iowa, has forwarded to the *Review* the following minute:

"JAMES CATTELL is appointed *Correspondent for Bloomington Mo. Meeting* of Friends, Iowa, in place of Brinton Darlington, released by request. Address, Muscatine, Ia."

Within Philada. Y. M. two changes have been reported:—JOHN W. BIDDLE, Correspondent for Philada. Mo. Meeting for the Northern District, in place of Wm. Kinsey. Address, No. 519 Noble St., Philada. THOS. M. HARVEY, Correspondent for New Garden Mo. Meeting, in the place of Daniel Thompson, deceased. Address, West Grove, Chester Co., Pa.

BOOKS.—SMITH AND ENGLISH.—Receipt is acknowledged of seven valuable little English books with the imprint of the above firm of this city as the American Publishers.

I. *Christ in the Scriptures.* By ADOLPH SAPHIR, B. A. Pp. 154. A good book, from which we quote one passage:

"From the Jewish Scriptures we must learn what is meant by his being the Son of David and the Son of Abraham; what the words *Son of Man* imply, and the word *Anointed*—Messiah, of whom Moses and the prophets spake. For the history of Jesus does not begin with his birth in Bethlehem. The first verse of Matthew sums up the Old Testament history; nor can the sequel of the Gospels, Epistles and Apocalypse be understood without it. His goings forth are of old. He who understands not the election of Abram, the exodus of Israel, the Angel of Jehovah, the types of the Tabernacle, the High Priest and the Sacrifices, the meaning of the Shepherd-king, the son of Jesse, and of the sure mercies of David, must find insuperable difficulties in the life of Christ. All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical, and can tend to no satisfactory result."

In the last sentence the author must be taken in his meaning. No one can doubt that the New Testament alone—and even the reading of some of its passages—has been blest in making many a simple soul wise unto salvation.

II. *Dorothea Truder, or the Prayer of Faith.* Pp. 131. This instructive little volume narrates the remarkable manner in which numbers of sick persons were healed in answer to special prayer. Several of her employeés fell sick:

"The sickness resisted all treatment, grew worse, appeared to be hopeless. She was a diligent and unselfish nurse, and, as a Christian, her anxiety for the work-people drove her to earnest prayer and careful consideration of the Scriptures. It was during this period that, like a sudden light, she says, the well known passage, James v. 14, 15, flashed upon her. If medical skill was unavailing, was there not prayer? And could not the same Lord who chose to heal through medicines, also heal without them? Was He necessarily restricted to the one means? There was a time when His healing power went forth directly; might it not be put forth directly still? The doctors were at fault; but was not faith in God perhaps still more at fault?"

In these cases, and in a time of general epidemic, the Lord was pleased to hear and answer the prayer of faith, which, we cannot doubt, was made both in submission to and in accordance with His will and by Him inspired. The facts are well established, and her instrumentality in the Divine hand is the more credible from her sincere piety, and her earnest concern in the first place for the spiritual awakening of her patients. Fanaticism and imposture may attempt an imitation, but they will not receive the promised confirmation of genuine, authorized, *inspired* prayer of faith for the sick—"*and the Lord shall raise him up.*" This lesson at least may

be gleaned from the brief but extraordinary experiences of *Dorothea Truder*:—in many a chamber of suffering disease, even though the approach of Death may not be arrested, there would be great efficacy, consolation inexpressible, in living prayer, and the nurse and the physician who shall steadily and piously seek for ability to be thus engaged, will be made ministers of blessed consolation, and will be found pursuing their avocation heartily, as unto the Lord.

III. *The Valley of Blessing. A brief record of the last days of Louisa Matthews.* By ANNA SHIPTON. Pp. 128.

IV. *Wayside Service—or the Day of Small Things.* By ANNA SHIPTON. Pp. 170.

V. *The Secret of the Lord.* By ANNA SHIPTON. Pp. 215. The general intent of this sweet volume may be expressed in the words of Peter: "Casting all your care upon Him, for He careth for you."

VI. *The Life of Richard Weaver the Converted Collier.* By R. C. MORGAN. With a portrait. Pp. 126. This is an extraordinary book—painful in its early details of revolting sin, cheering in the perseverance and hopefulness against hope of a pious, praying mother, and full of interest in the history of complete conversion and zealous dedication to the work of preaching salvation to the most abandoned sinners. He did not restrict himself to language likely to be acceptable to "ears polite," but his homely labors were eminently crowned with success. "He says some things," said a poor but worthy old woman, "that the genteel folks don't like, but he just suits us." Knowing the temptations and trials to which the very lowest classes are subjected, he is a fitting messenger to them of Christ's unsearchable riches.

"God hath many aims to compass—many messages to send—
And His instruments are fitted each to some distinctive end."

VII. *A Witness for Jesus.* By G. W. SKYRING. Pp. 63. This is a highly interesting and profitable memoir of JAMES KEYWORTH, of Sheffield, England. He was one of eight wicked brothers who, whilst boys, habitually spent the first day of the week in the fields, with bull dogs and boxing gloves for their companions and amusement. Even after his marriage he was a slave of Satan, expending his money at the tavern. At a time when he was bewildered by drink, he suffered his little son to take him to a meeting where he heard Baptist W. Noel preach. Whether a seed of grace was then lodged in his heart cannot be known. He went to bed and to sleep—"but in a moment he was aroused by an unexpected visitor, the Lord Jesus Christ, who gave him to know that He had seen him in all his sins, and that his iniquities were known to Him. He was therefore constrained to cry out: "Lord Jesus Christ, change my wicked heart," which he continued to do for some hours, wondering all the time how such a cry came into his mind, for he had never heard of a change of heart, so far as he could then recollect."

After a sleepless night he wandered forth, "trembling under the apprehension of the wrath of God." His personal history for a while was one to himself of strange intensity. Terror for sin, great conflict of soul, resolute seeking after God, vain seeking for spiritual help from ministers and churches, a deep heart adoption of the words—"Thou art just when thou condemnest me,"—and at length a blessed sense of sins forgiven. Overwhelmed with the tender mercy of the Lord, "I ate my meat," he says, "with tears of joy, and praised Him in the silent watches of the night."

He was powerfully drawn by the Holy Spirit to the ministry of the Gospel. He was altogether uneducated, and was never able to read with ease, except in the Holy Scriptures.

"Having once read some portion of the Bible in company, a clergyman said, 'I thought I heard you say, Mr. Keyworth, that you couldn't read, but I never heard the Scriptures read better.' He replied: 'You did hear me say that I couldn't read, and I really can't, as men speak. But the Bible—that's my own book: blessed be God I *can* read that; for He's read it into my heart. But you might have noticed that I didn't read according to the learned stops. I know I don't read according to learning; but when I come to a word that seems to me to come home to my soul, I make a kind of stop upon it; and then as you're one that knows Jesus too, that kind of reading suits you as well as it does me. . . . . When I read them, I'm thinking of the blessed things that the Lord tells *me* for *my* soul. When I read that 116th Psalm, I say, "*I* love the Lord because he hath heard *my* voice and *my* supplications."

They tell me—why do you lay such a weight upon *I* and *my*, as if you thought there was nobody concerned in it but you? But the truth is, when I read that Psalm, it seems as much as I can do to say *I* love the Lord. I hope you love Him too, but that don't seem to be my business when I'm reading those words. I'm sure he's a blessed man that can read that Psalm for himself.'"

Being jealous for the integrity of the ministry, he said to a young clergyman:

"It is a blessed thing to be a minister sent of God, and if you're one of His ministers, I'm thankful to see you; but it's a bad thing to be a man-made minister, and if you're one of that sort, I'd advise you to consider of it, and seek some other course of life."

With one more quotation, the book (which abounds in striking passages) is commended to the reader.

"He knew well that all the gifts of ministry are bestowed by a risen and glorified Saviour; and when, in a company of godly clergymen, he heard one advise another to send his son to Cambridge, on the ground that he would thus be ordained sooner than if he went to some other university which had been spoken of, he did not hesitate to say, 'I'm confident, if *the Lord* wants to make your son a parson, it won't take Him five years, nor yet three. When He spoke to Paul, and told him He appeared to him for that purpose, to make him 'a minister and a witness,' he 'conferred not with flesh and blood,' but '*straightway* preached Christ in the synagogues;' and my sister that He met at the well, she left her waterpot, and told 'em at once to come and see Jesus; and I'm sure, that if He wants a man to go of his messages, He'll tell him so, and send him out; and if a preacher is not sent out by Jesus, all the learning in the world won't make him a minister of God.

"Reason enough indeed had he to speak thus, for he was well aware that his own testimony was 'not in the words which man's wisdom teacheth;' and he was convinced, not only by the experience of his own soul, but by the quickening of the souls of others through his words, that they were the words which the Holy Ghost teacheth. He has often told me of a striking instance of the Lord's dealing with him in putting into his mouth a special message. He was going to preach at Richmond, and the words, 'Bring my soul out of prison, that I may praise thy name,' (Ps. cxlii. 7,) were so strongly impressed on his mind, that he could think of no other subject on which to speak. This surprised him, for he was in a very happy state of mind, and therefore he besought the Lord to give him some other word, saying 'Lord, Thou knowest my soul is *not* in prison, and I don't seem to have anything to say from such a text as this: do give me another word to speak from.' Still the same words dwelt on his heart, and just before the time came for him to preach, a temptation which had been presented to him some days before, and which he then put away without a second thought, suddenly recurred to his recollection, and seemed to bring the anguish of guilt upon him almost as much as if he had yielded to it. He felt his soul to be in prison indeed, and so preached, having in his heart at the same moment a dreadful horror of sin and the sweet assurance of a purged conscience. After the service a man came to him, bewailing himself as a backslider, and giving thanks to God for the restoration of his soul by the power of his word that morning. 'Be more watchful, my friend, for the future,' said Keyworth at the end of their conversation; 'for besides all the trouble that you have suffered, and the scandal on the name of Jesus, I can perceive that your wandering was the reason why the Lord suffered *my* soul to be distressed, though He hadn't suffered me to fall into sin.' This was the first instance in which he was taught by experience that the Lord's witnesses are frequently called to pass through peculiar discipline, not only for their own profit, but also for the instruction of His people."

The Quarterly Examiner, No. 9, just received, and for sale by H. Russell. Contents as follows: The Bedford Institute, *Editor.* Mission Work, *Elizabeth H. Capper.* Principles of Friends, (Why so little accepted—How misrepresented—What they really are,) *Wm. Ball.* Destitution and Temptation to Crime, *W. Tallack.* In every thing give Thanks, *Jane* ——. Jewish Modes of Thought, *Isaac Brown.* Remembrances of the Riviera, Part 2, *Theta.* From the German, *Kate* ——. Resigned to Die, *Mary* ——. On the Influence of Early Friends, *James Backhouse, Jr.* "Full of Compassion," *Charlotte E. S.* Religious Fellowship, *Francis Firth.* Fireside Meditations, No. 2, *Richard Westlake.* Our Marriage Regulations, *John Taylor.* Bible Society in Spain, *Editor.* The Rich Young Man, *Maria Webb.* Notices of Books, &c.

The Society of Friends.—The treatise under this caption which appeared in No. 35, copied from advance sheets of McClintock and Strong's Cyclopædia, is for sale in pamphlet form at No. 109 North Tenth St., Philada. Price 25 cts. per doz., or $1.75 per hundred.

DIED.

CARTER.—At Martinsville, Clinton Co., Ohio, on the 3d of First mo., 1869, Lydia B., wife of C. E. Carter, in her 42d year, trusting in the Blood of the Everlasting Covenant.

MILLER.—At the same place, after a short illness, on the 11th of Fourth mo., 1869, Isaac Miller, aged 67 years and 17 days. This dear Friend was enabled near the close to give evidence that he had made his calling and election sure. *Both of the above Friends were esteemed members of Newberry Monthly Meeting, Ohio.*

GORDON.—On the 1st of Fourth month, 1869, Susanna, wife of Richard Gordon, in her 72d year; a member of Back Creek Monthly Meeting, Ind. This dear Friend cheerfully encouraged her fellow pilgrims in the way to the better land; and when the time of her own departure came her sky was serene, she was ready to go, and her end was peaceful and triumphant through faith in the dear Son of God.

WORTHINGTON.—On Sixth-day, the 26th of Third month, 1869, Cassandra Worthington, in the 81st year of her age; a member of Deer Creek Monthly Meeting, Md. She was cheerful, loving, unselfish and devoted to the welfare of others. Humble in the estimation of her attainments, and renouncing all strength of her own, she was enabled to rest her hopes of salvation wholly upon Christ, her Redeemer. This feeling strengthened as she drew near the end, and very impressively she would repeat the lines,

"Nothing in my hand I bring,
Simply to Thy cross I cling."

During a lengthened season of suffering she was an example of patient and quiet submission to the Divine will; and we feel the comforting assurance that she has joined that blessed company that "came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

WILLITS.—In Le Grand, Iowa, at the residence of her son Ammi W., on the 21st of Fourth month, 1869, Rebecca, relict of the late Jesse Willits, aged nearly 83 years; a member of Le Grand Monthly Meeting. Her end was peace.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Committee Room of Arch St. Meeting-house, on Third-day, Fifth month 25th, 1869, at 3 o'clock P. M.

RICHARD CADBURY, *Secretary.*

Philada., 5th mo., 1869—2t.

Correspondence.

FRIENDSVILLE, TENN., 4th mo. 26, 1869.

WM. J. ALLINSON:

Dear friend,—It may be interesting to many readers of the Review who followed in thought the beloved Wm. Forster to the close of his earthly pilgrimage in this place, to hear that there is quite a gathering to Friends in this Monthly Meeting. Sixty applicants for membership were received into our Society in Third month, and nine in Fourth month, making in all ninety-eight since North Carolina Yearly Meeting in Eleventh month. No doubt many will participate in the earnest desire that there may be a corresponding deepening in the life and power of the gospel.

Thy friend, JEREMIAH A. GRINNELL.

THE WESTERN INDIANS.—NO. III.

BY JOSEPH POTTS.

UTAH SUPERINTENDENCY.—Utah Territory contains over 21,000 Indians, chiefly Utahs and Shoshones, who are receiving the care of the Government; and about 4,000 "wild and savage" Indians, called Elk-mountain Utes, and She-be-retches, who occupy the southeast corner of the Territory, which they seldom leave except for the purpose of trading toward New Mexico.

The Indians with whom treaties have been made are represented to be superior in tone of character to most of the western tribes. The Utah language is also superior to others in its characteristics of inflection, &c. The large tribes of Utahs and Shoshones have many smaller divisions under their own chiefs. Of these Hanosh, chief of the Pah-vant Utes, and Washakee, chief of the eastern Shoshones, are spoken of as remarkable men, "possessing all the heroic and noble virtues of the Indian character," and exercising great influence over their people. These Indians have carefully preserved inviolate the stipulations of their treaties, even while, for years, the treaties have remained unratified on the part of the Government; with, of course, the exceptions caused by individual display of passion and occasional acts of dishonesty. They have, indeed, sided openly with the whites against marauding tribes.

The Superintendent, F. H. Head, in his report for 1867, says, "I have no hesitation in making the statement, that no white population of equal numbers, in any of the newer States or Territories, can show so small an aggregate of crime." This is very remarkable when considered in connection with the following statement made by a Superintendent in the same place in 1865. He wrote, "The emigrants who traverse these plains, the settlers in the mountains, and the officers and soldiers who are here for their protection, are almost entirely in favor of the extermination of all Indians; and the constant exhibition of this feeling, in the presence of our peaceful Indians, discourages them, and leads them to distrust our professions of friendship." As yet they seem to have withstood these anxious fears, and the strong pressure upon them of less friendly tribes. Six hundred miles of the overland mail route traverses their country, and the carriers have been not only undisturbed, but protected by them.

Uintah Reservation was established in the eastern part of the Territory, on Green and Uintah rivers, for the permanent use of all the Utah Indians. It is more than eighty

miles square; part being from 8,000 to 10,000 feet above the sea level, and descending gradually to the rivers which bound it to the south and west.

Frosts are said to occur nearly every night in the year on the more elevated parts, while in the lower portion, corn, peaches and grapes, could be cultivated to advantage. There is considerable game in the eastern portion, and the Reservation is well supplied with wood, water, and grass. Some of the elevated plains are well adapted for grazing, while on the rivers and their tributary streams valleys are found which are suitable for agricultural purposes. In 1867 the Agency buildings (then reported to be very poor and inadequate) were 90 miles from the nearest white settlements; now the Union Pacific R. R. passes to the north of the Reservation, at a distance from its boundary varying from 40 to 100 miles.

The treaty by which the several tribes agreed willingly to be established on the Reservation, as we have said, has not been ratified by the Government. There have been annual appropriations in the meanwhile, to assist the Indians, and some improvements have been made. In 1867, D. W. Rhodes, the Agent located there, says of the Indians who had come in, "At the Agency they are exemplary and temperate in their habits, and with proper assistance could readily be taught to take great interest in agriculture. That, combined with schools, would soon enable them to obtain a living for themselves. I am convinced the Indian will labor, if he can be led to understand that he is not to be made the victim of misdirected energy, by laboring in vain. I have abundant evidence that many of them will make good farmers, in order to which they need only to be encouraged."

So far as appears there were no schools, nor any religious teaching among them last year, or previously.

The Agent adds, "The want of religion and education are their most grievous defects, and without the further aid of Government they must long remain in ignorance and superstition; but with its assistance, (say the confirmation of the treaty,) they can be made a self-sustaining people; and I have but little doubt that from 4,000 to 5,000 of them could readily be gathered from eastern Utah, and permanently settled on the Reservation, and a quietus put upon their roving propensities."

There is little room for doubt that Government will be prepared to give liberal support to the efforts of right-minded persons who may offer to conduct a mission for their welfare.

It has been proposed to settle the Shoshones permanently in the valley of Wind River, in Dacotah, where they have long spent the hunting season, subsisting themselves, and storing dried meats for the remainder of the year. Should this be done, and should the mixed tribes north and west of Great Salt Lake be provided with any permanent home, missionary teachers will be greatly needed to assist them. Some of the latter tribes are quite inclined to herding cattle, and to agriculture. The chief, Hanosh, dresses like a white man, and endeavors to elevate his people by exhortations, and by his example of laborious industry over his crops.

The whole force now engaged in assisting these lords of the soil in Utah—say 25,000 souls,—in acquiring the knowledge and habits necessary to their preservation, may be numbered on one person's fingers. Most of these are laborers employed on the Reservation farm by Government.

Nevada Superintendency.—In 1861, James W. Nye, the first Governor of Nevada, wrote, in regard to a proposition to send soldiers to protect the Overland Route and Telegraph, "I sincerely hope that none will be stationed in this Territory; and I will venture the assertion that neither of the lines will be embarrassed nor endangered within its boundaries, if the Government pursues the peaceful policy which I flatter myself is now fully inaugurated." At that time the Indians belonging in the Territory numbered about 10,000 persons; being the tribes of Pah Utes, Washoes and Shoshones. The facts of their history have amply confirmed the Governor's policy, although the straits to which many of these Indians have been reduced for food, have sometimes overcome their friendly dispositions.

About the same time, W. Wasson, the Agent, recommended an expenditure upon the first two tribes of from three to five dollars per head in supplies and educational facilities, saying, "There is not a Pah Ute warrior in the tribe who is not capable of costing the Government $5000 a year, in the event of a war," besides all its other evil results. Although this suggestion was not carried out, considerable assistance was given to the Indians, and they have been kept in a quiet and friendly state; whilst the rapid settlement of their country by the whites diminished their chances of subsistence, and starvation often threatened them.

Their chief food consists of a bulbous root called "tabooza," the ground seeds of the Bunch-grass, and pine-nuts. The supply of these decreases rapidly with the spread of grazing cattle on their plains, and the reckless use of the axe by the settlers. Mining operations have destroyed the fish in many of the streams, and game has nearly disappeared.

The Washoes are perhaps the most miserable of all from their poverty of means,—a great part of their food now consisting of a large species of bug or cricket, in place of the excellent fish and game in which their country (round Lake Tahoe or Bigler) formerly abounded.

Two Reservations were early set apart for the Pah Utes, one of them on Pyramid Lake, and Truckee River, which flows into it; and the other on Walker River and Lake. A large amount was expended on the former in the erection of a saw-mill, and much labor (principally by the Indians) in ditching, fencing, and some cultivation of the soil; but to very little purpose, so far, it would seem, as the Indians have never been properly collected upon the Reservation, with resident teachers, &c. As the railroad passes quite near this location, it has been proposed to give up the Reservation wholly or partially, and to collect all the Pah Ute tribes on Walker River Reservation. The river and lake are said to abound in fish, and there is ample room for all in that locality. In 1867, however, all the necessary improvements were yet to be commenced, excepting one house then occupied by the Agent.

The Shoshones are a peaceably disposed tribe occupying the central and eastern part of the State. In some cases, when forced to it by fear of otherwise starving, they have done something at cultivation of the soil (their only tools being sharp sticks,) without the presence or instigation of an Agent. They have no Reservation, nor any definite treaty with the Government.

The Bannocks from Idaho and Utah often range over the northern part of the State. Treaties have been made with these, which they have, as a tribe, pretty faithfully kept; but no arrangement has been made for their settlement. The estimated number in these several tribes is, of Pah Utes, 3 to 4,000; of Washoes, 500; of Shoshones, 4,000, and of Nevada Bannocks, about 2,000.

So far as appears, no school, nor systematic instruction of any kind, has yet been put in operation for the Indians of Nevada. The Superintendent (Parker) in his report last year said, "I desire again to call your attention to the subject of schools. The Indians are nearly all anxious to read and write; and it is a serious fact that I never visit them without being talked to on the subject of schools, and having inquiries made about the white man's God. One school to commence with, (upon the manual labor principle,) and open for children of the different tribes, would give great satisfaction to the Indians, and be the cause of bringing them nearer to civilization and Christianity than anything else could do."—(*To be continued.*)

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. VII.

BY CHARLES WILLIAMS.

The French church on Notre Dame Street, is the finest building in the city, perhaps indeed the finest on the Continent. It is built of a light-colored stone, stands some distance back from the street, and has two lofty towers of most beautiful architecture, projecting forward from the main building and leaving a spacious portico between them;—a noble vestibule for the cathedrel. They are two hundred and fifty feet in height, and divided by slightly projecting cornices into many separate stories or compartments. The body of the church is of beautiful simple architecture, but the interior does not correspond with the majestic exterior. The ceiling is divided by diagonal arches into triangular spaces, colored alternately white and deep blue. Two galleries completely encircle the room, filling the space between the pillars and the walls, increasing the accommodation for visitors, but seriously injuring the architectural effect.

The church of Jesu is also a new building of great size and of no ordinary character. The approach from the street is by a flight of steps, broken into several sections, winding, direct, and at right angles. The noble vestibule is adorned with two marble statues of colossal size, looking at the visitor as he approaches, and pointing to the grand hall before him. On entering the nave we were struck with the splendor of the architecture, and the great beauty of the frescoes on the walls and the lofty ceiling. The ceiling is a broad Roman arch, and is divided by ornamental borders into compartments, so shaded as to give the appearance of deeply-sunk pannels, in each of which is a figure in fresco, representing some typical rite of the Catholic Church. The figures, as well as the borders, are so exquisitely shaded that it is not only difficult, but impossible for the eye to distinguish the former from carving and statuary, and the latter from heavy mouldings.

On the walls is a series of frescoes representing the life and death of Christ, and scenes in the history of the apostles and martyrs. One of these represents a stalwart Roman soldier, with a sword drawn to strike a saint who kneels before him, while an angel descends with expanded wings, and a sprig of amaranth in her hand. It is so perfect in its execution, that a discussion arose among our party whether it were really fresco or statuary. As we slowly approached to examine it, the effect was still finer and finer, and the opinion gained ground that it was a sculpture. The wings and the extended hands were so very prominent, that we found it impossible to decide till, on going close to the wall, and looking up the plastered surface, neither

wing nor hand was visible. Thus, and thus only, was the discussion settled.

The Geologic Museum on St. Gabriel St. is especially devoted to the geology of Canada, and is owned and controlled by Sir William Logan; whose position as a geologist is in the very foremost rank. His fellow citizens of Montreal presented him with an elegant silver vase, in consideration of his services in presenting the claims of their city and country in the great International Exhibitions of '51 and '55. It stands in one of the rooms beneath a large bell glass, and is inscribed with an honorable testimonial of the love and respect of the generous donors. The museum is rich in geologic specimens, and amply represents the great mineral wealth of Canada. Many samples of gold are exhibited, especially from the recently discovered gold fields of Madok, silver ore from Lake Superior and other places, and copper boulders and quartz rock in great variety. Iron is also abundant, and building marble in large quantities, and of the finest and most beautiful kinds. Even the precious stones are not wanting; agates and cornelians are found in considerable numbers, neatly and tastefully arranged.

Fossil bones and plants are also plentifully exhibited. Antique vegetables of the early geologic ages have left their humble epitaphs engraven on the rocks, skeletons of pre-Adamite beings, or their bodies, turned to stone by the petrifying agencies of nature, after lying entombed for æons beneath the debris of successive creations, have been resurrected by the industry or curiosity of man, and deposited here as mute historians whose record science must interpret in the light of reason. Ancient footmarks, imprinted in the river mud, away back "in the beginning" that long preceded the advent of man, and afterwards solidified into stone, record in unmistakable characters the momentous journey of some august reptile, as he slowly wended his way across the oozy plain, or the no less weighty fact that some huge bird, wearied perhaps with a long ærial voyage, has stooped from his lofty flight, and touched the earth with his huge misshapen talons.

These little snatches of a history that perished long cycles before the earth was prepared for man, are often eloquent of suggestion and inference, when contemplated in the light of science, and scrutinized with the keen and piercing eye of reason. Forming detached letters, words, or even sentences, in the unerring volume of facts, as recorded in the stony leaflets of the hills, they require but to be read in their proper connexion, that the context may not be misconstrued, to reveal many startling truths and far-reaching principles, that may guide us through the mazy labyrinth of unknown periods of creation; as well as many isolated facts and wonderful events, which have left their impress on yielding earth beds of their day, that were afterwards solidified into the ever-during rock, and thus preserved in marvellous perfection, to be read and understood in the distant future, by the prying eyes of the little creature man.

(To be concluded.)

ON HEARING THE EXPRESSION, "RESIGNED TO DIE."

"Resigned!" Oh speak not thus of resignation!
When death and suffering shall be left behind,
When wrought forever is the soul's salvation—
Thou mayst *rejoice*; but wherefore be "resigned?"

When the poor prisoner is his dungeon leaving,
His cell, his chain, sad relics of his woe;
When with full hope his bosom high is heaving,
Oh! will he say he is "*resigned*" to go?

When some proud conqueror in Olympic story
Had won his meed of honor and renown;
When every breath was spreading wide his glory,
Was he "*resigned*" to wear the victor's crown?

And shall the Christian, when the strife is ended,
With resignation view the conflict o'er;
Or look "resigned" upon the arm extended,
Which bruised the serpent's head forever more?

"Resigned!" Oh speak not thus of resignation,
When Heaven with blood was bought, and bought for thee;
Poor were a seraph's strain of adoration,
And far too weak an angel's praise would be.

MARY —— (*in Friends' Q. Examiner.*)

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 11th inst. have been received.

GREAT BRITAIN.—The House of Commons, on the 7th, finished the consideration of the Irish Church bill in committee. The provision for compensation to the dissenting Protestant ministers who have hitherto shared in the annual grant known as the *Regium Donum*, was extended so as to include all entitled eventually to a share of the grant. A Conservative member moved to strike out the clause providing for compensation to Maynooth College, (Roman Catholic,) but the motion was rejected by a majority of 126.

A bill was introduced and read the first time on the 5th, by the Attorney General for Ireland, to disable the present Mayor of Cork from acting as a magistrate, on account of disloyal conduct, especially his speech at the dinner recently given to two discharged Fenian prisoners. Several members deprecated the measure as a stretch of constitutional power on the part of the government. The government gave assurances that every facility would be given to the Mayor and his friends to reply. The Mayor has declined a nomination for Parliament from the electors of Youghall. The Town Council of Cork have adopted a protest against the bill introduced. On the 11th, it was announced in the House of Commons that the Mayor had resigned, and the bill was consequently postponed for a month.

In the House of Lords, Earl Granville, in reply to an inquiry whether the government endorsed the policy advocated by John Bright, to the effect that the people must be placed in possession of land in

Ireland in greater numbers, declined to open the question at present, but said a bill on the subject will be introduced at the next session, and that the government will be careful to maintain the rights of property.

The Bank of England had raised its rate of interest to 4½ per cent., and a further advance was anticipated.

The Vice Chancellor of England has given a decision in the suit of the U. S. against Colin McRae, commenced in 1866, to recover property received by him while acting as agent of the "Confederate" government during the rebellion. The decision was in favor of the defendant.

France.—The Geographical Society have decreed a gold medal to Dr. Hayes, the American Arctic explorer, for his services in that work, and have formally presented it to the American Minister at Paris, for transmission.

Spain.—The article of the Constitution guaranteeing liberty of worship, was adopted in the Constituent Cortes by a vote of 164 to 40. All the amendments proposed to the clauses relating to religion were rejected, and the clauses were finally adopted as they originally stood. The condition of the national finances is said to cause much anxiety. It is estimated that the expenditures will exceed the revenues by 12,000,000 reals, about $1,500,000.

A change in the Ministry has been proposed, but it is said to have been agreed to postpone it until the form of government shall be definitely settled. Reports of the intended formation of a Directory are again current. A Carlist conspiracy has been discovered at Barcelona, and several arrests have been made.

In the Cortes, on the 8th, in response to an inquiry what action had been taken by the government toward acquiring Gibraltar, the Minister of State said that the government fully recognized the importance of the question, but before negotiating for a cession, the nation must be strongly constituted and financially reorganized.

Germany.—A Congress of German Protestants is to meet at Worms on the 31st inst. to consider and frame a reply to the Pope's recent appeal to Protestants.

The North German Parliament has passed a resolution in favor of the payment of deputies. It was strongly opposed by the Federal Council.

Emigration from Prussia to the United States is taking place very extensively. On the 6th and 7th ult. 3,500 peasants, it is stated, were conveyed to Bremen to embark for America. The increase is attributed to the famine and destitution which have prevailed in Eastern Prussia.

Belgium.—The Senate has refused to pass a bill to abolish imprisonment for debt.

Turkey.—On the 5th inst., the first day of the Mohammedan new year, the Sultan received the foreign Ministers in a body, and made a pacific address, referring with satisfaction to the favorable settlement of the difficulties with Greece, the pacification of Crete, and the friendly relations of Turkey with all foreign powers. He said he should continue to insist on economy in administration, the improvement of judicial procedure, the extension of the railway system, and the equal participation of all classes his subjects in the obligations and benefits of these reforms. The Cretan chieftains have been pardoned and set free.

China.—The East India Telegraph Company, organized a considerable time since under a charter from the State of New York, received a grant from the Chinese government, through A. Burlingame when American Minister to the country, authorizing it to lay a telegraph cable between Canton and Shanghai, a distance of about 900 miles, connecting the principal commercial cities on the coast. The company, it is stated, has now about 500 miles of cable ready to ship and lay down, and expects to have the remainder ready during the coming summer, and to complete the line during the present year. It is expected also, that by that time there will be a continuous line from the Mediterranean Sea, by India, to China, thus connecting the commercial cities of the Asiatic coasts with Europe and America. The company, it is said, also proposes to send to China about 2000 miles of wire for land telegraphs, anticipating that the introduction of the marine line will soon show its necessity for inland connection.

Domestic.—The last rail was laid on the Central Pacific Railroad, (running east from Sacramento, Cal.,) at Promontory Point, Utah, on the 8th inst., and the last on the Union Pacific on the 10th, completing the connection between California and the States east of the Missouri, or practically between the Atlantic and Pacific coasts. Recent heavy rains having damaged a part of the track of the Union Pacific R. R., prevented its being finished on the same day as the other. The completion of the Central Pacific R. R. was celebrated in San Francisco and Sacramento on the 8th. On the 10th, previous to the laying of the last connecting rail, the telegraph wires from Promontory Point were connected with San Francisco, Chicago, St. Louis, New Orleans, New York, Washington, Philadelphia and Boston, and the driving of the last spike was announced simultaneously to these and intermediate points, each stroke of the hammer being repeated by signal. General interest was evinced, and at several places public celebrations took place. The point of junction is 1,086 miles west of the Missouri river, and 690 miles east of Sacramento. The distance from New York to San Francisco by this route is about 3,377 miles. Passengers arrived in Washington on the 5th inst., in eight days from San Francisco, having passed over the two roads as far as they were then opened for travel, and they represented the roads as mostly in good condition. About 200 miles, laid when the ground was frozen, had become uneven in consequence of its thawing, but laborers were engaged in relaying this portion, and it was expected soon to be in good order. It was announced on the 11th inst. that the Post-Office Department had received a telegram from Promontory Point, saying that the mails from the east had been delivered at that point to the Central Pacific Railroad, and a through line was perfectly established.

The French Atlantic Telegraph Company, it is announced, will land their cable at Cape May, N. J., under the sanction of a bill passed by the Legislature of that State at its last session. From that point, it is expected, three main lines will diverge, one across Delaware Bay and to Washington, another directly to Philadelphia, and a third along the shore to New York. The steamer with the Atlantic cable is to sail from France in the 7th month next.

The State Superintendent of Education in Tennessee reports a gratifying increase in the number of schools and in the interest felt in the cause of improvement and progress. A decision of the State Supreme Court, to the effect that civil districts could not legally tax themselves for school purposes, has interfered with the establishment of the school system.

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For Friends' Review.

THE ANCIENT MANUSCRIPTS OF THE NEW TESTAMENT.

BY THOMAS CHASE, M. A.

III. *The Textual Criticism of the New Testament.*

I have already said that, while numerous transcripts of them were carefully made, the original autograph copies of the Gospels and Epistles probably perished soon after they were written. Deeply interesting relics as would be the very lines traced by the hands of the apostles and evangelists, or written at their immediate dictation,* the history of the Church fully warns us of the gross superstition with which they would come to be regarded, had they been preserved. Encased in gold and jewels, and touched only amidst clouds of incense by the consecrated hands of ecclesiastical dignitaries, all the real utility they might possess would be lost and frustrated. Nay, they might even have been cut into pieces, like the reputed bones of their authors, and sent as charms and amulets and miracle-working relics to the superstitious in all quarters of the earth. Enough for us that it was not the will of Providence that they should survive. The words themselves, and the truths they teach, are undying; but the mere pen-marks even of an apostle have no such intrinsic holiness as to be indestructible.

At sundry times in the history of mankind, the Deity has interposed with signs and wonders for the revelation of His will and the establishment and confirmation of His truth. Yet, as has well been said, "there is no *waste* of miracles." As the inspired words of revelation were given forth in human language, with all its necessary limitations, and recorded by human instruments, so their preservation has been entrusted to human fidelity, in accordance with that great general law of our religious life that *man, in his subordinate sphere, is to co-operate with God.* Nor have men been wanting in the faithful performance of the work committed to them. From the first days of the Church until now, copies of the Holy Scriptures, written or printed, have been constantly making, with the greatest care to secure their accuracy, and at most periods with a desire to promote their general diffusion. Yet with the very means of preservation came in the possibility of at least slight variations and errors. Not even the invention of printing has obviated these liabilities. It is notorious that it is almost impossible to get any book through the press without some typographical mistakes. It is not likely that any two separate editions of our Bible itself are absolutely alike in every letter and mark of punctuation. Indeed, a

*The epistles of Paul were generally dictated to an amanuensis, the apostle adding a few words in his own handwriting, in attestation of the authenticity of the letter. To one of these autograph greetings he makes an addition unspeakably touching: "The salutation by the hand of me Paul. *Remember my chains.*" (Col. iv. 18.) The right hand of the apostle, with which he painfully traced these words, was fastened day and night by a chain to the left hand of a soldier who was placed on guard over him.

mere misprint in the first edition of King James's Bible (strain *at* instead of strain *out*, Matt. xxiii. 24,) has been perpetuated in all subsequent editions, by what I must consider as a *want of honesty* (however unconscious and unintentional) on the part of the custodians entrusted with the care of the publication of the Bible in England. We have the testimony of some of the earliest of the Christian fathers to the fact that variations existed in different copies of the New Testament in the very first ages of the Church.

Imagine a written document at the present day,—a manuscript poem, a letter, an essay,—which is circulated from hand to hand with permission to be copied. When a number of copies have been made by different persons, suppose them to be collected, and compared with each other and with the original; and there will hardly fail to be found in them a greater or less number of variations, and perhaps in some cases blunders very painful to the sensibilities of the author. The danger of such variations, however, was undoubtedly vastly less in the case of the New Testament than in that of any merely human composition. The sacred text has always been regarded with a reverence which is calculated to inspire a copyist with a profound sense of his responsibility; and very great care was taken in the comparison and revision of copies, a work often entrusted to a different hand from that of the transcriber. Notwithstanding such care, however, a large number of little inaccuracies and variations crept in from the first. None of the manuscripts of the Greek Testament is free from error; almost every one of them is marred, here by an addition, there by an omission,—sometimes by a transposition of words, sometimes even by a substitution,—often by inaccurate spelling. Counting *all* the errors, petty or grave, in every one of these classes, and all the variations in reading of whatever kind, scholars find at present no less than one hundred and twenty thousand discrepancies in the different manuscripts which are our witnesses for the genuine text of the oracles of Truth.

At first thought, this fact is startling. We almost tremble for our precious inheritance. But while it rebukes the narrow school who prize the letter above the spirit, on a little examination it proves to be harmless after all. Ninety-nine in a hundred,—nay, perhaps I may say with truth nine thousand nine hundred and ninety-nine in ten thousand,—are practically of no importance as involving any point of faith or practice. There is no remark that I have more frequent occasion to make in my classes in the Greek Testament, when various readings are considered, than this: that, however superior the evidence in favor of one reading to that in favor of the other, or whatever rhetorical merit one may possess over the other, it really makes no difference, as to the *truth inculcated* or *the sentiment conveyed*, which one we adopt. The *majority* of the different readings in the formidable list are mere differences in *spelling;* next come slight differences in grammatical form, not affecting the substantial sense; then differences in the greater or less fulness of writing the name of our Saviour,—the use of one of His names or of both,—the prefixing or omission before His name of the title Lord,—(what might be the importance of these variations being neutralized by the fact that it is often found that the same manuscript which against the general current omits one of these words in one instance inserts it in another); then comes the use of *synonymous* expressions,—thus of the three Greek words meaning *to say* one manuscript will use one, another in the same passage another, and another the third; then we have a class of variations in which the effect is merely rhetorical, the same idea being expressed in the different readings with greater or less force and vividness: and the whole number of texts in which the variations of reading would affect materially the doctrine conveyed can be counted by units, yes, upon the fingers of one hand.

Of the one hundred and twenty thousand differences in spelling, arrangement, and phraseology, which have been noticed in the *sixteen hundred manuscripts* that we possess of the whole or of parts of the New Testament, many are found only in *one* manuscript, or in very few; many others are *obviously* erroneous, like the mistakes we sometimes meet with in a letter or a newspaper; so that it has been computed that the whole number of readings in which there is any room for doubt or discussion,—*including* questions of mere spelling, grammatical forms, relative position of words, and the like,—does not exceed from sixteen hundred to two thousand. These numbers, then, state the whole amount of the problem which is presented to the modern editor of the Greek Testament, in his endeavor to give forth the sacred text in the very words, syllables, and letters with which it flowed from the pens of its inspired authors. And it is an encouraging fact that, by the labors of scholars, the number of doubtful readings is gradually diminishing; point after point becomes settled, beyond possibility of reversal; and by the strict application of the regular scientific laws of criticism, the text of the New Testament is becoming established with a certainty far surpassing that which attaches to the text of any of the profane authors of antiquity.

Again, and it is something truly wonderful,

something in which we cannot fail to recognize the hand of Providence,—even if we were all reduced to the necessity of using the most imperfect text, the worst manuscript, which has been handed down to us, *the whole fabric of Christian doctrine, without diminution*, could be built up and defended from it. In the strong words of that greatest of English scholars, Richard Bentley,* "The real text of the sacred writers does not now (since the originals have been so long lost) lie in any manuscript or edition, but is dispersed in them all. 'Tis competently exact, indeed, in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them; choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings. . . . Make your thirty thousand [variations] as many more, if numbers of copies can ever reach that sum: all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous or absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it shall still be the same." Now I cannot but regard this wonderful *concurrence* of so many manuscripts, copied in so many different ages and countries, by persons of different degrees of enlightenment, skill, accuracy, and fidelity,—a concurrence *complete* in respect to every doctrine and to the whole "spirit and drift" of every argument and every essential narrative of the New Testament,—I cannot, I say, but regard this concurrence as forming an affirmative argument, establishing the genuineness of our text in all essential particulars, which is in the highest degree convincing and satisfactory.

ITALY—THE DEATH-PENALTY.

A dispatch from Florence states that the Court of Appeal, which has for some time been considering the penal code of the Kingdom of Italy, has concluded its labors, having unanimously agreed that the penalty of Death should be abolished. We may, therefore, with confidence anticipate an early expulsion of that penalty from the land of Beccaria and Cavour.

It cannot be said that Italy abolishes the Gallows from any weak, sentimental horror of bloodshed. Unhappily, crimes of violence and passion are common among all classes of her people. "Blood for blood" is the common law; the stiletto is a national institution; assassination is a trade among her outlaws; and life is less safe in her cities than in those of almost any other country of Europe.

Italy puts away the Gallows because experience has fully proved that it incites more murders than it prevents—that its lesson of vengeance is unwholesome—that the ignorant and passionate can never be made to realize that it is wrong in them to redress their personal injuries in the same spirit and by substantially the same means that the State employs in redressing wrongs done to the community. She believes that, if a State is ever to teach her people effectively to forswear vengeance and bloodshed, she must begin by setting them the example.

That the reform thus instituted will prove a blessing to Italy first, and in time to the whole civilized world, we most profoundly hope and trust.—*N. Y. Tribune.*

THE CHURCH IN ITS RELATIONS TO THE STATE.

(*From an address by the Religious Society of Friends in Great Britain.*)

Introduction of "Church Establishments."

(Continued from page 595.)

Nor does the character of the age in which the professing Church accepted an alliance with the State increase our confidence.

1.—More than three centuries of despotism had accustomed the Roman world to look upon the functions of Sovereign Pontiff with which, since the time of Augustus, the emperors had been regularly invested, as inseperable from the imperial prerogative. These functions included, as is well-known, the supreme control of the religion of the State. They had been assumed by Constantine as a matter of course; and, notwithstanding the profession of Christianity, the title was continued by at least six of his immediate successors. Thus both princes and people had become habituated to State interference in religious things; and even Christians, yielding to the seductive influences around them, were ready to accept it, in their own favor—too little reflecting that it was an interference *essentially heathenish*, and altogether at variance with the true spirit of the Gospel. But this was not the only feature that marked the growing degeneracy of the Church.

2.—The simple piety of Apostolic Christianity had hallowed and ennobled the plain duties of domestic and ordinary life. Marriage, and all the holy relations which spring from it, had received a fresh consecration. But in the age of Constantine and Theodosius a vitiated doctrinal system presumed to discredit that which God had sanctified. The blessed relations of husband, of wife, of parent, were treated as of little account by multitudes who were taught to prefer the so-called "angelic" virtues of the monk or th

*Cited by Scrivener (*Introduction* etc., p. 7,) from Bentley's "Remarks upon a late Discourse of Free Thinking, by Phileleutherus Lipsien-is," Part I. section 32.

nun. Religious excitement expended itself upon monastic seclusion and uncommanded austerities. Men vainly sought the victory over self by fleeing from the appointed conflict with the world. A false standard of holiness was set up, and, as a natural consequence, the pursuit of imaginary virtues threw into the shade the practice of ordinary duties. Veneration for the relics of martyrs quickly led the way to an estimate of their character and of the efficiency of their intercession, altogether opposed to the testimony of Holy Scripture. Ceremonies multiplied apace; insomuch that even Augustine, overflowing as he was with that love that "endureth all things," was constrained to write to his friend Januarius, as quoted by Bishop Jewell: "With servile burdens they so oppressed our very religion, which God of His mercy would have to be free under very few and most manifest sacraments of Divine service, that the state of the Jews is much more tolerable [than the state of the Church of Christ."] If, according to a late eminent writer, who has collected a mass of evidence upon the subject, the prevailing infatuation in favor of celibacy and asceticism be enough to fix "the Brand of Apostasy" upon the Church of the fourth century, how, it may be asked, shall we be safe in keeping up, without question, an ecclesiastical system based to so large an extent upon corrupt maxims then current?* How, indeed, can we accept that as a model Church, of which Chrysostom complains—contrasting it with the simplicity of the apostolic age "in which the Spirit of God ordered all things"—"But now," he proceeds to say, "we have scarcely the steps and tokens of these things. The Church now may be likened to a woman that hath lost her old modesty, and that beareth only certain badges and tokens of her former felicity; and that, being utterly bereft of the treasures, keepeth only the cases and boxes of the precious things she had before. To such a woman the Church this day may be likened."

The Apostle Paul early foresaw that "some" should "depart from the faith:" he assures the primitive believers that "the mystery of iniquity" was already working, and warns the elders at Ephesus that from among their own selves should men arise speaking perverse things to draw away disciples after them. In the face of these solemn intimations we are not to be surprised at the appearance, very early, of the tares amongst the wheat; nor can we accept as Divine any testimony, how venerable soever, from succeeding ages, which fails to harmonize with the plain teaching of the New Testament—the great and abiding record of immutable Christian truth. Upon the practical application of this truth to the hearts of men, and upon the acting out of its requirements in a holy life, under the operation of the Spirit of God, must ever depend the vitality of the Church. From age to age it has pleased the Lord in his mercy to raise up witnesses to its living power. And it is consolatory as well as instructive, amidst prevailing corruption, to mark this truth still triumphantly vindicating its Divine character and its exclusive claim to our allegiance, as we note the evidence continually accumulating that all decay and deadness in the Church, with their attendant evils, have been the results not of a humble, self-denying walk in accordance with its dictates, but of *a departure from it.* Tried by the standard of the New Testament, we are surely not mistaken in pointing to the era of ecclesiastical establishments in the age of Constantine and Theodosius as an era of grievous and increasing departure. And "if," to use the words of Jewell, "the form of the Church were so much altered in Chrysostom's days, what may we then think of the times of darkness that have followed?

Contrast between Primitive Christianity and the Age of Church "Establishments."

It would be impossible, within the limits of these pages, to do more than briefly hint at a few points—

1st. According to the teaching of the New Testament the Lord Jesus Christ is the one Sacrifice for sin, the one Mediator between God and man. Through Him all believers have the same privilege of free access by one Spirit unto the Father; and all are made to partake of the one Spirit. None can offer up his brother's heart; neither can any man or order of men worship or mediate for the rest. Hence the words applied in the New Testament to Christian ministers have no reference either to sacrifice or to priestly mediation. Except in its obvious use as regards the sacrificing priests of the Jews or the heathen, the term "priest" is there exclusively appropriated either in the highest sense to Christ himself, or in a figurative sense to His people prepared by His redeeming love to offer up spiritual sacrifices acceptable to God through Him. *It is never used of the Christian minister as such.* Beautiful is the idea of the Christian congregation presented to us in the New Testament, in epistles, let it be remem-

* "I appeal to serious and candid minds, competently informed in Church History, and ask whether the BRAND OF APOSTASY be not herein fixed by the Apostolic hand upon the Nicene Church."—Isaac Taylor, "Ancient Christianity," vol. i. p. 310. The capitals are those of the author. His allusion is, of course, to 1 Tim. iv. 1-4. Neander, in his chapter on Monasticism (Church History, vol. iii. p. 322 *seq.*), does ample justice to the *Christian leaven* which worked in the midst of asceticism, in spite of the fearful evils incident to the system.

bered, addressed by the Apostle Paul to four of the most important primitive Churches—at *Corinth*, at *Ephesus*, at *Thessalonica*, and at *Rome*. The whole congregation is, according to the apostle, "the body of Christ," "drinking into one Spirit," and through that Spirit, enjoying union and fellowship with Christ "the Head." The gifts of the Spirit are, in his view, a pledge of the presence and love of the risen Lord. They were "diverse," and no one member monopolized either the possession or the exercise of them. The "prophetic gift," which is defined as the ability conferred by the Spirit to speak to men "to edification and exhortation and comfort," is commended by the apostle as a gift to be especially desired. He expressly declares that "all" might "prophesy one by one," that all might "learn, and that all" might "be comforted." This hallowed liberty is, in his mind, in no wise inconsistent with the "decency and order" which he, at the same time, inculcates. Whilst every gift was to be "proved" the Spirit was not to be quenched, nor "prophesying" despised. Now it must be admitted that, in order fully to realize the above conception, the congregation, or, at least, the spiritual members of it, including in an especial manner the ministers, must be preserved in a *true dependence upon Christ alone*. In proportion as this is lacking, the "decency" and "order" will be disturbed. Justin Martyr, in the middle of the second century, is an important witness to the recognition in the Church, down to his own day, of spiritual gifts "both in men and women." He speaks of the continued possesion by the Church of the "prophetic gift" as a standing testimony to the fulfilment of the ancient evangelical promises, and an evidence of the abiding presence of the Spirit that inspired them.* According to a still later writer, quoted by Eusebius, "the apostle maintains that the gift of prophecy should be in all the Church until the final coming of the Lord." Intimations of "the liberty of prophesying," appear in the works of Irenæus, and of several other writers down to the beginning of the third century, from which period the traces of its existence become more and more indistinct; and it has been generally assumed, (but with what "warrant of Holy Scripture" still remains to be proved,) that the prophetic gift, as exercised under the direct sanction of the Apostles, has been superseded by the "ordinary" exercises of study or learning. But has the effect upon the Church of the practical suppression or disuse of so important a gift been sufficiently considered? Noiseless as may have been the change produced, it cannot have been the less certain. From week to week the congregation assembled. Services, of which, as must be confessed, there are few, if any, distinct traces in the New Testament, but which have been ascribed, with an appearance of probability, to an imitation of the usages of the Jewish Synagogue, and which are distinctly referred to by writers of the second and third centuries, appear to have assumed more and more of a regular form. The preaching of the Gospel, originally powerful in its simplicity through the "demonstration of the Spirit," seems to have become more and more confined to the stated utterances of the Bishop or Presbyter; which in their turn gradually became more rhetorical in their character, and more and more dependent upon the exercise of human learning or skill.* Can we be mistaken in believing that under these altered circumstances the dependence of the people upon their risen and living Lord became, imperceptibly, it may be, yet surely, exchanged for a dependence upon those who were placed over them as ministers? If no direct evidence of this can be adduced, it is, at least, a striking fact that *the age in which the "prophetic gift" is supposed to have ceased, is the age in which the Bishops and Presbyters began to assume that new relation to the congregation which ere long raised them from the humble position of "servants" or "pastors," to that of "priests" and "mediators."* The change must not be ascribed to them alone. *The people also had their part in it.* In proportion as the dependence of the members of the congregation failed to be placed upon Christ alone, they lost, through unfaithfulness, that life in which alone they could have dominion over the world, and abdicated the functions of the heavenly priesthood to which each was called. Those functions became more and more confined to a select circle; so that in the third century the very word which had been applied by the Apostle Peter to the whole congregation, as "the heritage" of the Lord, became exclusively appropriated to those engaged in the public work of the ministry. Just as

*Justin Martyr, Dial. with Tryph. § § 82, 87, and 88, where he says, "It is plain to be seen that there are amongst us *both men and women* who have received gifts from the Spirit of God."

*Origen (Comment. in Roman: lib. ix. c. 2, vol. 7, p. 292, ed. Lommatzsch) has some striking observations upon the contrast between the exercises of human wisdom then becoming common, heard with "great applause," but with little fruit of conviction or faith; and the simple and unpremeditated utterances of those who spoke "according to the grace given them," which were often made powerful to the conversion of unbelievers and the arousing of the careless. So greatly had the practice of going to *hear*, rather than to *worship*, increased in Chrysostom's time, that we find him often sharply reproving the tumultuous clapping of hands and other tokens of applause that interrupted his preaching. See Neander's Life of Chrys. pp. 255—257.

in a later period, as the idea gained ground of the peculiar sacredness of the ascetic life, the very "clergy" themselves were divided between the "secular" and the "religious." The phrase 'entering the Priestly order" began to be appropriated to the assumption of the clerical function. The people were more and more excluded from their part in the work and government of the Church. That which even Cyprian, in the middle of the third century, speaks of as a matter of course, the presence of the people, either "assisting" or "consenting" in all important deliberations, gradually ceased; though for centuries no bishop was chosen without the popular voice, and no bishop, after he was chosen, could regularly do anything of importance without the consent of his presbytery.

(To be continued.)

For Friends' Review.

THE NEW BOOK OF MEETINGS ANALYZED.

A careful examination of the new Book of Friends' Meetings in America presents the following analysis:

	MEETINGS.			
Yearly.	Quarterly.	Monthly.	Preparative.	Worship.
New England	8	31	64	81
New York	11	31	60	77
Philadelphia	9	35	62	73
Baltimore	3	7	9	15
N. Carolina	7	18	23	31
Ohio	4	13	24	26
Indiana	14	50	108	116
Western	11	28	58	62
Iowa	10	26	62	63
Canada	3	9	16	22
10	80	248	486	566

The Book published twenty years ago mostly gave only the Quarterly Meetings, and we are therefore unable to make a complete comparison between the statistics of 1849 and 1869. The Yearly Meetings have increased within the past 20 years from 7 to 10, (Western, Iowa and Canada;) the Quarterly Meetings from 64 to 80. New York, Philadelphia, Baltimore and Ohio have each lost one Quarterly Meeting, but the West has gained 20. New York has laid down 9 meetings for worship, Philadelphia 11, and North Carolina 6;—from my knowledge of the 20 new Quarters in the West, I estimate over 100 new meetings for worship within their limits, many of them very large. The decrease of 6 in Carolina took place before the war, in emigrating from slavery; since then there has been a large increase of membership through convincement, and several new meetings have been established. As Friends are mostly an agricultural people, the names of the meetings are very characteristic. Of the 566 meetings for worship, 44 have the affix of Creek; 14, River; 7, Branch; 5, Run; 5, Spring; 4, Fork; 1, Brook; 1, Fall; 27, Grove; 9, Ridge. There are 8 Centres, 6 Chesters, 6 Salems, 5 New Gardens, 5 Springfields, and about 15 with Indian names.

The preparation of this Book has been a work of great labor and detail—much more so than most are aware of; and I am sure I express a general feeling when I heartily thank our New York Friends for their valuable publication. Every family should have a copy. F. T. K.

Baltimore, 5th mo. 8, 1869.

THE WESTERN INDIANS.—NO. IV.

BY JOSEPH POTTS.

Arizona Superintendency.—The Territory of Arizona includes, more noticeably than almost any other part of our country, both classes of Indians,—those who have already entered willingly upon the upward path of civilization, and those who continually display the wildest and most savage instincts of our common nature.

Of the former there are the tribes of the Pimas, Maricopas, Papagos, and Tame Apaches, who occupy the southern portion of the Territory, and number from 12 to 14,000 persons. A Reservation was allotted to the first two tribes some years since, where they have done considerable work, raising much more than they consume.

A flouring mill near by, and the necessities of the military located in that region, give a constant market for their surplus crops. It is said that much evil results in various ways, from the presence of the military. A school was started among these Indians in 1864, under the charge of a former corporal of volunteers, but it was not long continued. The most instruction they have had was in the arts of war, numbers of them having enlisted and done good service in that cause against Texan rebels and the warlike Indians. They have a very fertile and favorable location. It is on the Gila River, about 180 miles from its confluence with the Colorado, and in the south-centre of the Territory.

The Papagos live farther to the south where the soil is much inferior, but the climate mild and pleasant. They do a little at cultivation, live partially on the fruit of the giant cactus, and often labor among the farming tribes to the north, for wages. This tribe was once greatly influenced by the Romish Missions, which were established among them by the Spaniards near two centuries ago. An attempt was made to revive one of these, in the old church of San Xavier del Bac, near Tucson, in 1864.

The Moquis, who possess part of the mountainous country north of the tribes we have mentioned, are also a very peaceably disposed people. They are variously estimated to number from 3 to 7,000. Their soil being poorly adapted for cultivation without irrigation, which they have no means of performing, they are often in a very deplorable condition. Their language and traditions give rise to the curious suggestion of a Welch origin; and their country exhibits great ruins, about which Antiquarians seem entirely at fault. They are an interesting people.

All the tribes mentioned "are in a condition," said the Superintendent in 1867, "to receive and cherish schools and churches in their midst." The Agent wrote of the Pimas, "Their first request would be to have established a school for the education of their children—there is no doubt of their capacity to learn." A practical farmer was also greatly needed.

Colorado River Agency has the oversight of the Yumas, Yavapais, Mohaves, and Hualapais,—numbering together about 9,500 Indians.

The Yumas are quite peaceable, raise good crops in the valley of the (lower) Colorado, and receive aid from Government.

About 300 of the Yavapais (or Apache Mohaves) live quietly with the head chief on the river; the rest are roving and predatory. The Mohaves, the largest of the tribes, numbering about 4,000, are peaceably inclined, and are collecting on the Reservation. Many of the Hualapais, who range eastward from the Colorado, north of the middle of the Territory, are very warlike and aggressive, being instigated by a spirit of revenge for the inroads and unjust actions of the whites. As it was also in Nevada, the discovery of the metallic treasures of the country has occasioned so rapid an influx of settlers as to alarm the Indians, who expect nothing less than a speedy destruction.

Colorado River Reservation includes 75,000 acres, near La Paz, on the left bank of the river, and is intended for the occupancy of all the tribes of this Agency, when they can be collected.

An appropriation of $50,000 was made in 1867, for the purpose of having a long canal constructed for irrigation, which was indispensable. Agriculture seems to be a very precarious dependence in much of the western country, without artificial irrigation, owing to the absence of rain.

The principal reliance of the Indians of Arizona who do not roam over large hunting-grounds, when their crops are poor, is the fruit of the Mesquite tree, which resembles a very nutritious bean. It is pounded and made into a kind of cake.

So far as appears, no schools, nor efforts at religious instruction, have ever been undertaken for these Indians.

The country to the eastward of these tribes, and north of the Gila River, comprising half of Arizona, is roamed over by the Apaches, one of the largest and most unrelentingly warlike tribes in the country. The only relation that Government has assumed toward these is, that "their suppression is included in the operations of the military." In 1866, seizing an inviting opportunity, as they thought, to terrify the whites into abandoning their country, some of them killed the Superintendent (Leihy) and his clerk, while on a journey.

The Commissioner of Indian Affairs, in his report for 1867, says, "What the military have accomplished toward producing a better state of things is not apparent." Yet he adds, "Although seemingly intractable," (the Apaches,) "it is believed that by well-directed efforts their warlike and predatory habits may be changed; and, thus resulting, a great source of trouble to the citizens of Arizona will be removed."

We find mention, in 1868, of a number of these Apaches having been gathered on a Reservation near Camp Goodwin, in the eastern part of the Territory, and subsisted (informally) by Government through the army officers at that post. This may prove an important step toward securing peaceful relations with the tribe generally.

In this rapid survey of a position of affairs which, as similarly exhibited in several localities, has especially called forth the remarkable request for aid which Government has made to us,—for aid in securing peace where it is now unknown,—we may suitably pause to consider the words of the late Commissioner, N. G. Taylor:

"This work should enlist the sympathies of all lovers of humanity, and incite to its practical demonstrations the divine spirit of Charity to a much greater extent than is now shown. I do not undertake to assign any reasons for it, but it is quite apparent that the same interest is not manifested in the welfare of the red man, by bringing him under moral and religious influences, on the part of benevolent and Christian organizations of the country, as in former years. Many of the tribes have no schools and are without any religious instruction whatever; with them the door is wide open, and fields for Christian labor and benevolent effort are presented everywhere, appealing for help. The subject is worthy of the highest consideration of the philanthropist, and the Government should invite the co-operation, in its great duty of protecting, educating, and elevating the race to a higher style of being, of all Christian

societies or individuals who may be disposed to take part in the work, and should liberally assist in the maintenance of schools and mission establishments."

In the ordering of Providence our Government has extended this invitation primarily and in an especial manner to Friends.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 22, 1869.

DISCIPLINE RESPECTING UNCLAIMED MEMBERSHIPS.—There is a deep and sad interest connected with a vivid retrospect of the Society of Friends as it existed within the limits of Philadelphia Yearly Meeting half a century ago. The seeds of socinianism, it is true, had commenced their germination, but the growth was unperceived and unsuspected by the masses. Friends were a friendly and united people, not regarding each other with doubt, but as members of a common household, "hoping all things" and taking the best for granted concerning each other, the presumption was always favorable respecting a fellow member. Personal introductions were scarcely necessary—the sight of a stranger Friend in the street caused a kindly heart-glow—the *love of the brethren* was both a principle and a practice—hospitality was a matter of course—warm and close friendships passed, almost by inheritance, to children's children—and the larger gatherings of the Church were not merely times of spiritual refreshing and renewing, but of social reunion also, when those who rarely met except upon such occasions, were filled with each other's company, and helped one another forward on the heavenly journey, "after a godly sort."

What men of merit and of mark dignified the Society in those days, and walked lovingingly together, arm in arm and heart joined to heart, till at a place "where two ways met" they parted, and ceased to consider each other as brethren of the same household of faith.

An essential difference of faith indeed existed, but not to the extent, numerically, which the rendings of the day indicated. Personal considerations introduced jealousy cruel as the grave. Misapprehension of facts influenced many minds—many, from sheer lack of individuality, decided according to the judgment of those in whom they had been wont to repose confidence; and when the schism came, and the people were compelled to make a choice, whole congregations went in masses, loving one another and having little comprehension of the true issue. A fully defined difference in doctrine, existed at first with comparatively few,—others had not reflected so deeply as they should on such important points,—and party spirit warmed into life doubts and heresies which, had brotherly love continued to prevail, had never been thus developed.

We could weep in remembering how schism came and sundered for life those whose hearts were knit together and who were co-workers in the gospel. We look sadly at the desolations that ensued, and say: "An enemy hath done this." We do not abate in the least our Christian testimony against the great fundamental errors underlying the separation, when the precious doctrine of the Spirit's influence and guidance was upheld at the expense of a belief in the testimony of the Scriptures and of Christ concerning Himself, and of the sacrificial and atoning death upon the cross which was the purchase of our salvation, the only atonement for our sins, and upon which the sending of the blessed Comforter was *consequent.* We do not cease to regard with horror a system of belief which would regard the blood of the covenant as not a holy thing. But we are convinced that in the unhappy separation of 1827, there was not a sharp distinct dividing line of doctrine between all those who remained with us and all those who went from us. And it is sad to reflect that after this division, by the very existence of an organization which owed its establishment to a controversy upon this point, Socinian views have been *furnished with an opportunity for growth.* In the retrospect it is easy to see how, in many instances, an intenser Christian charity would have been sweetly conservative. How suggestive should the errors of the past be of the wise policy of Sirach's son:

"Admonish a friend,—it may be he hath not done it; and if he have done it that he do it no more. Admonish thy friend, it may be he hath not said it; and if he have that he speak it not

again. Admonish a friend, for many times it is a slander, and believe not every tale."

These remarks are intended to introduce a subject omitted from our recent review of the proceedings of the Yearly Meeting. It was found, upon examination, that there are numbers of persons who either separated from us in 1827–8 or are the descendants of such, and who retain a nominal though unclaimed membership in our Religious Society. To a large committee the Y. M. referred the consideration of the rights of these members, the difficulty of tracing their residence, and the desirableness of some course by which the Christian duty of the Church towards them might be discharged, and the embarrassment removed of having lists of members over whom no care is exercised.

The deliberation resulted in the enactment of a rule,

"That in all cases of the descendants of those who separated from our Religious Society in the year 1827, who have not been dealt with and disowned, and who do not attend our religious meetings, it shall be a sufficient discharge of the duty of the Monthly Meeting to which they belong, in treating with them, to give to each one information of his or her existing right of membership, and that if they desire to retain such right, and intend renewing their connection with the Society by attending meetings, they must so inform the Monthly Meeting or its overseers, within one year from the date of the information thus furnished them.

In the event of any such person so notified not giving the Monthly Meeting or its overseers the information required within the time specified, the Monthly Meeting, (if it feel itself clear in the case,) may make a record of the facts, and that such individual has thus forfeited all claim to a right of membership in the religious Society of Friends.

Where the residence of any of the descendants of those who separated from our religious Society in 1827 is unknown, and from this or any other circumstance such have passed out of the knowledge of the Friends of the Monthly Meeting to which they belong, and the overseers of the Meeting find it very difficult or impracticable to communicate with them, they may represent the case to the Monthly Meeting, which, at its discretion, may either appoint a committee to give further attention to the case, or make a minute reciting the circumstances, and declaring that the individual no longer retains the right of membership in our religious Society.

Should any person thus ceasing to be a member of our religious Society, afterwards apply to the Monthly Meeting of which he or she had been a member, to be received into membership, and the Meeting after careful inquiry believe him or her to be prepared for religious fellowship with Friends, he or she may be received into the Society without the acknowledgement being required for former associating with those who separated in 1827.

There is thus an opportunity afforded of revising lists of members, without treating as offenders those whose membership has been merely technical, and never recognized (perhaps in many cases never suspected) by themselves. Those who acquired by birth a membership in a Church the meetings of which they never frequented, may take up their long dormant rights, if, finding that evangelical doctrines are more congenial to their souls, more adapted to their spiritual need than a system of which Christ crucified is not the centre, they feel drawn to join in fellowship with what is called by distinction the *Orthodox* Society of Friends. It is in our hearts to welcome them in the tenderness of Christian love. It would rejoice us, could we be once more of one fold, with the one chief corner stone elect and precious as our recognized foundation.

To be subjected to the preaching of Socinian doctrine in our meetings, would be worse than our present division into two distinct organizations. But if all who call themselves by the name of Friends could harmoniously walk together in the Spirit, and heartily unite in saying, "*by the Holy Ghost,*" (1 Cor. xii. 3), "that Jesus is the Lord," how beautiful might be the co-operation in rendering service to the Lord of the vineyard.

There is, perhaps, scarcely a congregation in which the gifts and the individuality are not needed (to constitute a perfect whole), of those who walk not with us. In those olden days, which in memory are familiar to us still, a congregation was composed of nearly every grade of talent, temperament, and position in life. There were uses for all members and members for all uses. The rending came, and those whom God had joined men put asunder. Among the sorrowful results was this: that the congregations were left to be composed of persons too much alike. There was often lacking that native diversity which, when combined and sanctified, gives perfect efficiency, affords scope for charity, promotes the truest unity, and, like the blended rays of light, helps to make the Church "clear as the moon, fair as the sun." "*That which is wanting cannot be numbered.*" It is our hearty prayer that it may please the merciful Restorer of paths to dwell in, who is Himself THE WAY, in His own time to "gather together in one the children of God who are scattered abroad."

These cases of unknown and merely technical members, pertain chiefly to small monthly meetings. A tender solicitude is felt that the burden bearers in such meetings may maintain the spirit and follow the example of Him whose love to those for whom He laid down His life, was exemplified by the figure of the Good Shepherd going into the wilderness to seek that which had gone astray, and bearing it back in his arms rejoicing.

How precious and Christ-like is restoring love! What vitality does it evince when it practices forgiveness unto seventy times seven! If gifts of healing were included in the Divine economy in those days when the truth in Christ Jesus was attested by miracles, is not the healing, restoring power of love now efficacious and one of the best functions of the Church? All of those who have been disowned on account of the separation of two-score years ago, and who of course are not of the class covered by the new rules, would find easy access by application, if truly possessed of the faith by which Abraham and holy men of all generations pleased God, and without which we are assured that it is impossible to please Him. And the willingness on the part of Friends in their congregate capacity to welcome the return of such, ought to partake of the nature of the joy of angels on each accession to the armies of the Lamb.

One earnest concern demands expression in relation to both parties of this division:—that none of us should take up our rest in a theoretic religion, but that every one should experience the cleansing efficacy of the fountain which is opened for sin and for uncleanness, drawing near to the Father through the Son in the full assurance of faith, "perfecting holiness in the fear of God." Thus being "followers of God as dear children," seeking His presence, asking for the old paths, treading by the footsteps of the flocks of His companions, surely we should not be far apart, nor aliens either to the commonwealth of Israel or to the covenant of promise,—and many a true heart, having received balsamic reconciliation from the Physician in Gilead, would rejoicingly say: "I know that I have passed from death unto life, because I love the brethren."

Dublin Yearly Meeting held its open ing sitting on Fourth-day, Fourth month 28 Our correspondent reports the attendance o six American Friends: Sarah F. Smiley Henry and Grace Dickenson, Elkanah an Irena Beard, James Owen; also Sarah E Satterthwaite and Sarah Maria Lecky, fron England. Of their own ministers were pres ent William Green, James N. Richardson Thomas Purvis, W. H. Pim, J. W. Mullin T. W. Fisher, Anne Gardner, Eliza Ma comson, Jane Newsom, A. O'Neil, C. Alle A. Davis. The silence was first broken b James Owen, of Iowa, in supplication th the Holy Spirit might be given to dire aright in all things, and grace to help every time of need. He afterward aro with the words, "For I am not ashamed the gospel of Christ," &c., and was follow by Henry Dickenson, S. M. Lecky, and Gardner, and by several Friends in pray Our space will not admit of a synop of the discourses. Certificates were re for strangers in attendance. That Elkanah Beard and wife contained, ve properly, a confession of faith, owing to th destination being among a population who not profess the faith of the Lord Jesus Chr Several matters of organization and rout claimed attention in the first sitting.

On the evening of the 29th was held Educational Conference,—Wm. Malcolm presiding, Robert Green, Secretary. Rep from Brookfield and from the United Sch and Lisburn were statistical and satisfact eliciting much discussion respecting the d culty of finding employment for the child especially the girls, on their leaving sch Encouragement was held out that boys sh be trained to mechanical employments, large a proportion in that land, as in Ame being ambitious for clerkships and for pr sional employment. The religious care training of the children of the several sch was an object of concern. Some tend was apparent to encourage the children n ing in a formal manner for prayer. The and spiritual nature of prayer was tend pointed out, and whilst formality was sh to be inconsistent with our principles, absolute duty was enjoined of making requests known unto God by prayer and

plications. A praiseworthy vigilance had been exercised in watching Parliamentary proceedings, and the report of a deputation who had waited upon Wm. Edward Forster afforded relief to Friends. This had reference to a bill before the House of Commons respecting Endowed Schools, the bearing of which, it was thought, might prove prejudicial to the institutions of our Society.

Further details of the Yearly Meeting must be deferred.

PITTSBORO' EDUCATIONAL CONVENTION.—The N. Carolina newspapers give reports of an Educational Convention at Pittsboro' in that State. Friends' schools claimed special notice, and a committee of three was appointed to visit them, and to report to the next Convention. By invitation our Friends Isham Cox and S. Finley Tomlinson addressed the Convention. It is gratifying to find that our schools are reaching the public, and also to mark what a different position Friends of North Carolina now occupy in the minds of the ex-slaveholders, as contrasted with the estimate in which they were held when "the haughty South" looked down with ferocious scorn upon the simple and consistent integrity which testified against prevailing sins, because of which the land mourned and now mourneth.

Not without good reason may the people of the South turn towards a class of citizens who are successfully pursuing a course of intellectual and moral elevation. "*Occasional*," the well known correspondent of *The Press*, writes:

"When you do not, in travelling a hundred miles, see a school-house or a church outside of the towns, you get an idea, not only of the prevailing ignorance of the whites and blacks, but of the enormous efforts necessary to establish any thing like a general system of popular education." . . . "In Tennessee, I regret to say, the school fund for last year was used to pay the interest on the heavy State debt. A bad precedent, to say the best of it."

The same writer says:

"The Peabody Southern School Fund, $60,000 in gold, annually distributed under wise direction, is doing immense good, and as it will last over twenty years longer, it will grow in usefulness."

It is one of the most satisfactory results of the well directed educational efforts of Friends in North Carolina, that they have stimulated the patriotic citizens of that state to devote attention to a work so vitally connected with the general well-being. We are informed that "the sales of the lands belonging to the State, are set aside in part for this purpose." Without intellectual cultivation it is very possible to "serve the turn of this world's lowest uses —to gain money, grow fat and die:"—but, adds C. S. Henry, "we are not fit for the better ends even of this life." Bishop Berkeley says: "He who hath not meditated much upon God, the human soul and its chief good, may possibly make a shrewd and thriving earth-worm, but he will indubitably make a blundering patriot, and a sorry statesman." Let our Southern brethren then cheerily persevere in developing those faculties which distinguish and dignify humanity, and which are capable of reflecting the image of the glorious Giver.

OUR AMERICAN TRAVELLERS.—From our two British contemporaries satisfactory accounts are received of the religious labors in England of our dear Friend Edith Griffith. At last report she and her husband had been attending meetings in Berks and Derbyshire, a large appointed meeting at Charlbury being a season of much favor. S. F. Smiley and Grace Dickenson had been laboring in Ireland, previous to the Yearly Meeting which has now closed. The latest accounts from Louis Street and wife bear date early in Second month. They were patiently pursuing their arduous mission work in Madagascar, really needing rest, and certainly claiming the Christian sympathy of Friends. Eli and Sibyl Jones, after much interesting religious service in Cairo, Alexandria and Suez, reached Jaffa on the 10th ult.

DIED.

MORGAN.—On the 24th ult., Charles, son of Wm. B. and Sarah H. Morgan, of Richmond, Ind., in the 6th year of his age.

ELLIOTT.—At the residence of his father Elias Elliott, near Richmond, Ind., on the 2d of Fourth mo., 1869, David S. Elliott, M. D., in the 35th year of his age; a member of Back Creek Monthly Meeting, Ind. Sweet evidence was afforded of his readiness for the welcome message, "Enter thou into the joy of thy Lord."

PAYSON.—At Massachusetts General Hospital, Boston, on the 22d of Fourth month, 1869, Lucy G., wife of Albert S. Payson, of Foxboro, Mass., in her 58th year; a member and elder of Smithfield Monthly Meeting. We humbly trust she is at rest in Jesus, whom she was concerned to honor and obey.

McCOLLUM.—On the 7th of Fourth month, 1869, Joseph McCollum, in his 73d year; a member of Summit Grove Monthly Meeting, Iowa. He had

been entirely blind for eight years. He was favored with an assurance that beyond the sufferings of the present life "all will be well."

WOOLMAN.—In this city, on the 31st of Third month, 1869, James Woolman, aged 59 years; a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

BURNETT.—At North Lawrence, Kansas, on the 24th of Second month, 1869, Eliza, wife of Seth W. Burnett, in the 32d year of her age; a member of Springfield Monthly Meeting. She was enabled to feel that her work was accomplished, and thus realizing safety and peace with God through Christ Jesus her Lord, she fervently desired the same blessed experience for her family and all her friends.

ARNOLD.—On the 22d of First month, 1869, Tacy, wife of Joseph Arnold, in the 42d year of her age; a member of Spring Creek Mo. Meeting, Ia. At the age of 22 years her heart was given to her Lord, since which time her life was dedicated to him. Her adorning was that of a meek and quiet spirit. Having a presentiment that her time was short, she was favored with a clear conviction of acceptance with the Lord, knowing well that this was not through any works of her own, but of His mercy, through the washing of regeneration.

BOND.—On the 21st of Third month, 1869, in the 43d year of her age, Elizabeth, wife of John S. Bond, and daughter of Ernest and Elizabeth Collins, deceased; a member of Honey Creek Mo. Meeting, Iowa. She died rejoicing in the hope of a happy immortality with saints and angels, celebrating the praise of the Father, Son and Holy Ghost.

UNDERHILL.—On the 30th of First month, 1869, Elizabeth C., widow of Chas. R. Underhill, aged 69 years: a member and elder of Chappaqua Monthly Meeting, N. Y. Though this dear Friend was called away by a brief illness, she was favored with the assurance that "all would be well." She said, "It seemed light beyond the river," and near the close remarked that there was prepared for her "a mansion and a crown." Quietly and peacefully she passed away, leaving the consolation to her friends that, through the mercy of her Redeemer, she has entered into rest.

LLOYD.—On the 14th inst., Elizabeth, widow of our late Friend Isaac Lloyd, aged 92 years; a member of Philadelphia Monthly Meeting. A precious mother in Israel.

BROWN.—At Norwich, Canada, on the 22d of Second month, 1869, Francis J. Brown, in his 50th year; a member of Pelham Monthly Meeting. Although suddenly called away, his friends have a consoling trust that he was, through mercy, redeemed through his Saviour's blood.

RATCLIFF.—On the 27th of Fourth month, 1869, Georgie M., son of Wm. R. and Hettie W. Ratcliff, of Mt. Pleasant, Ohio, aged 14 months.

MATTHEWS.—In Baltimore, on the 19th ult., Rachel Matthews, in her 81st year; a member of Baltimore Monthly Meeting.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Committee Room of Arch St. Meeting-house, on Third-day, Fifth month 25th, 1869, at 3 o'clock P. M.

RICHARD CADBURY, *Secretary.*

Philada., 5th mo., 1869—2t.

TEACHERS' ASSOCIATION

Will meet at 820 Cherry St., on the 26th inst., at 7½ P.M. Teachers and Friends interested are invited.

N. G. MACOMBER, *Secretary.*

Correspondence.

[We are allowed to copy the following ex cellent letter addressed to our beloved friend Thomas Wistar.]

PENNA., 3d mo. 28.—Notwithstanding we have had such recent opportunity to compare our views with respect to the present opening for Friends to labor among the Indians, and those views are so much alike, yet the concern continues to weigh so heavily upon me, and its importance so grows as I contemplate it in various relations, it will, I think, be some relief thus to revive in thy remembrance when thou art about to meet with the Committees at Indianapolis, some of the considerations which we have freely imparted to each other, while attending to the concern at Washington. The present movement embraces three extraordinary circumstances, viz., the unsettled condition of the Indians on the plains, in consequence of the conviction forced upon them that they cannot much longer depend on the chase for subsistence, and therefore must soon seek some other means for support; the apparent conclusion of the Government that the long-tried system of war is a failure and its desire to give a truly pacific policy full opportunity to exhibit its effects on the different tribes; and the confidence and sincerity with which the President and other officers of the Government have turned to Friends to carry that policy into effect. These are all subjects of great interest, but it is the last one which affects me the most deeply.

It requires but little thought to bring home the conviction, that the circumstances under which Friends are called to act, and the principles which the world well knows we profess to govern us, impose the gravest responsibility upon the Society; and that the course which we shall pursue in this crisis will either eventuate in great good, and strongly commend our principles of peace and humanity to both the people of the United States and the Indians, or it may fail to attain the end expected and desired, compromise the blessed principles of the Gospel of peace and good-will, and give encouragement to those who are urging the use of the sword as the only effectual means for settling our Indian troubles.

Viewed in this light, how very important it is that those who go out as Superintendents or Agents should be drawn to the work in some sense of religious duty, and be impressed with the obligation resting on them to conduct, under all circumstances, as consistent followers of the Prince of Peace. They should be men imbued with the principles of the Gospel as held by Friends, strict in

maintenance of the testimonies of our religious Society, and not ashamed to confess, by their dress and address, that they are Quakers. As they will have many privations and hardships to endure, and, separated from their brethren, will often feel lonely and in want of counsel, they should be accustomed to commune with the ever-present Counsellor, who sticketh closer than a brother, and who is always a present help to His dependent children in every needful time. This is the kind of men we could not only "endorse," but bid God speed on their mission of love.

As I know these sentiments correspond with thy own, I hope thou wilt be enabled to impress them on those who meet to consult on this momentous subject.

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. VIII.

BY CHARLES WILLIAMS.

The science of geology opens up a view into the retrospective history of our mundane world, only less wonderful, and scarcely less interesting, than that which the telescope reveals in the depths of space around us. Geology conducts us back, cautiously but confidently, to the periods when "the earth was without form and void, and when darkness was upon the face of the deep,"—the lamp of science lighting our path, and the deductions of reason fixing our landmarks and trying the stepping stones, as we venture boldly into the palpable obscure." Thus, through treading in untried paths amid creatures of weird complexion, and scenes of marvellous character, our footing is firm and secure, and a broad and spacious highway is opened up into the very midst of the shades that overhang the primeval world, on which the adventurous foot may tread with confidence and trust, fearless of the bewildering regions that border the road on either side.

On the northern slope of Mt. Royal are the Catholic and Protestant cemeteries, lying one on each side of a broad mountain valley which divides the upper portion of the hill. They are beautiful, secluded resting places for the dead, with many elegant monuments, and that delightful mingling of the wildness of nature with the refinements and elegancies of artificial decoration, which tells of their recent appropriation to their present use. A foot path leads from the cemetery through a thicket of underbrush, and the sparsely scattered number of somewhat heavier growth, over the brown of the mountain, where, however, the trees close in the view, to an open space on the brink of the precipice that rises abruptly from the suburbs of the city.

Here opens a most comprehensive view. The entire city lies at our feet, stretching along the river bank from Point St. Charles to Hochelaga,—the western and eastern suburbs of the city. The eye ranges over the whole expanse with unbounded freedom, and catches all the minutiæ of its plan with remarkable distinctness. Every important building is discerned at a glance. The towers of the French church lift up their heads above every surrounding object,—the most romantic, the most noble building in view,—the fantastic spire of the English Cathedral shoots up its taper finger, and the groves, gardens, and shady boulevards that adorn this city of churches, enamel the picture as with a fretwork of living green, and the distant hum of the busy multitude comes up from the populous plain, confused and indistinct, as a low indefinite murmur.

Around the outskirts of this busy and beautiful scene flows the majestic St. Lawrence, dotted with vessels, and spanned by that mighty bridge, and its broad bosom sparkling in the sunbeams; while a few miles above the city the fearful rapids of Lachine are seen in distant perspective, the whole breadth of the river whitened with foam, and the narrow shoot, through which the boats are dexterously run by the skilful hand of the red man, distinctly visible amid the watery tumult. Beyond the river, the level grounds fall away in the distance, till the sight is arrested by a ridge of highlands, behind which lies the northern border of New England. The sun is pouring down a flood of liquid light over this scene of surpassing loveliness, and the balmy air envelopes city and country in a delicate mantle of vapor, which is almost invisible to the eye, yet tinges every object in the landscape with that soft and mellow hue which distance lends to do the work of enchantment.

The Victoria Bridge is the greatest work in the city of Montreal. It is too well-known to require particulars here. Suffice it to say, it is an iron tube, or rather a series of iron tubes, spanning the river from pier to pier, 6650 feet in length, besides the approaches which run far out from each bank, before the bridge proper commences. The piers, 24 in number, are 250 feet apart, except the centre span, which is a hundred feet longer for the convenience of shipping. They are built with a sloping cutwater of sharp-edged masonry, projecting up the stream, to break the ice which comes down in enormous masses when the stern frosts of winter at length yield to the genial warmth of spring. The bridge is constructed exclusively of iron. It cost $6,300,000, but it would seem that scarcely a dollar had been expended in ornament. It is of the plainest possible style, substantial and permanent, and destined to stand no doubt for ages, a monument of the skill and perseverance of the present generation.

Ours is an age of great achievements. The mechanical wonders of the present day far exceed, both in variety and grandeur, those of any preceding age. To us it is given to vivify machinery with the touch of the magic wand of Science, and bid it labor at our will in whatsoever sphere we choose. We say to it, "Do this," and it is done; we seldom have our mandate disobeyed. We charge it with a message to our friends beyond the sea, and straightway we converse with them as friend to friend, as man to man. We breathe into it the spirit of life, and send it careering across a continent, outstripping the eagle in its flight, and laughing at the speed of the whirlwind, while, to pave the way for its impetuous career, we tunnel the Alpine heights, we throw an iron highway across the rapid river, we span the mountain defile with a wicker-work of iron, and bid it speed from shore to shore on errands of our own.

Among the public pleasure grounds, Vigor Garden perhaps stands pre-eminent, It is a quiet, shady retreat from the throng of business. A fine green-house occupies the centre, while pleasant summer-houses are snugly nestled in shady nooks, and several fountains of exquisite beauty diffuse coolness and freshness around. Here wealth diffuses itself for the benefit of all. The rich who furnish the funds for the decoration of these places of resort, derive less advantage from the outlay than the poor; for they have comforts and luxuries at home beyond the reach of their lowly neighbors, who dare not intrude their sun-browned visages, nor sully with their toil-worn hands the silken curtains of the drawing room. The poor of a crowded city have no resort from the toils and cares of life, save in these public gardens. Their only luxuries are of the common stock.

Their homes are destitute of those refining, those endearing features that should ever adorn the domestic fireside. Too often they are suffered to lie neglected and forlorn, far less attractive than even the limited resources of their inmates would warrant. But in the parks and gardens elegance and luxury are thrown open to the enjoyment of the masses; wealth decorates them with all that taste and elegance can supply, and the enjoyment to be derived therefrom is not measured by the amount of wealth the observer can command, but by the fineness of feeling and the delicacy of fancy which may harbor in his breast. The poor man with a refined and cultivated nature may here quaff draughts of pleasure and delight which would be repelled by the grovelling mind of the wealthy boor, whose coffers overflow with gold, whose heart is steeled against the common sympathies of man, and whose bosom harbors only sensual recognitions and thoughts of the outward world.

During my stay in Montreal, I was most kindly entertained at the house of Walter Marriage, the only family of Friends then in the city. Those who have rambled in strange and distant lands, far from every familiar friend, can fully appreciate the pleasure of meeting with a cordial reception among strangers, and a hearty welcome to the fireside of a neat and happy home. These little episodes along the pathway of life, like mossy banks on the margin of a river, are pleasant while reposing on their hospitable green, and remain to be attractive spots in the retrospect of our journey. Long shall I cherish a grateful remembrance of the generous kindness an unknown stranger received beneath their hospitable roof.

I took a little trip to Belial mountain eighteen miles south from the city, a rough shaggy hill which tosses its bold and hoary head far above the plain. The day was rather misty, and not favorable for an extensive view, but still we were well repaid for the laborious climb. The city lay off in the distance, but obscured by its canopy of smoke; the intermediate plain was all taken in at a glance. To the south the sight ranged over a broken and rugged country, to the northern line of Vermont, which lay fairly within the limits of vision.

The land in Canada, instead of being laid out in *sections*, as in our western States, of one mile square, is divided into *concessions* a mile and a half square, with a road on each line, as far as the face of the country will permit. These concessions are then divided in the middle, and the farms generally run from the road to the dividing line, making them three-fourths of a mile long, and of a width to suit purchasers. The buildings of course are near the roads, and hence from an elevated point like this, the roads have the appearance of continuous streets, while the farms being mostly narrow, the country seems cut up into an incredible number of long narrow lanes.

The city of Ottawa, the capital of Canada, is at the falls of the Ottawa river. The journey from Montreal by railroad and boat is truly delightful. The river is very large and flows through the midst of enormous pine forests, from which heavy rafts of timber descend to seek a market in more thickly settled lands. These Canadian rivers are studded with islands, and the land as thickly sprinkled with lakes. St. Ann's bridge over the Ottawa, at the head of Montreal Island, is a most beautiful structure, connecting Upper and Lower Canada, or, as they are now called, the Provinces of Ontario and Quebec.

The falls of the Ottawa are a great curiosity. The rock which forms the river

here suddenly drops some twenty feet, in a steep bank, in places nearly perpendicular, which runs in a tortuous zigzag course across the bed of the stream. Hence the falls are totally destitute of any symmetry; the water pitching and tumbling down wherever it can find a place, utterly regardless of propriety, and careless of the finest effect. It is a beautiful sight, however, somewhat of a compromise between a cataract and an ordinary rapid.

Among the curiosities of the city are extensive saw-mills, situated on an island on the brink of the fall, where immense quantities of logs are converted into lumber, which finds a market to a great extent in our own country. The falls furnish an unlimited amount of water-power. During the year preceding my visit, one company had cut and sold one hundred and fifty million feet of lumber.

The Government buildings at this place, just completed, are of the most costly and elegant character. They are of irregular stonework of variegated colors, disposed in regular figures and complex designs. The Legislative halls are fitted up in a tasteful and elegant manner, with a magnificence worthy of a youthful nation just entering on its career of improvement and of happiness. The Reading Room and Library, when finished according to the proposed plan, will be one of the most beautiful buildings of which their country can boast. These splendid palaces stand in an extensive ground, which may be called an embryo park: it commands a noble view of the falls, and may be made a most attractive place.

(To be continued.)

Youth's Department.

HOME IN VIEW.

One cold winter's day, I found myself, at dusk, two miles from home, and with a blinding snow-storm to impede my progress. Somewhat annoyed at being belated, but nothing daunted, I set out at a brisk pace to make amends for lost time. After having completed one-half the distance, I found that, by crossing the river, I should very much shorten the remainder of my walk, but should find greater difficulty in keeping on my feet with the fierce storm of wind and snow beating against me in great gusts. After a moment's pause, however, I determined on the river. But the blast—how it shook me! till fear whispered, "You will perish in this storm." I had been going up the river to find the beaten path to cross; when lo! as I turned to it, directly across, up the bank a little way, could be seen the beacon-lights of home. There they were, twinkling in the many windows, beckoning me on, and seeming to whisper, "Father's embrace awaits you, and mother's tender care, and rest and warmth and cheer." And with these home-lights flashed into my soul the beacon-lights of heaven; and oh, what a glimpse was given of the toilsome, stormy journey of life! of the pilgrims bending beneath the blasts of earth, and failing to look up, crying out in fear, "I shall perish!" O fellow traveller! the way may be rough, but it cannot be long; and just before us beam rays from the heavenly home, promising rest, reunion, and bliss immortal. We only need to look up, to be stimulated to meet all the blinding storms; for from the windows of heaven gleam the Father's pity, the Saviour's love, the angels' watch-care, and the ministrations of the saints made perfect in glory. What lights are there! As I ascended the steps of my home, I thanked my Father with a gush of tears for the vision he had shown and the lesson he had taught.
—T. S. H. in *Christian Banner.*

Selected.

THE PREACHER.

He took a shaft both strong and straight,
A shaft he had polished with labor great.

He winged it with sweet eloquence,
With learning, and with subtile sense.

Boldly he drew, and he aimed with care,
But it wounded only the idle air.

A second he took, both straight and strong,
Winged with a passionate sense of wrong.

He drew it stoutly, and aimed it true;
The mark he aimed at was plain to view.

Swift it fled, yet it lighted wide;
For it touched on a rock, and it swerved aside.

He reached his hand, and took from above
A slender arrow, barbed with love.

He aimed it with but little art,
Yet it touched and wounded a human heart.

His last, his lightest, was winged with prayer,
And he shot it forth through the yielding air.

No careful aim the preacher took,
For he turned to heaven his upward look.

Yet it pierced a heart both hard and proud,
The hardest heart in all the crowd. E. G.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 16th inst.

Great Britain.—The Irish Church bill was reported to the House of Commons, from the committee, on the 13th, several amendments were proposed, and the bill recommitted, with the understanding that the vote on its third reading shall be taken on the 31st inst. The Secretary of War, in reply to some intimations which had been made, said the government had no intention of countermanding the orders for the reduction of the troops in Canada, under existing circumstances.

The leading London journals continue to discuss the questions connected with the rejected treaty respecting the Alabama claims, generally agreeing in the sentiment that Great Britain, in that treaty, made all the concessions that could be fairly de-

manded, and that to go farther is quite inadmissible.

In the House of Lords, on the 13th, in reply to some remarks of Earl Russell, in which he deprecated John Bright's land scheme for Ireland as likely to unsettle the people, and urged the government to state clearly its intentions, the Colonial Secretary said the government was not prepared to declare its policy, nor was he authorized to express an opinion on Bright's plan.

France.—Considerable political agitation prevailed in Paris, at the latest accounts, in connection with the approaching elections. Four public meetings in different parts of the city were dispersed by the police on or before the 12th inst., and several others on the 14th, and at a later date, a number of persons were arrested for making disturbances at political assemblies. The Prefect of Police issued an order prohibiting gatherings in the streets in the vicinity of electoral meetings. On the 16th, a warning from the government was placarded about the city, declaring that a renewal of the recent disorderly assemblages and demonstrations would not be tolerated. Instructions were issued to prefects, advising them to dissolve any meeting likely to lead to disturbance, and to enforce strictly the law prohibiting political meetings within five days of an election. The excitement was said to be great, especially in those sections of the city where the Liberal party was strongest, and the authorities were taking extraordinary measures to prevent disorder.

Spain.—On the 15th, after considerable discussion, the Cortes rejected an amendment to the Constitution, in favor of making Spain a federal republic. The vote stood 182 to 64. A proposition for a triennial Directory, to be appointed by the Cortes, was then introduced, but after a long debate was also rejected.

Austria.—The Emperor, in closing the session of the Reichsrath, on the 14th, made a speech congratulating the Chambers on the improvement in the situation of Austria since 1866, and the friendly arrangements made with Hungary. He declared that peace was indispensable to national prosperity, and that the present relations of Austria with other Powers assured him of its continuance. He trusted that the reforms lately enacted by the Reichsrath would become the basis of harmonious relations between the Church and the State.

Germany.—The government of Bavaria has addressed a circular note to those of France, Austria, Prussia, Baden and Wurtemberg, inviting those Powers to a conference to be held in Munich, for the purpose of preserving the rights of the State against the Church.

South America.—The latest advices from Paraguay gave no accounts of any movement on the part of either of the contending armies. At the end of 3d mo. it was not expected that the Allies would be ready to advance in less than two months. Their army was said to have shown signs of insubordination when ordered to march into the interior. The U. S. Minister was reported to have arrived at Asuncion.

Cuba.—The reports of engagements, as usual, are contradictory, and there appears reason to believe that no important conflicts have occurred, and the rainy season coming on will preclude active operations for some time.

Domestic.—Chief Justice Chase, on the 10th inst., delivered an opinion in the Circuit Court at Richmond, Va., on an appeal from the decision of Judge Underwood in the District Court, which declared null a sentence passed by Judge Sheffey of the State Court, on the ground of the ineligibility of the latter under the 14th amendment. Judge Chase held that a State government in Virginia had been recognized by Congress throughout the war, first at Wheeling and then at Alexandria; and that Sheffey having been appointed under this government, was a legal Judge so far as it was concerned. On the question whether, being ineligible, he was removed by the operation of the 14th amendment, Judge Chase considered that a construction of any legal provision which must necessarily occasion great public and private injury must never be preferred to one which would cause less, if not absolutely required by the terms of the enactment; and to declare past legal proceedings void would tend to produce anarchy. The 14th amendment was not self-enforcing, but needed to be enforced by subsequent legislation. After Judge Underwood's decision was delivered, Congress provided for removing ineligible officers, thus showing that they were regarded as officers *de facto*. The decision of the District Court was reversed, and the original prisoner was remanded to the State authorities.

In a suit against the city of Richmond, Va., to compel the redemption of small notes issued by it during the war, Judge Chase has decided that, being issued to aid the rebellion, they cannot be redeemed. The Legislature which authorized them being *de facto* a Legislature, had power to grant such authority, and if they had been issued for a lawful purpose, and not to subvert the government, they would be liable to redemption.

The President has issued a proclamation, in accordance with the act of Congress on that subject, designating 7th mo. 6th as the time for submitting the Constitution of Virginia to a popular vote for confirmation or rejection; and submitting to a separate vote the clauses relating to the disfranchisement of certain classes for engaging in the rebellion, and the test oath required of several officers.

The first passenger train through from Sacramento on the Pacific Railroad, arrived at Omaha on the 16th, with about 500 passengers, though probably all were not through passengers.

Six steamboats were burned at the levee at Cincinnati on the night of the 11th inst., the fire originating from the upsetting or explosion of a kerosene lamp. Four or five lives were believed to have been lost, but it was not certainly known.

The Legislature of Connecticut has ratified the 15th Constitutional amendment, the Senate by 13 yeas to 8 nays, the House by 126 to 104. In the Indiana Legislature, in which by agreement, after the vacancies caused by the resignation of some members had been filled, the consideration of the amendment was postponed to the 13th, all but two of the Democratic members of the House resigned on that day, leaving that body again without a quorum. In the Senate, when the amendment was taken up, the Democratic members present announced that they had sent their resignations to the Governor that morning, but the presiding officer decided that the Senate had no official notice of the fact, and a vote being taken, he declared the amendment ratified by a vote of 27 to 1, eleven members present not voting. The next day the Governor notified the House of the resignation of 42 of its members. A motion was made to adopt the joint resolution of ratification, when objection was made that there was not a quorum. The Speaker ruled that this might be considered as an appeal; the House sustained his decision, and then the resolution was passed, yeas 57, nays none, three members refusing to vote.

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For Friends' Review.

OF THE STUDY OF HEBREW.

The comprehensive remark of Bacon, that "studies serve for delight, for ornament and for ability," applies beautifully and forcibly to the study of the original language of the Old Testament; the writer, however, proposes to treat of it as a duty. And first, as it regards the Old Testament itself, the following considerations are pertinent.

1. The Hebrew Scriptures contain the record of two Divine dispensations, the Patriarchal and the Mosaic, both of which, in the economy of God, have important relations to the later and more perfect dispensation of the Gospel.

2. They are an introduction to, and constant commentary on, the New Testament, without which the latter cannot be fully understood.

3. They are indispensably connected with the New Testament in a complete and perfect whole; and their genuineness, authenticity and integrity are to be maintained against attacks or imputations of modern science and philosophy, or are to be reconciled with them.

4. The expression of *prophecy* contained in them, and its fulfilment, are to be interpreted and appropriated by us.

5. They contain precepts and rules of conduct which, either sanctioned or not removed, by the new dispensation, remain to us.

6. If it *were not* for the preceding considerations, they, as the highest and most inspired sacred literature of the world, claim the closest attention of the Christian moralist and scholar.

Such considerations as these make us value the Old Testament as a book second in importance only to the New; and it is certainly unnecessary to show to the readers of the Review that it deserves close and reverential study. But it comes to us originally in a language whose words, formation and style of expression are widely different from other languages familiar to us, and which has moreover been an unspoken language for centuries. Now we are commonly acquainted with the real Scriptures only through the medium of a translation made by English scholars, which, however faithful and beautiful, has the disadvantages common to all translations. No translation can accurately and *fully* express an original writing; how then can inspiration be translated, or words fraught with subtle, solemn meaning be exchanged for their true value, except by the aid of the Holy Spirit?

For a clear and convincing statement of the benefits of studying the original languages of Scripture, the writer would refer to an article on "The Importance of the Study of the Greek Testament," which appeared in the twentieth volume of the Review, Nos. 44, 45, 46. The author of that article writes with authority, and many of his suggestions and conclusions are pertinent to the present subject. But there are some peculiar reasons for a study of the original text of the Old Testament.

Our translation of this is more defective than of the subsequent parts of the Bible. When it was made, two and a half centuries

ago, the study of Hebrew language and literature had just been revived, and there was but a limited knowledge of it outside of the "peculiar people." Copies of the text were rare and imperfect, and many of the aids since used by scholars in interpretation were unknown or unobtainable. While the labors and researches of scholars for this long period have done much to confirm the version of our ancestors and leave it unimpeached in its general faithfulness, they have of necessity rendered some passages clearer, revealed new force and meaning in some of the words, and given some idioms a more correct explanation. For examples of inaccuracies in the common version, the following instances may be taken:

In Gen. i. 6, the word "*firmament*" rendered for רָקִיעַ (*rakia**) should be *expansion;* in Gen. iv. 15, וַיָּשֶׂם יְהוָה לְקַיִן אוֹת (*vayyasem y'hovah l'kain'oth*) reads, *and Jehovah gave Cain a sign*, or *assurance;* Deut. xxxiii. 25, בַּרְזֶל וּנְחֹשֶׁת מִנְעָלֶךָ (*bar'zel un'hosheth min'*aleca*) *iron and brass shall thy bars* (boundaries) *be*, alluding to the mountains, not "*shoes;*" in Ex. iii. 22, the word שָׁאַל (*shaal*) rendered *borrow*, as if the Israelites were to borrow and never return, means simply *to obtain* by asking; Job xix. 26, "*yet in my flesh shall I see God,*" should read, *without* (or out of) *my flesh* (מִבְּשָׂרִי) *mibh'sari*); in Ps. lxxxvi. 2, the Psalmist does not say "*for I am holy,*" but כִּי־חָסִיד (*chi-hasidh,*) *for I am devout* (confiding in God;) and Ps. viii. 6, וַתְּחַסְּרֵהוּ מְעַט מֵאֱלֹהִים (*vat'has'rehu m'*at meelohim*) *thou hast caused him to lack*, or *be away from*, *God* (Elohim) *a little while;* the word which in this last passage stands "*angels*" in our version, is the same as is translated "*God*" in the first verse of Genesis. Luther's rendering of this passage was better than the English,—"*Du wirst ihn lassen eine kleine Zeit von Gott verlassen sein.*"

There are several names applied to the Deity in the original, which have been translated without much distinction; yet in their different uses there is often important significance.

The words rendered "God" are אֵל, אֱלוֹהַּ, אֱלֹהִים (*El, Eloah, Elohim*); those rendered "Lord" are אֲדֹנָי, יָהּ, יְהוָה (*Adonai, Yah, Y'hovah*); these are sometimes used together, and in various other connections. It is useful to remember in reading the English text, that "LORD," in small capitals, is for the sacred name Jehovah; spelled "Lord," it might be appropriately rendered *Master*.

The first verse of Ps. cx. becomes less obscure if read, as it should be, thus: *Jehovah said unto my Lord* (*Master*), *Sit thou on my right hand*, &c. In Ps. xxii., the Psalmist calls, in his distress and discouragement, אֵלִי אֵלִי (*Eli! Eli!*) *God of my strength—my Heavenly Protector!* So often single words are alive with meaning which we cannot express with one word, though sometimes where we might, as in Gen. i. 2, *The Spirit of God was* (מְרַחֶפֶת *m'ra'hepheth*) BROODING *over the waters*, as His presence ever hovers over His works.

There is nearly always interesting significance in the names of the Old Testament, which is seen in the Hebrew. We may attempt in one or two examples, taken at random, to show the force of the names as they were heard. Read Gen. xvii. 15,—"And God said unto Father-of-a-multitude, as for Contentious thy wife, thou shalt not call her name Contentious, but Princess shall her name be." Again, Gen. xxxv. 9—"And God appeared unto Supplanter again, when he came from Highland Plain, and blessed him. And God said unto him, Thy name is Supplanter; thy name shall not be called any more Supplanter, but Warrior-of-God shall be thy name; and He called him Warrior-of-God."

Frequently the same English word is made to represent several words of the original, and thus, even where confusion is escaped, modifications of conceptions that are distinguished with nicety are lost, and often the beauty and harmony of the thought are spoiled.

It is certainly, and happily, true that the imperfections in some measure indicated by the examples here adduced, do not derogate essentially from the general truthfulness and value of our English Bible; but that there are such imperfections, and so many things to learn, should induce to thorough study. And this will be for pleasure as well as duty. New views in the fields of language and literature interest and enchant not less than in the outward fields of nature, where new objects greet the appreciative senses in every quarter, where the artistic offers instruction on every hand, and the old and wonderful, and the unspoiled growth and formation of ages, call forth ever-increasing admiration. The Hebrew language opens such a field of wide extent and variety. Older than English, or Latin, or Greek, as we know them, it contains the freshness of early times and the ripeness of centuries. It represents a family of languages, including the Phœnician, Chaldee and Syriac, and more refined and living Arabic, which are most unlike any others that we study. If we would change our letters to entirely unlike characters, add some new ones, and write backwards (that is, from the right toward the left) with them, putting some of the vowels above and some below the other letters, we should approximate to the different orthography of the Hebrew. And a peculiarity as great runs all through the formation of words, the structure of sentences

and periods, the expression of thought, and the character of sentiment embodied. He who has read Greek or Latin with zeal, knows how much finer pleasure is derived from reading a passage in its original words, than in any translation. He knows that a truer appreciation is reached. If we were to see Turkish character, we would rather see a Turk in the flowing robes of his own nation than in our less picturesque costume. The man is the same, but the effect is not. So the idea may often remain the same in a translation, but the vividness is lost.

All know how rich the thought and beauty in the books that make up our Old Testament; the most eloquent pens have been tasked to tell of their wealth of history and prophecy, instruction and edification, of poetry and sublimity, of all that makes literature charming, enriching, ennobling. One who has studied well shall enjoy these tenfold in the original tongue. To read the first chapters of Genesis, or some of the Psalms of David, in their simple vivacity or rugged simplicity, will repay such an one for long hours of previous study.

But as if the Bible were not enough, it is urged sometimes that there is nothing to read in Hebrew but the Old Testament. It is true that this is the best and noblest part of Hebrew literature, but not all, nor the greater part. There are the Talmuds of almost endless length, which have been the occasion of much discussion recently; the Targums and Commentaries; the Poets, of whom we may mention Hallevi and Aben Ezra in mediæval times, and Wessely and Cohen in modern times. In the British Museum, which has the largest single collection of Hebrew books in the world, there are 10,100 bound volumes of this literature. It is sufficient to say that there is enough in quantity and variety to satisfy the most enthusiastic and devoted student.

(To be concluded.)

OUR FIRST FRIENDS EARNEST WORKERS.

From *Friends' Family Library*, published by N. Kite in 1835, vol. 5, p. 233.

"In the year 1693, another commendable practice was concluded to be adopted by the Friends at Aberdeen, a practice then prevalent, as they state, both in Ireland and in many parts of England, that two weighty Friends in the meeting should be appointed from one quarter to another, to have more especially upon them the care and oversight of their members. They were to visit them in their families, and to give them advice, in meekness, wisdom and love, as they might see needful. With regard to the minutiæ and the routine of these things, it is obvious that circumstances will occasion variation of practice, in different ages and in different places, but the savor and intent of them will be uniformly the same. And in proportion as the gathered churches, that profess faith in Christ Jesus, more purely come into the Spirit of their holy and blessed Head, the management of their affairs of this description will become more simple, more efficient, tending to the honor of God, the preservation, the restoration and the growth one of another in spiritual things, as well as to the admiration of those that are not of the same fold.

"A further instance of *the zest* with which those of this generation pursued the imperishable things that pertain to life, and peace, and godly edifying, is that of *their weekly family meetings at each other's houses* in rotation; which they justly notice as resembling the practice of the primitive Christians, and as affording a spiritual repast 'to such as wish to feed at the Lord's table.'"

THE CHURCH IN ITS RELATIONS TO THE STATE.

(*From an address by the Religious Society of Friends in Great Britain.*)

(Continued from page 604.)

2.—In words of Divine majesty the Son of God proclaims *Spirituality* and *Truth* the essential characteristics of the worship of the New Covenant. "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—God is a Spirit: and they that worship Him *must* worship Him in spirit and in truth." "Without altars, without temples, without images;"—such were the features which the religious assemblies of the early Church presented to the world around them. Some of the noblest remains of Christian eloquence are vindications of this simplicity against the scoffs of the heathen. Origen, in a memorable passage of his treatise against Celsus, rises above himself as he contrasts the gaudy pomp of untruth in the idol temple, with the humble, sincere, and as yet unadorned worship of the Church; the lifeless and perishing images of Phidias and Polycletus, with the living and enduring realities of the new creation wrought in believers by the Spirit of God. As Sacerdotal ideas entered in, this ancient simplicity disappeared. The communion meal in which the early believers had united in commemorating the Saviour's love had become a *sacrifice*, though for ages accounted only a *spiritual sacrifice*—the table became an *altar*,—the ministers, *priests*—the simple meeting-house, or "upper room," a stately temple. The reign of Constantine gave a fatal stimulus to these tendencies. In glaring contrast with the Saviour's words, who, in consecrating the worship of the heart, had forever abolished the special sanctity of place—the first "Christian" Emperor erected, with great magnifi-

cence, a Christian "temple," on the supposed site of the Lord's sepulchre. Under the auspices of himself and his aged mother Helena, a new, if not the first, impulse was given to the search after relics, by the supposed discovery of the cross of wood on which it was pretended that Christ had died. This quickly led to an almost incredible multiplication of similar incidents, and ultimately to a veneration for the dead, and for images, which it belongs to the Omniscient Judge alone to distinguish from actual worship. How true and suggestive is Jerome's description of the Church which he saw around him! "Greater in power and wealth, but with less of virtne since it came under the influence of Christian princes." Here we might pass on, did not the tendencies of our own times invite another observation. Under the influences that were every day becoming more prevalent, it need not be surprising that the primitive singing "with the Spirit"—the true "melody of the heart," sanctified for praise, should, about the middle of the fourth century, give place to the regular choir; and still later, to the stately chant of Ambrose, or of Gregory. But it is very remarkable how long the ideas of a purer age maintained the protest of the Apostolic Church against mingling the sounds of instruments without life with the worship of the living God. It is a fact to which we would invite the serious attention of our fellow Christians around us, that for *more than twelve hundred years* this primitive testimony precluded the general use of organs in public worship. Thus speaks Thomas Aquinas, writing about the year 1250, as quoted by the accurate Bingham:—"The Church does not use musical instuments, as harps and psalteries, to praise God withal, that she may not seem to Judaize."

It is our privilege to recognise all who in every age have by their fruits proved themselves members of the universal Church—how much soever they may have been under bondage to false systems. But whilst the servants are to be honored in their places, they are not to be set up above their Lord. And we cannot close our eyes to the fact that from the third century downwards we have to trace in the growth of sacerdotal assumption, in the increasing pomp of ceremony, in the multiplication of rites, in the exaggerated estimate of the outward and ceremonial, and of the efficacy of self-imposed services, the retrograde tendency of man's fallen nature, the divine salt of the truth mingling with the earth and losing its savor, the Church in name obtaining an ascendancy, but really leavened, and, in so far as it was leavened, enfeebled and corrupted by the spirit of the world. Slow, yet continued, was the decline of the heavenly life, and with this decline no less certain the backward movement from the Antitype to the type, from the spiritual to the ritual, from Christ to man.

3. How suggestive is the fact that the expression "*reading prayers*," to which modern usage has familiarized so many, is not to be found in Holy Scripture, with all its wealth of words to convey religious thought. Prayer—that act which, of all others, ought to be the free communion of man with his Maker, the expression at once of the feeblest cry for life, and of the deepest wants of the soul—was, in the early ages of the Church, unrestricted, even in the congregation, to any form of words. The language of Tertullian in the beginning of the third century is express. "We pray *without a prompter*, because from the heart." The origin of public liturgies is involved in great obscurity, but it is agreed on all hands that their introduction was very gradual; and it was long before, even in districts where usage had settled into uniformity in the use of the same liturgy, *all* public extemporary prayer was excluded. Even then a certain latitude was allowed at the discretion of the "ordinary." And so far as this country was concerned, it was not until the reigns of Edward the Sixth and Queen Elizabeth that an absolute uniformity in public prayer was adopted. Ages after liturgies had been introduced, "the use of York," "the use of Sarum," "the uses of Hereford and Bangor," remained to attest the primitive liberty which the bishops had themselves enjoyed in their particular jurisdictions.

4. The Apostle Paul from his own example, and from the words of the Lord Jesus, urged upon the bishops or presbyters of the Church at Ephesus the importance of providing from their own labor for the wants of themselves and of "the weak" around them. So late as the year 398, "the clergy" are enjoined by the canons of the fourth Council of Carthage to provide themselves with food and raiment at some honest trade or husbandry, without hindering the duties of their office; and such of them as are able to labor are directed to be taught some trade and letters together. "Many eminent bishops," says Bingham, in allusion to this period, "were not ashamed to employ their spare time in some honest labor to promote the ends of charity." He instances one who worked "at the trade of a linen weaver, by which he not only subsisted himself, but relieved others, though he lived in a rich and wealthy church." Whatever inferences to the contrary may have been drawn from the language of Cyprian and some other writers, it seems plain that in the early ages of Christianity it was not generally supposed that occupations which had been consecrated by the example of the Lord and his apostles were incompatible with the duties

or the character of the Christian minister. The general prohibition to engage in "secular" business dates probably from about the middle of the fifth century. Again, both Justin Martyr in the second century, and Tertullian in the beginning of the third, speak of the offerings of the faithful, and of their application to the wants of the sick and the destitute, the widows and the orphans, and the Christians in prison or in exile. But neither of these authors speaks of any allowances to the ministers. It is true that about fifty years later, in the writings of Cyprian, who had given up his own patrimony to the poor of the Church, we find traces of such an allowance, But fixed ecclesiastical "cures" and incomes, in the modern sense of the terms, are of a much later date. Long after the age of Cyprian, the bishops and presbyters in the respective districts appear, in general, to have shared amongst themselves, in varying proportions, with the poor and afflicted, the voluntary offerings placed at their disposal. To quote the language of a late eminent Judge,—"In the early centuries of Christianity there were no compulsory payments; no tithes were paid, and the whole of the funds depended upon voluntary donations and oblations made from time to time, or the produce of lands which had been given to the Church. The countries of Christendom were not in earlier times divided into parishes, as they have since been. The ministers of the Church had neither permanent places in which they were to discharge their ecclesiastical duties, nor had they any permanent funds allotted to their maintenance and support. What are now called Ecclesiastical livings were at that time unknown." The fact is important, and cannot be disputed, that for ages after the Apostles, *all contributions for the service of the Church were absolutely free.* The words of Tertullian speak the voice of the Universal Church in the West until at least the sixth or the seventh century, and in the East down to our own day: "Nemo compellitur; sed spontè confert."—"No one is compelled to give; but each contributes freely."

(To be concluded.)

PROGRESS IN SPAIN.—Religious tracts are now openly sold and circulated by hundreds of thousands. This time last year, to do this would have been a penal offence, imprisonment and banishment the penalty. There have been sold, since November last, 500,000 tracts and 200,000 copies of the Gospels. As many as 3,000 of the latter have been sold in one day. One million Gospels, of Cipriano de Valera's version, are now being printed here, and since the date already mentioned, at least 5,000,000 tracts have been distributed. —*Madrid correspondent of the N. Y. Tribune.*

For Friends' Review.

THE ANCIENT MANUSCRIPTS OF THE NEW TESTAMENT.—NO. IV.

BY THOMAS CHASE, M. A.

But while no truth of our holy religion is necessarily endangered by the discrepancies in different copies of the New Testament, (for if, in any one instance, a passage containing an important doctrine is disputed, the same doctrine will always be found clearly and fully stated in other *undisputed* passages), we shall all agree that it is desirable to restore the *exact text*, even in the minutest particulars. The interesting question arises, what method should be adopted for this purpose?

Let us recur to our illustration of a manuscript poem or letter, which has been copied by various people and the original autograph lost. There are differences of expression in different copies, and we wish to ascertain the genuine words originally written. It is plain that there will be a distinction between these different readings. Some will strike us at the outset as wrong, in some the correction to be applied will be obvious. For those in regard to which doubt still remains, our only resource is a comparison of the different copies, and a consideration both of the external and the internal evidence in favor of each of the discordant readings. Accordingly, we shall collect from our friends as many copies as we can find. These copies themselves will be distinguished by different degrees of merit and authority. Some, it may be evident, have been made carelessly and negligently, perhaps by ignorant hands; they abound in errors, and their general value is small; even these, however, may supply an accidental omission in a more carefully written transcript, and be of service in determining the text in points where better manuscripts are at variance. Others have evidently been made by intelligent copyists, with great care and accuracy, and their authority is entitled to great weight. The testimony of a large number of manuscripts is like the testimony of a large number of men, in (for instance) a court of justice; the greatest weight is given to the testimony of the most intelligent and upright,—yet even from that testimony the consideration of human fallibility may require us to make some deductions; the least weight to the testimony of the ignorant and the heedless,—yet even this may be useful as corroborating or correcting the testimony of better men.

If the composition in question was written some time ago, other things being equal, the *older* the copy the greater will be its authority. Especial importance will be attached to any that can be proved to have been made directly from the original autograph; but

if none such can be shown, the nearer to the source, the purer shall we deem the transcript.

Now the method which scholars have adopted in their endeavors to ascertain the genuine text of the Bible is precisely similar. The manuscripts have been sought for in every nook and corner, carefully compared, and all their variances noticed and criticised; and, particularly of recent years, the *oldest* manuscripts have been especially appealed to as authoritative. The efforts of classical scholars, who have had a similar task to perform with reference to the text of the great Greek and Roman authors, have aided in reducing the principles of such comparisons and recensions to the precision of a science. I will mention some of the canons which have been agreed upon as guides in the process.

1. The more *difficult* a reading, (when there is strong manuscript evidence in its favor), the more likely is it to be genuine. *Proclivi scriptioni præstat ardua.* Copyists more often try "to explain an obscure passage, or relieve a hard construction, than to make that perplexed which before was easy."

2. Out of several different readings, that one is to be preferred *from which all the rest may have been derived,* while it could not be derived from any of them: in other words, "that reading is preferable which explains the origin of the others."

3. Other things being equal, the *shorter* reading is to be preferred to the more verbose.

4. That reading is preferable which best suits *the peculiar style,* manner, and habits of thought of the author.

5. Regard must be had to the special characteristics of each manuscript. Thus the testimony of the Vatican codex is of less weight in omissions, inasmuch as it is the *tendency* of that MS. to abridge the sacred text. On the other hand, the *Codex Bezæ* exhibits a decided tendency to amplification.

In addition to the manuscripts, there are two sources of aid in determining disputed readings, peculiar to the Holy Scriptures; the first is derived from the citations of texts by the fathers of the Church in the first centuries, the second from the translations made in very early times into various languages. In many of the quotations found in the early fathers, there is evidently no attempt to give anything more than the *general sense* of the passage;* in others, however, the exact words seem to be given. Origen (A. D. 186–253) is perhaps our most important source of information of this kind, although he is to be followed with caution. It is noticeable that there is often a striking agreement between his citations and the readings of the Codex Sinaiticus.

Of ancient versions made in the first Christian centuries,—those interesting monuments of the zealous missionary spirit of the early Church,—the most valuable are in the twelve following languages: the Egyptian, the Ethiopic, the Arabic, the Armenian, the Georgian, the Persian, the Syriac, the Latin, the Gothic, the Slavonic, the Anglo-Saxon, and the Frankish. Some of these were made at so early a date that they represent (so far as it is possible for translations to represent) manuscripts of the Greek original, older than any that have come down to us. Of these versions, the highest authority is attributed to four: the Syriac, of the second century; the Egyptian, of the third century; the Gothic, translated from the original Greek by Ulfilas at about the middle of the fourth century; and the Latin,—both in the *Vulgate,* made by the Christian father Jerome in A. D. 383 and the years immediately following, upon the basis of older Latin translations which he compared with Greek manuscripts, —and in the *Italic,* as it is called, made in Africa in the second century.

We have now seen what are the materials which the scholar takes in hand who wishes to restore the original text of the sacred writings. The work of textual criticism is a most fascinating one,—as I have found it in the case of one or two classical authors. To the rightly qualified editor of the volumes of inspiration, it must, in addition, be invested with a solemn interest and a deep sense of responsibility.

As regards the use of the three classes of materials, we may safely acquiesce in these three general rules, as given by Scrivener (*Op. cit.* p. 408:)

"1. That the true readings of the Greek Testament cannot be derived from *any one* set of authorities, whether manuscripts, versions, or fathers, but ought to be the result of a patient comparison and careful estimate of the evidence supplied by them *all.*

2. That where there is a real agreement between all documents prior to the tenth century, the testimony of later manuscripts,

* Even the sense is not always given accurately, or at least not always adequately. I cannot but think, however, that Dr. Tregelles is unintentionally unjust to Clement of Alexandria in charging him with quoting the sacred text as follows: "It is easier for a camel to go through the eye of a needle than for a rich man *to be a philosopher.*" (Tregelles' ed. of Horne's *introduction to the Textual Criticism of the New Testament,* p. 39, note.) The word which Clement uses for the phrase italicized in the translation is φιλοσοφεῖν, which I should certainly render here in its first sense *to love wisdom,* to seek to be truly wise,—a thing not so far removed from the meaning of the original text.

though not to be rejected unheard, must be regarded with great suspicion, and, unless upheld by strong *internal* evidence, can hardly be adopted.

3. That in the numerous cases where the most ancient documents are at variance with each other, the later or cursive copies are of much importance, as the *surviving representatives of other codices*, very probably *as early, perhaps even earlier*, than any now extant."

I cannot forbear to add, that the spiritually-minded Christian critic may hope to be assisted in selecting the right reading, when the external evidence is perplexing, by *a spiritual perception* and an illumination from the Source of all Light and Truth.

It is easy to see to what dangers we should be exposed if the work of determining the original text of the New Testament should fall into incompetent, rash, or dishonest hands. From such dangers, however, we may gratefully acknowledge that we have been preserved. The scholars whose editions have obtained acceptance and influence are men both of ability and of integrity. And what shall we say of the general result of their labors? This: that it is manifestly tending not to diversity, but to unity; not to confusion, but to assurance. Critics "have not *created* the variations" they have discovered; and, although they have sometimes attached too much importance to them, the constant tendency of their labors is towards their elimination. We may be certain that it is next to impossible that any new manuscript will ever be found which shall present us with any new reading hitherto unknown, which will have any weight against the unanimous voice of other authorities; while, on the contrary, every new authority tends to settle old controversies by giving its voice on one side or the other. The progress towards agreement is strikingly obvious. Thus, take the two editions of the Greek Testament published by Tischendorf in 1849 and in 1859: in the latter edition he has, upon the use of fresh materials, and aided by increased experience, returned, in five hundred and ninety-five places* to the Elzevir reading, which in the edition of 1849 he had abandoned.

We have already *passed the height* of variance and disagreement, and are on the way to agreement and harmony. *Nunc video calcem, ad quam quum sit decursum, nihil sit præterea extimescendum.*†

* *Auctore* Scrivener, who adds, "Of the rest no less than 430 places relate merely to modes of *spelling*, for which Tischendorf is now more willing than before to accept the oldest manuscripts as his guides." *Introduction* etc., p. 408.

† I see now the goal, which, when we shall have reached, there will be no cause for further apprehension. Cic. *Tusc. Disp.* 1, viii. 15.

(To be continued.)

THE WESTERN INDIANS.—NO. V.

BY JOSEPH POTTS.

Oregon Superintendency.—Indian affairs appear to have been more systematized in Oregon, than in any of the Superintendencies we have examined. We will find, however, that this success has developed more clearly the great need which remains for further self-denying labor in the cause.

There are six Agencies, called respectively Umatilla, Warm Springs, Grande Ronde, Siletz, Alsea, and Klamath; each of which has charge of a Reservation, and of several tribes of Indians, numbering altogether about 8,000 persons. There are in the State about 5,000 other Indians, roving bands, with whom many conflicts occur. The large tribe of Snakes or Shoshones, numbering by estimation 4,000, have been especially troublesome. The Superintendent, Huntington, wrote, in 1867:

"These Indians are now beyond the reach of the Indian Bureau, and probably will never come under its control. The long-continued hostility existing between them and the whites has bitterly exasperated both, and there is no likelihood that they can ever live in peace."

The military are constantly employed against them, entailing a great expense, much suffering, and the loss of many lives. The same gentleman significantly observes:

"The government would probably have saved many dollars, if it could have, fifteen years ago, taken every Snake Indian to a first-class hotel, and boarded them for life."

Speaking of the Indian character generally, he says:

"It is notorious that nearly all the Indian troubles we ever have had have either originated directly in this (liquor) traffic, or in aggressions of whites. Indians generally, if sober, do not desire to provoke hostility. There are among them, as among us, thieves and other criminals. There is not that abhorrence of crime in them that there is among enlightened whites. But there is not, according to my experience with them, (which extends back eighteen years,) that universal proneness to crime and wrong that is usually attributed to them. I have employed them, have travelled with them, and fought with them every year since 1849, and I find, that according to the light which is vouchsafed to them, the instincts of their nature are in the main good rather than bad. They resent an injury, but they are always faithful to their friends. They are barbarous and cruel to their enemies, but no people are more affectionate among themselves."

One of the saddest features of our country's war policy was glaringly displayed in Oregon in 1866, when one hundred of the Reservation Indians, who had made encouraging progress in the arts of peace, were enlisted in the military service against the Snakes. It was enjoined upon them that they should take no prisoners. Under command of two Lieutenants they surprised a camp of the enemy, killed all the men, seven in number, and took fourteen women and children prisoners.

"Their officers directed them to carry out their orders. They remonstrated; but finally reluctantly killed and scalped all the women and children, they offering no resistance."

It was out of the power of Agent or Superintendent to prevent this enlistment, which the latter denounced with the righteous indignation which must be aroused in every soul not steeped in sin and heathen darkness.

Grande Ronde, Siletz and Alsea Reservations are located between the Pacific coast and the ridge forming the western boundary of Willamette Valley. The first named has an area of nearly 4,000 acres, of which the Indians have cultivated 1082 acres, and the Agent 102 acres, yielding (in round numbers) 17,000 bushels of grain, 8,000 bushels of potatoes and other root crops, and between three and four hundred tons of grass. All the field work is regularly done by the men. They have a saw mill and grist mill; and also a manual labor school in which twenty-three boys and seven girls are making encouraging progress. The building occupied is, however, much dilapidated. The Agent has charge of about 1,400 Indians. He estimated the value of their crops in 1867 at over $23,000, and the other property belonging to them at $49,-294. Last year he reported, "No case of whiskey drinking has occurred in this Agency for the past two years." No mention is made of any religious instruction.

Siletz Agency has charge of over 2,000 Indians, the greater part of whom are smarting under a sense of unjust treatment, in that they assembled on the Reservation in accordance with the terms of a treaty made with them several years ago, which, however, has never been ratified by the government. They gave up their liberties, and have not received the promised compensation and aid. There are 2,000 acres enclosed upon the Reservation, one-half being under cultivation and producing good crops. A day school, attended by fifteen or twenty scholars, has produced very encouraging results. The additional outlay requisite to make this a boarding and manual labor school is loudly called for. Some scholars who have attended during two years could read and spell well, and had a fair knowledge of the rudiments of geography and arithmetic. No religious instruction is reported.

Alsea Agency controls 527 Indians, who are making commendable progress. They have within their Reservation plenty of fertile land, streams stocked with fish, and mountains abounding in game. The Reservation has a coast line of fifty miles, and extends sixteen miles in width. The Indians ask earnestly for a school, which was promised when they were moved.

Umatilla Reservation, near the northeast corner of the State, is the home of the Walla Walla, Cayuse, and Umatilla tribes; numbering 847 Indians. They have 1,200 acres under cultivation. A school of twenty to twenty-six pupils is kept by a Romish priest; and that denomination has undertaken to provide instructors for a term of twenty years. The Reservation being intersected by a great line of travel, and surrounded by white settlements, it is proposed to sell it and remove the Indians to a safer location.

Warm Springs Agency is in the northcentre of the State, on Des Chutes River, and includes Mt. Jefferson, which is covered with perpetual snow. The Reservation contains over a million acres, about three or four thousand of which may be arable. About 2,000 Indians are located on it, 200 of whom are engaged in agriculture. Polygamy, which was formerly practised without limit, is now abandoned. A day school of twelve scholars has been supported; but from the distant and scattered location of their homes, it has become evident that little can be done toward educating the children except by a manual labor boarding school, which is much desired. Last year the Agent reported:

"I have established a Sabbath school at the Agency, and the Indians take a lively interest in it. The school-house is well filled every Sunday by both young and old. . . . On the Sabbath day the employées (farmers and mechanics) and their wives take each a class of Indians, and give them instruction. They manifest a great interest in the moral and social welfare of these once degraded beings."

The Agency is seventy-five miles from the nearest mail station.

Klamath Agency is near the middle of the southern part of the State of Oregon, and includes the upper Klamath Lake. The climate is cold and dry. There are over a million acres in the Reservation, much of it being utterly barren. The population consists of 2,500 Indians, of the Klamath, Modoc, and Yahooskin-Snake tribes, who are all peaceable and well disposed toward farming. Until sufficient crops are raised, the Indians have recourse to the fish abounding in the lake, to seeds of a species of pond lily, which are called wo-cus—a favorite article of diet, and to a number of edible roots. The Agent in 1868 reported much encouragement in his labor for the improvement of the Indians. Their treaty (made in 1864) was then about getting into full operation. It provides for an annual expenditure by Government of $20,000, and includes the pay of two farmers, four or five mechanics, a physician, and two school teachers, for a period of nearly twenty years. Last summer the necessary buildings were yet to be erected. Some unsettlement is occasioned by fears of inroads by the hostile Snakes. A military post called Fort Klamath is located on or near the Reservation.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 29, 1869.

THE WORK AND THE MASTER.—The Editor of this Journal is not an indifferent spectator of the religious awakening, (so needed among us), under which many souls, having found the Pearl of great price, are prepared to say: "This is the day which the Lord hath made: we will rejoice and be glad in it!" "All souls are mine," said the God of the spirits of all flesh," and when He is pleased to turn any from the power of Satan unto Himself, it becomes not us to criticise the manner of His dealings with His creatures, but to say, "Holy and reverend is His Name." The whole course of religious history shows, however, that if any would be His followers He must be their Leader. "He led them forth," said the Psalmist, "in *right way.*" The same words may be a synopsis of the early history of the *Friends.* That they were divinely led, taught and gathered,—that their fundamental principles are very truth, is a conviction upon which this Journal was based, and upon the unsettlement of which its publication ought to cease. But that the first Friends are to be regarded as infallible men and copied as patterns. He who was their EXEMPLAR remains to be ours, and those disciples, who had their treasures in earthen vessels, are to be followed only as they followed Him whose was the excellency and the power which set their feet upon a Rock and established their goings. The old truths which they recognized, and in the support of which they organized and became a peculiar people, had become so far overlooked as to be, even by Christian professors, regarded as novelties. They did not commend themselves to the ease-loving, world-pleasing preachers or people, yet George Fox and his companions found them safe and precious, as they pursued the narrow way which leadeth unto life. That these truths were to a great extent ignored by the professing Church through many generations, if the adoption of them by our fathers involved great self-denial and contumely, may it not require constant vigilance on the part of Friends, lest almost imperceptibly they slide into popular observances which unquestionably are practiced in faithand with benefit by those who have not fully perceived the more excellent way of waiting solely upon Christ as "over all," and the only President of every assembly of His people. An orthodox belief in the offices of the Redeemer of men prevailed in the day of the first *Friends,* and upon those they raised no issue; yet immediately connected with and consequent upon redemption by Christ, is that prominent principle, the incorporation of which into their preaching and their whole life, gave strangeness and also vitality to the new sect. We mean the principle which regulates the most solemn and important act of individuals and of the Church,—the worship, in spirit and in truth, of Him who, because He is a Spirit, is thus to be worshipped. He "seeketh such to worship Him," and, being All-merciful, He has given His holy Spirit to guide the blessed and essential exercise of filial prayer, that it may be in accordance with the mind of the Spirit who Himself maketh intercession for us, and who, if patiently and reverently waited for, will help our infirmities, and guard us against the application of the warning: "Ye ask and receive not, because ye ask amiss."

A cold and formal profession of this truth, and testimony against indiscretions connected with a newly awakened zeal for religion, is no better than sounding brass. It will prove a poor guardian of the truth as it is in Jesus. Rather let the fathers and mothers in the Church, when they see evidences of life in somewhat exuberant growth, pray in the wise words of Paul: "The Lord direct your hearts into the love of God, and into the *patient waiting for Christ.*" It was when Paul, Sylvanus and Timothy observed this attainment in the Thessalonian believers, that they said to them: "Your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth, so that we ourselves glory in you in the Churches of God for your patience and faith." This growth of faith and abounding charity are not the certain attendants upon those religious excitements in which natural enthusiasm and passions find a prominent place, and consequently those who from sincere motives are cautious and (shall we use the word without misconception), conservative, are suspected and denounced. When the Lord's message

was delivered through Isaiah: "In quietness and in confidence shall be your strength," an impetuous people rejected the message, saying: "No—but we will flee upon horses."

Our dear Friends then will bear with us, we trust, when we shrink from lending the *Review* as a platform upon which to discuss and unsettle practices belonging to our foundation principle, or for the advocacy of any thing which, however well intended, is calculated to lead from a complete and constant recognition of the Holy Spirit's guidance—of the Headship of Christ, and of his sole prerogative to appoint, inspire and lead the services of His worshipping assemblies. Our hearts go forth in love to those, in various districts, who have realized that Christ is precious, and who are stirred up with a zeal to serve him. So deep is our sense of the solemnity of a visitation of the Lord, that we marvel not when those who witness it strew palm branches in His way and raise Hosannas to the Son of David. Should they hold their peace, indeed, the stones would cry out. Let all the people praise Him, and serve Him day and night.

And here we revert to the founders of this Society, and consider their fervency of spirit and faithfulness in good works, the far seeing wisdom (not their own) in which they adopted conclusions, far in advance of their day, which have stood the test of time, and withal their remarkable exemption from fanaticism. How meek, how calm! It was as though they bore in remembrance the Apostle's words: "If we hope for that we see not, then do we *with patience wait for it.*" They gathered together often *in the Name* of Jesus, and they knew that He would be, they realized that He was "in the midst." They had meetings for worship (of course they were prayer meetings,) and meetings for the Discipline of the Church (of course they were prayer meetings also,) and knowing that they had an ever-present Saviour, their eyes were upon Him, and He ordered the services. Between meetings, "praying always," they experienced a preparation to *meet in His Name.*

It is easy to darken counsel when we fain would elucidate and enlighten. Oh for the ability, with delicate tenderness to warn our members lest they unwittingly allow strangers to devour their strength, and expend too lavishly that fervency and weightiness of spirit which would be invaluable in the recognized meetings (whether stated or special,) of the Church.

The way is, and should be, always open for the appointing and holding of religious meetings under the pure motion of the Holy Spirit. At other times, as alluded to in previous numbers, a heavenly covering will overshadow believers in social circles or family groups, and here also if there is to be vocal service the Lord will appoint it. No Friends' meetings can, as we conceive, consistently be called with a pre-arrangement to exclude preaching, exhortation or vocal prayer, or with a pre-determination that any voice should be heard. To call any assembly a "prayer meeting" *as distinguished from other meetings for the worship of Almighty God*, is in our view an unsound discrimination, tending to ignore a principle which characterized the humble Christians whose successors we aim to be, and which principle, it is trusted, we all desire to maintain.

To Correspondents.—A much esteemed correspondent takes exception, on the ground of fairness, to some remarks by K. in No. 37 relative to usages in conducting *Prayer Meetings*. The statements of K. were doubtless made in good faith, and we accept without hesitation our Friend's disclaimer of such usages elsewhere. If through inadvertence any statement has been admitted having the appearance of being disingenuous or unfair it is regretted. We would not willingly be unjust to any. This however does not touch the position taken by the *Review* on page 505, and it is believed that a prolonged discussion would not be profitable.

Our first Friends, Earnest Workers—On another page will be seen under this caption, a paper which shows that the early Fathers of our Church were zealous and constant in serving God, and, as a valued correspondent expresses it, "using all the means the Lord put in their hearts, to influence all about them." It was in the spirit of the Apostles when they continued "daily with one accord in the temple, and breaking

bread from house to house," or, as the margin has it, "breaking bread at home." Thus they made their religion a matter of daily prominence above everything else, looking much more at the things which were unseen and eternal, than at those which were seen and temporal. Among such a people, it would not be difficult to select, for all the services of the Church, "men fearing God and hating covetousness." And it was in direct reference to this domestic and daily piety and unworldliness that Luke records: "The Lord added to the Church daily such as should be [*or such as were*] saved."

INDIAN APPOINTMENTS.—There are several vacancies in the Indian agencies under the care of Friends. Applicants should communicate with the Executive Committee through its members in their respective Yearly Meetings.

DIED.

NEWBY.—At her residence near Canton, Ind., on the 30th of Third month, 1869, Hannah Newby, aged nearly 77 years; an esteemed member of Blue River Monthly Meeting. She manifested throughout the course of a long series of afflictions the uncomplaining fortitude and resignation to the Divine Disposer that so well become the high Christian profession. Being unable to attend the usual meeting, she requested that one might be held at her house a short time previous to her final sickness, which proved to be a season of great solemnity. At that time she spoke of the necessity of living each day as though it were the last. During the early part of her sickness she was frequently engaged in vocal prayer and praise. As her bodily sufferings increased, when unable to speak many words, she said, "I will praise Thy Name, O Lord, as long as thou wilt give me strength, for thou hast done for my soul great and marvellous things." She looked forward to death, from the first of her sickness, as a happy release from all her sufferings, 'having a desire to depart and be with Christ," never expressing a doubt that all would be well, saying at one time when near her close, "'Come, welcome death, the end of fears,' I trust I am prepared."

Correspondence.

[*Letter from Alida Clark.*]

NORMAL INSTITUTE AND ORPHANS' HOME,
HELENA, ARK., 5th mo. 4, 1869.

. . . . During Second and Third months, our school increased until 138 were enrolled, and more than 100 in attendance, so that I had again to go into the school-room, sometimes during the whole six hours per day, which with my duties as matron crowded every moment. . . . . On the last of Third mo. we adjourned school for spring vacation and house cleaning, white-washing, flower-border work, sewing, spinning cotton for knitting stockings, &c., which we kept up briskly for three weeks, when a young man, Barclay Johnson, from Lewisville, Indiana, being commissioned by our Executive Board for that purpose, arrived here to go into our school, greatly to our relief and satisfaction. He is a competent teacher of several years' experience, and (what is most needed here) is a good *disciplinarian*. They now have 163 enrolled, with a good attendance, averaging ninety last week, which was excessively rainy, and the three previous weeks, which were unprecedentedly rainy, water standing more than shoe-top deep in the roads for rods together, through which they paddled manfully. Several married women now coming. It is *free* school now for five months from first of Third month. Our teachers are paid by the public fund. My husband has been unanimously elected as Trustee for white and colored schools in this district. Such schools are organizing all over the State, rapidly as it can be accomplished, and in very many instances the Southern whites are beginning to teach the colored schools. The poor whites are jubilant over the free school system, and well they may be. The bitter prejudices are gradually passing away, and those who have shown themselves contemptuous towards *us* and our *work* are becoming familiar, polite, affable, sociable, hospitable and *irksome*. I need *grace* to endure such forced *kindness*. Our First day school increases all the time—nearly 300 enrolled, and an average attendance last month of 136. One day we had 180 there; and just as our exercises closed it began pouring down rain, and continued till meeting was over; and then they had to go out into it, and many had to go from three to five miles afoot—several mothers among them—through the pouring rain and deep mud. Some of these returned to their humble cabins and destitute huts with their hearts filled with the love of Jesus, and hearts overrunning with gratitude to our Father in heaven that they had learned to read "His holy *written* Word concerning Jesus and salvation through His shed blood, &c. My class of men have just finished *Matthew*. We organized just a year ago in *John*, in Primer type. We have gone through both. Some of them have recited many hundreds of verses from memory, and from being scarcely able to pronounce any words of more than three letters, have become intelligible readers, often calling every word in the verse correctly without help. We have a Temperance organization, in which we all have labored assiduously to inform and convince the minds of these people of the ruinous effects of whisky and intemperance, and we have gained the *inside track*. We are encouraged with a belief that much good has been

and will be done in that direction. They are themselves amazed at the value in *money* of the whiskey used last fall during cotton picking, and their "Christmas," which usually lasts with many of them about three weeks. More than 150 have signed the Pledge, and but *one* violation has come to our knowledge. Amongst these are some ministers, deacons, and class-leaders in their churches, who at first thought it quite impossible for them to agree to do without their drams. We hold our meetings every two weeks on Sixth-day night. They continued coming, and finally have *all* become convinced and have joined us, and are now continually laboring on their plantations and in their congregations to convince others. In *all* of these labors the large type prints prepared and sent by your "Young Men's Association" have been largely used, and have been very instrumental in effecting these good results, especially "*What the Bible says on drunkenness.*" This has worked marvellously. And that "*To Husbands and Wives,*" parents and children, &c. And the Psalms and others have been given to the classes in our First-day school, committed to memory and recited. Our friend Daniel Drew, (colored) who with others joined in membership with us a year ago, and who is a growing *Quaker* minister, is now gone with a lot of these and other tracts, &c., on a little mission of love up White River, requiring about 360 miles travel to a place called *Clarendon*, said to be the *hardest* place anywhere. Since the war no minister has been there among the colored people; we expect to hear good report from him. Those dear young men of the Association are doing a great work, and I hope they will not grow weary, and their reward is sure. But why not some of them come over into Macedonia? Our land is large; no giants here now. Mechanics, ministers, teachers and citizens are wanted and invited to come. Our new, large and elegant School-house is nearly finished, except the plastering. It is an ornament to the country, and we think will "*provoke* our neighbors to good works." We number twenty-one members now, and hold a mid-week meeting regularly on Fourth-day morning. Our beloved friend Mordecai Hiatt, a minister seventy years of age, and his sister E. G. Dickinson, visited us the last of Third month, as a deputation from White Water Monthly Meeting, bearing an epistle of advice, counsel, brotherly love, &c., to us members. And we spent nearly two weeks visiting around the country, holding meetings among the colored people. In all of these, and the schools and city of Helena, we scattered your tracts, &c. The season is very wet, and a full month later than last year. Roads so bad, &c., that our anticipated *Colporteuring* has been greatly curtailed, and I fear little can b done soon. We have several lots of Bible and other Scriptures on hand that we wai to put into circulation as early as practicable Our fifth anniversary occurred on the 14t ult. Three hundred and sixty children, (18 girls, 176 boys) have been registered as *regula inmates* of the Asylum, and during the wa many others were taken in temporarily, an fed, and clothed up and lodged till home were found for them. Fifty-six were claime by long-lost parents and other near relatives thirty-six died—only three of whom eve were in health after entering; nineteen lei without permission; eighty were sent in 186 by military and bureau *orders* to St. Lou and put to homes; the rest have been put ou to homes in this county with a few exception and mostly in this vicinity; nineteen are re tained here to be educated preparatory fo teaching, and are doing satisfactorily. A little blind boy and brother, and two othe little ones, yet remain to be provided fo Twenty different commissioned teachers hav been from time to time engaged in our school Finally, my dear friend, when I take a re trospective view of the past five years, the are full of interest, and afford a volume c material in favor of the colored race, with al their defects and discouragements. There is great work needed to be followed up in thei behalf everywhere—for years the absorbin topic of our day and generation.

To S. W. Cope.

For Friends' Review.

THE TOUR OF THE ST. LAWRENCE. NO. IX

BY CHARLES WILLIAMS.

Leaving Ottawa by the cars, for the tow of Prescott on the St. Lawrence, fifty-fiv miles, we ran into the woods a short distanc from the town, and, strange to say, we con tinued in the wilderness and among th stumps almost the entire distance, with her and there a station house where a wagon roa crosses the track, and occasionally a few acre cleared, but scarcely a human residence to b seen, save one or two villages which lay i sight at some distance from the road. Suc was the scenery along this most primitiv railway. This was the only portion of th country I saw, apart from the lake and rive shores and the vicinity of large towns. I certainly gives a stranger rather a low ide of the capabilities of the soil, but we kno that the agricultural resources of the countr are very great, and the products adapted t the climate are raised in great abundance.

The Canadians are a k nd, generous, hos pitable people, with considerable enterpriz and no small degree of national pride. Per haps an American cannot close his eyes to th fact that a tone of supercilious distrust c

heir southern neighbors pervades a large hare of the public mind, and is especially manifested by the press. This disposition, owever, they inherit from the mother coun-ry. Loyal subjects of Queen Victoria, and trongly attached, as they probably are, to heir excellent system of government, it is ut natural that they should watch with wary ircumspection the political movements of a owerful neighbor, whose demeanor towards hem has at times lacked that courtesy which ation owes to nation. Stung with certain rievances, real or imaginary, of which they erhaps too justly complain, we need not onder that they retort with considerable icense of sarcastic criticism. If we desire a arger place in their affections,—and we cer-ainly do,—let us remove all cause of griev-nces; let us make amends for the injuries of he past; let us guard against their repetition n the future; let us meet them, and treat hem in our national capacity, with that high-oned honor and dignified self-respect which nsures individual esteem, and is no less ef-ectual in winning the good will of a nation. ike the mother country, they fell into the erious error of underrating the resources and ndurance of our government during our late earful war, and predicted that the South ould be successful, with a confidence that as slow to yield, and at last was reluctantly orced from the public mind.

In many places a singular mode of reckon-ng distances prevails,—by acres,—said to be, hether correctly or not I failed to discover, n the scale of twenty-eight acres to the mile. t no doubt originates from their method of ividing the land. While ascending the ttawa, we met a monstrous raft, on which ere twenty-nine houses or huts, and two large eds for the accommodation of its numerous ands. I inquired of our pilot how long he ould judge it to be. "About two acres," he plied. I supposed it to be about four or ve hundred feet. "How far is it to the ilroad station?" I inquired of a farmer, hen returning from Beliol mountain. About twenty-five acres," said he. As near I could tell, it was not far from a mile.

A great event has recently transpired in e politics of Canada. The New Dominion, e union of all the provinces under one gov-rnment, appears to be hailed with general y, and renewed declarations of loyalty to eir excellent Queen. May it be a source of nbounded happiness and prosperity to many ousands of their citizens, and prove a new arting point in the course of improvement, th in a civil and social view. Looking at this bject from a stand-point somewhat different m theirs, I also hail it as a landmark in eir history, from which future generations ll reckon their national birth, and to which they will trace a new impetus in the course of their national progress. Whilst we hail the stars and stripes with loyal devotion, let us also extend a cordial greeting to the flag of a sister nation just entering on her political career. They have accomplished a union of their several provinces in harmony and peace, and have attained those benefits without the shedding of blood, for which we have just passed the terrible ordeal of a devastating war. With them, as with us, a union of interests, a union of motives, is the secret of national strength. May our sister nations long continue to pursue a parallel course of happiness and prosperity, and regard each other, not in the gloomy light of rivals, but in the more generous character of honorable competitors in the race of human progress and the happiness of man.

A stranger making the tour of the St. Lawrence will certainly be struck with the rapid development of the vast resources of the country, as the spirit of modern enterprize and energy has taken a relentless hold on the leading minds among them. A geologic survey has been lately made, which has opened up new sources of wealth in many portions of their extensive territory. If the results, as indicated in the great geologic museum of Montreal, are to be trusted, a future awaits them which the most sanguine would perhaps feel it rash to predict. Mineral, next to agricultural wealth, is ever the foundation of a nation's commercial prosperity, and of this they have a most bountiful supply. Not to speak of the gold, which has of late agitated some places, but which the bitter experience of many of our western adventurers has taught us to look upon as fallacious, or at least precarious, the less glittering but more valuable beds of iron, of copper, and especially of coal, which are revealing themselves in such rich profusion wherever the keen eye of science directs its piercing glance, give them the elements of prosperity which will entail upon them well-merited reproach, if they fail to turn them to valuable account.

From Prescott I again took the steamer for Cleveland. The delightful scenery of the St. Lawrence again passed in review before me, though we were above all the rapids; and as the sun declined toward the west, we once more entered the region of the Thousand Islands. Twilight fell upon us as we threaded their winding channels, and as darkness closed around, fitful flashes of lightning gave us momentary glimpses of beauties that had faded with the fading day.

At Port Dalhousie,* near the western end

* Pronounced Port De-lú sy, accenting the second yllable. The pronunciations given throughout this rticle, are those of the respective localities, without regard to Webster, or other classic authorities.

of Lake Ontario, we entered the Welland canal which forms a sloop navigation around the Falls of Niagara. This canal has twenty-eight locks exclusive of a guard lock at each end, which rise, in the aggregate, three hundred and thirty-four feet. It is a great national work, and enables the cities on our western lakes to carry on a direct trade with Europe. It enters Lake Erie at Port Talbot, a few miles west of Buffalo. Night fell upon us while we were yet in the canal, and the returning day found us speeding our way on the broad bosom of Lake Erie, towards my western home.

Reader, wouldst thou form an acquaintance with nature in her finest developments? Go and visit the mighty NIAGARA, the magnificent SAGUENAY, and that stream which no epithet describes, the RIVER OF A THOUSAND ISLES.

Youth's Department.

FROM CLAY TO CUPS.

BY FRANCES E. WILLARD.

More than one hundred and sixty years ago, there lived in Germany an alchemist named Bottischer. He was what we call "a man of one idea," and it was this:

"If I could only find the right materials, and put them together in a certain way, I could make gold—and if I could make gold I should be the richest man in the world, and the most powerful."

But Bottischer was poor and could not carry on his experiments unaided, so the king gave him large sums of money, hoping to profit by his future success. Years passed on. The alchemist worked constantly with his mysterious tools, mingling strange minerals, shaking together curious liquids, dissolving unknown substances, and spending vast amounts of kingly coin.

At last he solved the problem—he learned how to make gold.

That sounds romantic, but a paragraph of explanation will prick the brilliant bubble.

From remote antiquity the art of manufacturing the finest porcelain had been a secret jealously guarded by the Chinese, and, at great cost, the Europeans had supplied their elegant tables from this distant market. In the course of his experiments, our alchemist, always mingling new materials and looking for one glittering result, put together a certain kind of clay and two powdered stones, familiar to us under the names of quartz and feldspar. Under the influence of heat these became fused, and behold! "china"—the favorite porcelain was the result. Gold flowed into his coffers, long waiting for its appearance by a quite different channel. His royal patron—the king of Saxony—established a manufactory in his ancient capital of Meissen and here, at this long distance from the time of the studious chemist of 1710, we watched the process of changing clay to cups, plates, vases, statues, which we will now describe.

First we go down into a sort of basement story, where are great heaps of a peculiar white clay, found near by, but mixed, as it comes from its native bed, with two kinds of decayed stone, from which it must be separated by washing. So it is put into large boxes, like mortar beds, and water is poured upon it which runs off through openings in the ends of the boxes, carrying with it the lightest, finest portions of the clay, and leaving behind the heavier particles of stone with which it was originally mingled. Through long sloping troughs it descends, fresh water being constantly applied, and small cross pieces of wood intercepting the passage of coarser particles, and when it reaches the reservoirs prepared for its reception, it is free from all impurities.

Meanwhile, in a great, dim room, adjoining, between two sets of mill-stones, put in motion by a huge water wheel, the quartz and feldspar, (found in large quantities in Norway and brought thence to Meissen) were being ground fine. The mill-stones that perform this task, slowly revolve twelve thousand times before one little grist of quartz and feldspar is powdered properly. A little clock faced machine shows just the number of revolutions made in a given time. Then follows a washing process similar to that through which the clay has passed, and then the three materials are mingled, in something like the following proportions:

Clay, (or Kaolin), 70 parts in 100; Feldspar, 20 parts in 100; Quartz, 10 parts in 100.

These are now beaten together as one "stir up" a "hasty pudding," only it takes twelve hours to mix this pudding of stone, and the work is done with a great spoon moved by the stout-armed water wheel, which, shut up in its dark noisy pen, revolves vigorously "without haste, without rest," (like all the forces that are most helpful in the world) and quietly does the work of hundreds of strong men.

When this mixing process is ended, the porcelain material is as thin as the batter which heat turns into buckwheat cakes—but its cooking time has not yet come. It is now put into thick linen bags—like those in which "fine salt" is sold with us, and these bags are packed by hundreds under a huge press where the water is squeezed out of this dough that is to be worked into dinner sets after a while. Then the bags are stripped off like so many pillow cases, and the tough little

wads of stone are heaped together in reservoirs or bins, where they lie for six months in a sort of fermentation state. The Chinese, having carried the process thus far, left the materials to lie for sixty years—that length of time being required for them to form a homogeneous mass, (the dictionary will lend its aid, just here), but at Meissen they shorten the operation by stirring in wheat flour, which helps the stony particles unite.

Our porcelain dough is now ready for moulding. A piece as large as a breakfast roll is twisted off from the tray full just brought from the fermentation reservoir. The skilful potter takes it on his wheel, set in swift motion by a blow, and as it revolves horizontally before him, he moulds and fashions, with his nimble fingers, a coffee cup. It is not, as yet, the graceful bit of perfection out of which the King delights to sip his morning mocha, for the potter has done little more than sketch the outline, which more cunning workmanship will fill.

The cup sits a little unsteadily upon its new foundations for a moment and is then transferred to a mould made of plaster of Paris, whence, when it has had a little while to harden, it is taken with proportions more clearly defined, which are still further improved by the scraping, shaping process of sharp-edged tools. Three days are now allotted for the cup to become completely dry. It is then placed in a box made of baked clay, (called "fire proof,") carefully covered so that ashes and flame cannot come in contact with it, and, with a hundred others, it is placed in a huge oven, heated, not by one but by five red-hot furnaces, where the fire has been long preparing, and where, for twenty-four fierce hours, the greatest of magicians works its will upon the little cup, which, if not of sterner stuff than many of its comrades, comes from the ordeal cracked or broken. It is now quite presentable, though reduced one-third in size by the contracting power of heat, and so brittle that a strong hand could easily break it in halves. After three days, spent in getting cool, it is dipped into a liquid glazing, made of feldspar, limestone, and pounded porcelain, and placed again in the furnace, this time hotter than before, the thermometer (centigrade), indicating 2,500 degrees. From this fire it comes out crisp, white and brilliant; fit for queen Mab to use as a nectar bowl, or dainty nymphs to carry, instead of the rose-tinted shell, which its texture already resembles and, its color soon rivals, for the fine arts now take it in hand. At the top of the great building is a score of airy, cheerful rooms, where we find the skilful china painters, each seated at his own window and table, his palette glowing with colors rich and delicate, and in his hand the wonder-working pencil of camel's hair. A boy of sixteen takes our cup, traces lightly the outline of leaves and flowers in graceful clusters, with black paint, and afterwards, in vivid colors, completes the picture. One more day in the furnace to set the colors—which are of metallic origin and contain a fusible matter which takes firm hold upon the porcelain—and the work is finished—the progress from clay to cups is traced.

(To be concluded.)

For Friends' Review.

DANDELIONS.

Dear, homely children of the spring,
Flecking the hillside's grassy dome,
Ye ever to the roamer bring
Sweet thoughts of home.

For children knew your generous dower
At stirring morn or soothing eve;
Nor ever, till life's evening hour,
The charm can leave.

Be pronder petals for the few
In gardens closed; with cups of gold,
In fenceless freedom, yet ye strew
The wayside world.

Far-grasping man would ever reach
And cull for beauty, while the prize
Of richest grace and sweetest speech
Oft near him lies.

Bright faces to the sky ye lift,
And sunny kisses sip from you,
Fair types of youth, the morning gift
Of pearly dew.

Anon ye look more bold aloft
In hoary ripeness, age's meed;
Full rounded spheres of beauty soft,
And life fraught seed.

The breath of heaven lends ye wings,
And life and beauty soar with them;
Alone unto the old sod clings
The vacant stem.

Raise ever fresh your golden palms!
Ye fairy spheres, breeze-pinioned fly!
Emblems, that sing in wordless psalms,
Of earth and sky.

Dear, homely children of the spring,
That deck the hillside's grassy dome,
Yet to the heavenward roamer bring
Sweet thoughts of home.

5th mo 16th, 1869. C. E. P.

SUMMARY OF NEWS.

Foreign Intelligence—European dates to the 24th inst. have been received.

Great Britain.—Reverdy Johnson the late American Minister, had taken formal leave of the Queen by letter, and at a parting interview with the Foreign Secretary, presented his Secretary of Legation as Chargé 'd Affaires until the arrival of his successor, J L. Motley. The later sailed from New York on the 19th inst. for Liverpool.

The rejection of the treaty on the Alabama claims, Sumner's speech in the Senate on that question, and the state of public opinion in this country on the subject, continue to be prominent topics of

discussion in the leading English jounals. They nearly all concur in repelling the charge of unfriendliness or intentional offence to this country during the rebellion, on the part of the English government, and some of them assert that France proposed a joint recognition of the independence of the "Confederate States," but England's refusal prevented the carrying out of the proposition. Their general tone appears to indicate that little advantage can be expected from any effort at an immediate re-opening of negotiations. The instructions given Minister Motley have not been made public.

At the anniversary of the Peace Society, held in London on the 19th, resolutions were adopted regretting the rejection of the Alabama treaty; hoping that if the statesmen of the two countries are unable to grapple with the emergency, the reason and Christianity of the two great Anglo-Saxon nations may interpose to prevent war; and rejoicing in the activity and earnestness of Peace Societies in America.

The new duplicate telegraph line connecting London with Valentia, Ireland, was completed on the 21st. It is to be used solely for the transmission of messages for the Transatlantic cable. Two of these cables are now in working order, and hereafter, it is said, one will be used for sending messages westward and the other eastward, so that no reason any longer exists why messages should not be transmitted almost instantly between London and New York.

France.—A. Burlingame, as head of the Chinese Embassy, has laid before the French Minister of Foreign Affairs the preliminaries of a treaty between France and China, similar to that negotiated with Great Britain. The legation expect to conclude the negotiations so as to be ready to leave Paris before then end of next month. Rumors have been received from China that a Chinese official of high rank in Pekin had, in a fit of anger, slapped the face of the French Ambassador, that the flag of the French Legation had been hauled down, and the Chinese Government was uneasy as to the result.

The excitement relative to the elections was great, previous to their commencement, and led to more or less disorder in various places. Between the 12th and the 20th inst., 149 persons were arrested in Paris for political disturbances, of whom only 17 had been discharged. At Nismes and Marseilles, the people were reported to have sung the "Marsellaise" publicly. The election for members of the Legislative Body commenced on the 23d, and was said to be progressing quietly, so far as heard from.

The retiring American Minister, J. A. Dix, took leave of the Emperor on the 23d, introducing his successor, E. B. Washburne, who then presented his credentials.

Spain.—It was reported at Madrid on the 20th that 2,000 adherents of the ex-Queen Isabella had assembled at Perpignan, on the French frontier, and were threatening to invade Spain. The government was taking steps to prevent this.

In the Cortes, on the 21st, the article of the Constitution declaring that all powers emanate from the nation, was adopted by acclamation. That declaring the form of government of the Spanish nation to be the monarchy, was passed after a protracted debate, by a vote of 214 to 70. The Republican newspapers of Madrid, however, asserted that this vote had only deferred the scheme for a federal republic, not defeated it; and that for want of a monarch, and from the absence of unanimity on the part of the majority in the Cortes, a republic must come, sooner or later. Isabella, it is said has proposed to abdicate in favor of her son, the Prince of Asturias, a youth of 13 years. It is rumored that Prince Augustus of Portugal, brother of the present King, will be brought forward as a candidate for the Spanish throne, and a project for his marriage to a daughter of the Duke of Montpensier it is thought, may gain him support from the partisans of the latter.

Denmark.—The rejection by the Senate of the United States of the treaty for the sale of the island of St. Thomas, is said to have caused some irritation at Copenhagen.

Bavaria.—The recent elections for members of the Diet, it is reported by telegraph, have resulted generally in favor of the union of North and South Germany. If correct, this is an indication of some consequence, as Bavaria is the most important of the South German States which were excluded from the new Confederation at its formation, and hitherto its people have generally appeared averse to union with Prussia.

Austria.—The Emperor has given his sanction to the Public School bill passed by the Reichsrath.

China.—Late dispatches from the British Legation at Pekin announced that the difficulty with the Chinese Government, arising from the persecution of the Christians in Northern China, had been settled, and the mandarin who countenanced those persecutions had been removed from office.

The northern districts were suffering severely from drought, and serious damage to the crops was feared unless rain should soon fall. The Emperor visited the temples daily and offered prayers for rain.

Japan.—Advices from Yokohama are to the 30th ult. Political affairs were still unsettled. The Mikado had left Kioto for Yeddo, where a general congress of Princes of the empire had been summoned by the Mikado to meet in a few weeks. The report that several leading Daimios had surrendered to the Mikado their territories and sovereign rights, is confirmed. The Mikado's fleet had set out for Hakodadi to attack the adherents of the late Tycoon's party, but owing to an accident to the machinery of the ram Stonewall, (purchased from the United States), the fleet put back. Great excitement prevailed at Hakodadi in anticipation of attack, and one of the leaders had been assassinated for advocating a surrender. The opening of the port of Yeddo remained a dead letter, the government placing difficulties in the way of trade; but the urgent remonstrances of the foreign Ministers, it was thought, would cause the evil to be remedied.

Domestic.—The Secretary of the Treasury has recently been selling the surplus gold in the Treasury, at the rate first of $1,000,000 and afterwards of $2,000,000 per week, obtaining therewith U. S. bonds to be employed in the formation of a sinking fund, as provided by the Legal Tender act of 1862.

Daniel E. Sickles has been commissioned as U. S. Minister to Spain, to enter on his duties in the Seventh month.

The charge for messages sent by the Atlantic Telegraph will be reduced on the 1st prox. to one dollar per word, including date, address and signature; but no message will be charged less than ten dollars. Some reduction from these rates, on political and general news for the press, has been proposed, but one company interested has not yet given its assent.

FRIENDS' REVIEW.

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DUBLIN YEARLY MEETING. (*Continued.**)—Upon the nomination of the Representatives, Samuel Bewley was re-appointed Clerk, and Joseph Richardson and T. W. Fisher assistants. The arrangement of the several conference meetings was consigned to a committee of three Friends in connection with the Clerks, with the understanding that appointments for meetings to be held at the request of ministers under religious concern were to be laid before the Yearly Meeting. A request by James Owen for a meeting for the junior members, and for young persons professing with Friends but not in membership, was fully approved and encouraged, Henry Dickinson and Elkanah Beard uniting in the concern. Some change was made in the mode of sub-dividing the Committee on Epistles. Epistles were read from all the corresponding Yearly Meetings except North Carolina, whose salutation, although issued, had not come to hand. That from Indiana reported an accession of 573 members during the past year. A proposition was entertained for a consideration of the state of Society in joint session. After deliberation and free expression on the subject, it was believed best for the men and women to consider the Queries separately, and to receive in joint conference the report of the Committee on subordinate meetings. In answering the third Query, the duty of frequently reading the Holy Scriptures, both to the assembled family and in private, claimed serious attention. The important bearing of this practice upon children now growing up, and upon parents who have such a responsible charge, was deeply felt. Some interchange of sentiment occurred as to Scripture reading in the regular meetings for worship, and the example was cited of Christ reading in the Synagogue. This was, however, before the days of printing, when the mass of the people could not possess private copies of the sacred text. In this discussion the high value placed by Friends upon the Holy Scriptures was fully brought out. Yet whilst the diligent perusal of them in the family, in First day schools, and in special gatherings for Scripture readings, was encouraged, the promises of the Lord respecting the Holy Spirit were brought into view, and a fear expressed lest the doctrine of His perceptible guidance should be in any degree overlooked. One Friend said he was originally attracted to the Society by Friends' mode of worship. He valued the Scriptures highly, and would encourage family and private reading, but when we came to meeting it was to worship—we needed that spiritual food which only Christ the living Head could supply.

At various times during the session the canopy of heavenly love was felt to overshadow the assembly, under which prayer was raised for the continued presence, favor and aid of Him without whom it was felt that His people could do nothing, and the voice of exhortation was heard, and of testimony to the grace of God which bringeth salvation. The joint sitting to consider the

* Condensed from the letters of our Dublin Correspondent.

state of Society was thus characterized. The minute of last year appointing the visiting committee was read, also their report and reports from Quarterly Meetings respecting Scripture reading meetings and classes, also respecting non-members. J. G. Richardson reported that James Green and he had a meeting with descendants of Friends who do not attend any place of worship. He thought that Scripture meetings and Bible classes ought to be instituted for the benefit of such. He had visited the various meetings with intense interest, and rejoiced to believe there were many coming forward, not only to take an interest in the welfare of the Society, but also in the souls of those around them. He regretted to say he did not perceive the signs of progress to the same extent among the young women as among the young men. Yet the welfare of the Society greatly depended upon the mothers, wives, sisters and teachers. He might be mistaken in this matter, but it had impressed his mind for months. He desired to encourage the young women to be more earnest and faithful. Samuel Bewley did not coincide with the view expressed, believing that there was a considerable religious growth in both sexes. James Owen was impressed with the remark of George Fox that the power of the Lord was the authority of our men's and women's meetings. If we dwelt more under this power, meetings would be enlarged. It is only that which is the crown and diadem that can attract to our meetings. If we do not feel in ourselves the power of an endless life, we cannot draw others. He spoke of the value of meetings for Scripture reading, in addition to, but not in connection with the meetings for worship. Wm. Harvey Pim exhorted young women to greater dedication. Alluding to the labors of the committee, which he believed had been blessed to themselves as well as to the visited, he gave interesting statistics relative to the forty-four congregations belonging to the Yearly Meeting, and to the attendance and non-attendance of the members. He said it was unnatural not to take an interest in the Society to which we belong. He enforced the duty of every member to unite in the public worship of God. It is easy to have statistics—but, *how many are converted souls?* Are we growing as a Church? He was followed by impressive remarks from various Friends. J. W. Mullen spoke of the position held by women Friends being inferior to what it was formerly—at one time they might be said to uphold the Society. Is their influence always on the right side? Is the female head of the family the first at the hall door to lead the rest of the family to meeting? Women as well as men ought to bear about them the marks of the Lord Jesus. Sarah F. Smiley, in the course of some interesting remarks, desired that all might seek to be enrolled in the Lamb's army, and might do the work of the Lord on the Earth. More than labor—*skilled* labor—is needed. Let all seek to be fitted for the work to which they are called. Not that they should delay, from a sense of unfitness, entering upon the work when they are called. The preparation goes on with the work. Many baptisms are needed, and some have felt that the experience of humiliating failures has been a wholesome discipline. Let us not delay, but submit passively and at once to the heavenly discipline. She had been greatly impressed by a visit to the house of a potter. He took a lump of clay, and having moulded it, dealt upon it heavy blows in rapid succession. When asked the reason, he replied that a single bubble of air would mar the whole work. So it is with us: there is much of self and vanity to be expelled from the heart. Let us count no discipline too severe, if it make us meet for the Master's use. Henry Dickinson brought to view a very important subject which should be pondered by Friends everywhere—the want of religious *sympathy*. A report from the Yearly Meeting of Ministers and Elders showed 30 recorded ministers,—14 men and 16 women; and 97 Elders (about equally divided as to sex.) A Friend from Ulster said that in that county they had 700 attenders to be looked after, who were not members.

The annual meeting of *Friends' Total Abstinence Association* was a profitable occasion, for a report of which in the *Review* we regret that we cannot afford space, or for the conference on Home Missions. The public meetings on First day are reported to have been seasons of solemnity and favor.

OF THE STUDY OF HEBREW.

(Concluded from page 627.)

Besides the considerations offered in the beginning, the study of the Hebrew is a great aid, almost a requisite, to a critical understanding of the Greek Testament. The Septuagint, or oldest Greek version of the Old Testament, was translated from the Hebrew by Jews, and is largely Hebraic in the character of its language; and this version and the Hebrew itself were the Bibles of Christ and the Apostles. They were not only read and quoted by the authors of the New Testament, but were made the outward basis of their teaching, and from them were drawn means of expressing thoughts unknown to the Greeks. Hence there are Hebraisms both in the uses of words and the style of thought. So peculiar is the language of the New Testament Greek that an eminent scholar has remarked that he who knows only classical Greek, comes not much nearer the true shades

of the original than the English reader.

The Hebrew mixed with the Syriac, a dialect of the same class, was even spoken in Palestine at the time of Christ, and was sometimes used by the Saviour himself, as is shown by some examples retained in the Gospels. But there is not need of saying much in this connection, for the student of the Greek Testament has already himself seen and thought of the advantage of which I would speak.

It would be interesting to notice the revival of Hebrew learning with that of the Greek, preceding and during the Reformation, and how it has kept pace with true Christian activity since then, not only in the Protestant world at large, but in our own Society. Ever since George Fox made it the object of his assiduous study, there have been Hebrew students among his followers; and though they have not put forth other translations, like Purver, nor written long commentaries, the influence of their learning has been continually felt. At the present time they are not as much heard from as perhaps they might be with advantage to others and to themselves. In two, at least, of our leading institutions of learning in this country, instruction in this department is provided for; and at Haverford, especially, the facilities for pursuing this study, and for investigation, are of the best. The considerable number of Hebrew grammars, and other aids of small and convenient size, that have appeared within two or three years in this country and in England, indicate an increasing attention to this subject, and demand for such aids; while at the same time they make the facilities of acquiring the language greater, and the expense less. The acquisition will not be made, with any means, without toil and patience, particularly at first: but he who has the spirit of the patient scholar, and is content to go slowly at first and to gain his own impetus, will find early and ample cause of encouragement.

There are special reasons why Friends should encourage this study. They diligently use the results obtained through it by others; and these must be taken at a disadvantage, and some even not at all, without a preparation to comprehend the steps by which they are arrived at, and to follow out their bearings. They are the very ones to make advances in this direction, because they profess to accept and be guided by the simple Scriptures in their fulness. They need the influence of such scholarship in their present and future literature. Why should we not have Dictionaries, and Introductions, and Notes, of our own, when we use those of others so much? Why should we leave it to others to convince or confound the skeptic, to remove the difficulties of the intellectual man, and to confirm the faith of the humble, believing Christian?

But while we consider this study in the light of a duty, we need not forget that it serves, as was said before, "for delight, for ornament, and for ability." It is not mere sentimentality that is gratified when we turn to our Hebrew Bible and read the discourses, the very words, of Ezra and David and Moses; the language used by the chosen people of God through all their wanderings, peaceful sojournings, and changes of prosperity and adversity, and which tells their wonderful story with a minuteness and truthfulness which no history affords. Here are the records of God's first and freest communication with man; here are the glowing sentences of prophetic inspiration, budding with ever renewed promise of hope and fulfilment of blessing. To him who is heartily interested in the Bible and its teachings, no acquaintance with its words is too close and intimate, and no gratification of thought is greater than its study affords; while it is a fact drawn from the expressions of many, and confirmed by observation, that this engagement promotes a love for the Bible and its precepts; that those who have been most familiar with its original words, have had a fuller and humbler faith in the truth which it contains.

A Friend who had made distinguished proficiency in this direction, expressed the result of his experience thus: "If we approach Christianity with the remembrance that it is appointed for our salvation, and peruse the Scriptures with a humble mind, for the purpose of our own edification, we shall not be permitted to doubt the truth of the great doctrines of our religion." The familiarity with the sacred writings thus acquired, and the influence of this familiarity upon the character of a man, both intellectual and moral, are enviable accomplishments. We hold that the greatest "ornament" is that of "a meek and quiet spirit, which is in the sight of God of great price." Yet if one will desire also to possess that which shall make him honored of men, and able to earn admiration and respect, the Hebraist will not be found behind other scholars in receiving these. He will find few to appreciate fully and work with him, it is true; he may find less flattering emoluments from his pursuit; but there are no scholars more respected and influential in the world of letters and of science than those in his chosen department.

When new theories of science and philosophy are continually advanced, and their units of measure applied to the Bible and to Christian truth, the defenders of the latter cannot be too well prepared to meet them. Of a book that is designed for all time, for all nations and stages, no translations or commen-

taries are adequate to perpetual need. The Bible stands, and ever will, unimpeached by true science, when read aright. Though its province is not to teach scientific truth, it does not conflict with it. An attentive and skilful reader of the original might have evolved the whole geological theory of the world, as set forth by Dana, from the first chapter of Genesis. I should not call Swedenborg, or any other learned theorizer, a prophet, because daring to follow out the pregnant statements penned by Moses, he should make good guesses of truth to be unfolded.

Here is where the "ability" acquired by the judicious study of Hebrew is realized; the ability to expound and defend the pure doctrines and dignity of a volume second only to the New Testament; to afford instruction and confirmation to men untaught and unable to draw from the original sources; to wield in the cause of Right and Truth against Error, the best worldly weapons at the best advantage. But to him who aspires not so high, every commentary and lexicon and oriental work, and many another work of our best literature, since the revival of Hebrew learning in England, is a standing demand for this knowledge. He wants it to teach its elements to others. He wants it as an auxiliary to his linguistic or literary studies. Every religious teacher and writer wants it.

We need more Hebrew scholars among Friends in these days, when objectionable commentaries are numerous, and almost every sect is having a new translation. We need more Hebrew scholars in America, where freedom of opinion and the universal education demand it. We need more Hebrew scholars in the world, to balance the giddy tendencies of modern pseudo-science and criticism.

Christian scholar, who art looking around and before thee for the full scope of thy calling, it may be the trust is thine! C. E. P.

THE CHURCH IN ITS RELATION TO THE STATE.

(From an address by the Religious Society of Friends in Great Britain.)

(Concluded from page 629.)

V.—*Present Aspect of the Question.*

With regard to the bearing of the foregoing on the position of the United Church of England and Ireland, as by law established, we may conclude with a few observations.

We accept, with thanksgiving unto God, all that glorious result, which in his great mercy and goodness was brought about at the period known as the Reformation—the translation of the Holy Scriptures into the vulgar tongue, the presenting of them to the free perusal and reverent acceptance of the people, the awakening of multitudes to the reception of many of the most important doctrines of the Gospel, more especially of the exclusive and all-availing efficacy of the sufferings and death upon the cross of the Lord Jesus Christ, and of his sole mediation and intercession with the Father. We bless the Lord for the light that broke forth in that day, and, in so far as the Church of England has been a witness with others to these great truths against the corruptions and errors of the Church of Rome, we rejoice and give thanks.

We desire no change in the interests of Party; but in the high and sacred interests of spiritual, primitive Christianity, we would invite our fellow countrymen to consider whether the time has not come for the termination, in a manner accordant with the requirements of Justice and Christian wisdom, of arrangements made under circumstances of great political pressure, and at the time confessed to be incomplete, by which an antiquated ecclesiastical system in connection with the State was kept on foot, for which it is impossible fairly to plead either Divine institution or Apostolic practice or allowance.

We freely recognise the blessing which has doubtless been granted in the over-ruling providence of God to multitudes under the administration of the "Established" Church. But let it be remembered that such a blessing is no conclusive evidence of their conformity to His will. The genius of Pascal, the sanctity of Fenelon, the zeal of Xavier, give no sanction to the corruptions of Rome. Nor does the learning of Usher, the piety and talents of Taylor and Bramhall, or the holiness of Bedell and Berkeley, set the seal of Divine approbation upon the Protestant Church as it is established in Ireland.

We would respectfully invite attention to the following considerations:—

First.—It is confessed on all hands that the United Church of England and Ireland is founded on compromise. In this respect, it stands upon grounds altogether opposed to those of the National Church of the Old Testament.

Secondly.—The National Church of the Old Testament, as we have already seen, was a Church for the whole people, in which the whole nation, wherever scattered, had an interest. This is a sense in which the united Church of England and Ireland cannot claim to be national. Millions of those who have equal rights with its professed members, as fellow subjects of the same commonwealth, conscientiously dissent from it, and their right to dissent is recognised by the same law as that under which the Church exists.

Thirdly.—A portion, in many places a very large portion, of those who are fellow subjects have been causelessly excluded from privileges and positions freely open to others who

have no better claim to them; whilst the members of the national establishment are trained up under the impression that *they* have a kind of exclusive inheritance in the Christianity of the State, and are, perhaps unconsciously, taught to look down upon their Dissenting fellow subjects as in some sort aliens as regards the public privileges which the profession of Christianity secures.

Thus an established Church is placed, by the fact of its establishment, in a position the very opposite of that which is favorable to the development of Christian life, either in its own members or in their fellow Christians. On the one side, it is apt to produce arrogance, self-conceit, and absence of loving sympathy; and on the other, that irritation which petty jealousies and annoyances rarely fail to engender; whilst on each is created a spirit of mutual exclusiveness which tends to separate rather than unite those whom the same Lord and Saviour would join together in his own love.

Fourthly.—The interference of the State has tended to *isolate* the Church as established in this country. In marked contrast with the Catholicity of the New Testament, the Acts of Uniformity have fostered a spirit of narrow "Anglicanism," which would exclude from the privileges of Church fellowship our Protestant fellow subjects in Scotland, and our Christian brethren upon the Continents of both hemispheres, who honor the memory of Luther and of Calvin, of Zwingle and of Wesley.

Fifthly.—Whilst the influence of the Church of the Old Testament, in connection especially with the recognised and unsuppressed testimony of the Prophets, ever tended to the holiness of the nation, can it be denied that the union between the Church and the State, in this country, has tended to secularize the Church and to enfeeble the testimony of Christianity to holiness and truth? Its bishops have been encumbered with worldly dignity, rank, and power; the sanction of law has been given to a system of compulsory payments, and of Church benefices, with all the abuses connected with the rights of patronage; under which ministers are placed over congregations, without any reference to their consent or concurrence—a system for which a long-continued usage in the most corrupt ages is all that can be pleaded; destitute of any warrant in Holy Scripture, and altogether opposed to the spirit both of the old and of the new covenant.

Sixthly.—In the United Church of England and Ireland, the functions of the congregation are to a large extent monopolized by the clergy to the great prejudice both of themselves and of the people. The system has a direct tendency to keep the people in a state of spiritual pupilage and dependence, and to suppress the exercise of the gifts of the Holy Spirit, which, according to the plain teaching of Scripture, was to be one of the special privileges of the New Covenant. But it is not the people only who are thus restrained. Under the Acts of Uniformity, no minister of the Church by law established is at liberty, whatever be his position or Christian experience, or how pressing soever the emergency, to pour out his heart freely in public congregational prayer. He must pray according to book or not at all.

Whatever weight may attach to the foregoing observations as they affect the Church Establishment in England, they must surely apply with greatly augmented force to that portion of the Establishment which exists in Ireland. It is there, confessedly, in a small minority, not national in any sense in which the word can be appropriate to a free or a Christian nation. If we look at results—one of the professed objects for maintaining the Protestant Church in Ireland, has been the conversion of the Roman Catholics. But, so far from this having been accomplished, it now appears that the proportion of Roman Catholics to Protestants is greater at the present time than it was a century ago. Is it, then, for the purpose of preserving a Protestant ascendancy that the Irish Church system is to be maintained? What is Protestant ascendancy? We have here at once an illustration of the danger and difficulty resulting from the union of the State with the Church. The State may lawfully exercise authority to maintain its own ascendancy and to enforce civil obedience. But what is the ascendancy of a Christian Church? Is it the ascendancy of earthly dignity and power, or is it not rather that of faith and holiness, of zeal and love? Of old the Church overcame not by carnal but by spiritual weapons, and by the same weapons must it overcome now. It is by these weapons that Protestant—that is to say, scriptural—Truth, for we plead for no other, must maintain its ascendancy, And by these we are persuaded it will be far more effectually protected, and commended to the minds and consciences of our Roman Catholic fellow subjects, than by all the weapons which the armory of the State can furnish.

We feel the gravity of the present crisis. We would urge nothing in the spirit of contention, or from the love of change. We know well how much of wisdom is needed in every attempt to correct old institutions; and, especially in all that relates to Christianity, how necessary it is that the ground shall be cleared in the hearts of men, before either the foundation or the superstructure can be safely laid. Hence the necessity for patience, forbearance, and mutual charity, no less than

for earnestness and zeal. As each is willing to be taught, all may find that they have much both to unlearn and to learn. Yet, let us not be deterred from facing the emergency by the magnitude of the issue, or the extent or importance of the consequences involved. We would especially call upon our fellow Christians to have more faith in their risen and exalted Lord. "He loved the Church, and gave Himself for it;" and still lives to mediate and reign, that He may present it to Himself a glorious Church. Let us not doubt His continued love and power, or think any other means now necessary for the support of His truth, or for the preservation of His Church in spiritual life and vigor, than those which are warranted by the great charter of His love in the New Testament; and which, from age to age, have given so many evidences of their divine efficacy in overcoming the world.

But the great question that underlies every other in relation to the present subject, and compared with which every other must shrink into insignificance, is that which appeals to every heart and in which all are alike interested. Are the *Christian people of this land*, in right earnest, to accept the responsibilities and to take their legitimate share in the duties and privileges of the children of God? *Are all to be priests*, putting on the garment of salvation and the robe of righteousness, enjoying and exemplifying, in a holy life and conversation, the blessedness of the citizenship of heaven? The welfare of millions, for time and for eternity, is involved in the practical response to be given to this momentous question. The affirmative answer of the nation's heart and life would be the establishment of the Church indeed. But how much, alas! is there in the United Church of England and Ireland, as it now stands established by law, with its system of worldly compromise and assumption, and its clerical government, framed after the models of an age steeped in Byzantine despotism, which not only does not favor, but which must be confessed to be a POSITIVE OBSTRUCTION to the full realization, amongst the people, of the New Testament idea of the kingdom of God. Do any really imagine that, in removing the existing legal "Establishment," the State would cease to be Christian? Can there be a greater fallacy? It is not the State that makes the Christian; it is rather the Christian that moulds the character of the State. So far as the people themselves are brought under the power of the Gospel, Christianity will rule supreme in the national Councils, and influence the administration of the law. Were this truly the case with every professor of the Christian name in this land, how much cause would there be for hope that the Churches of England, no longer severed by State interference, but united in a true sense of their high calling in Christ Jesus, might become faithful witnesses of His power and redeeming love to the world around them, and illustrate, more than they have ever yet done, the truth and blessedness of the promise, "All thy children shall be taught of the Lord, and great shall be the peace of thy children. IN RIGHTEOUSNESS SHALT THOU BE ESTABLISHED."

For Friends' Review.

SPOTS ON THE SUN.

Among the many discoveries which were made in the heavens soon after Galileo's invention of the telescope, that of spots on the sun holds a prominent place,—one by which it was found that the mighty "globe of fire" turns on its axis like the earth and other planets.

It is the opinion of Herschel and other astronomers that the sun is a dark body, surrounded by a luminous stratum or atmosphere, which affords light and heat: that openings are formed in this stratum through which portions of the dark body are seen, like black spots scattered over the solar disk. There is much variety in the number, size, and shape of these spots. They are commonly arranged in clusters having from two to fifty or sixty each. The sun sometimes presents a uniformly unspotted disk, but two or three spots may generally be seen through a good telescope; frequently twenty or more; and occasionally more than one hundred are visible.

It is quite rare to see a solar spot without a telescope, yet they are sometimes large enough to be seen merely with smoked glass. I thus saw one on the 21st of 4th mo., 1861. Of the great number now visible through my six feet telescope, I cannot see one without magnifying power. But with a spy-glass magnifying twelve times I saw eight quite easily.

Since Third month, 1867, I have observed the sun *quite frequently*, with powers ranging from twenty-six to four hundred; but the latter is too high in most cases, owing to the unsteadiness of our atmosphere. Powers of one hundred and two hundred are generally the best. During the spring and summer of 1867, but *very few* spots were to be seen. On the 14th of Ninth mo. following, there was a cluster of fifteen spots—an *interesting sight*. In the spring of '68 I frequently saw twenty to thirty in two or three clusters; and on Tenth mo. 29th, I was much gratified with counting one hundred and thirty solar spots. Since this date I have made one or two observations without perceiving any of these phenomena. But I have counted fifty to one hundred quite frequently during the winter and spring; and on the 10th inst. I counted

two hundred—a greater number by fifty than I have any account of ever being seen at one time previous to this month.

Some of these spots appear no larger than a mere speck, while others present a *considerable* size, with definite but very irregular shape, and surrounded by a lighter shade called the umbra. The smallest visible spot is probably 400 to 500 miles in diameter, while the largest are believed to be more than 40,000 miles across, having an area six times as great as the whole surface of our earth.

Wm. Dawson.

Spiceland, Ind., 5th mo., 1869.

[It is customary to speak of small deviations from rectitude as "little sins" or as "spots on the sun." To make the metaphor applicable, these little sins would average a great magnitude—the spots being from 500 to 40,000 miles in diameter. Does not this bring us to consider the doctrine of James ii. 10. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Ed.]

THE BIBLE IN JAPAN.

Educated natives of Japan learn to write and read Chinese, though they cannot speak it; and inasmuch as no Japanese version of the Scriptures has yet been made, the Protestant missionaries there have procured Bibles and other Christian books from the Mission presses in China, as the best present means of circulating Christian truth. Most of these books have been sold to persons applying for them, either for themselves or for their friends. In this way a good many copies of the Chinese Bible have been put into the hands of intelligent and educated men in that country, and numbers have been carried into regions remote from the open ports. The consequence is, that some (we know not how many), who have read the word of God not in their vernacular, have come to the knowledge of the truth, and are believers in Christ. The cases about to be mentioned will serve to show how the silent volume of revelation has exerted its divine power in the midst of, and in spite of, the greatest obstacles to the propagation of the Gospel. The reader should bear it in mind that the old law against Christians (*i. e.*, Romanists, the only persons known as Christians at the time of its enactment), is not yet repealed in Japan—a law, the penalty of which is death.

It needs also to be understood, that all the territory of Japan is divided among a large number of daimios, or feudal lords, who exercise almost all the rights of sovereignty within their own domains. Of these, eighteen hold large territories, with jurisdiction over their inhabitants, receiving their revenues from these subjects, and having their cabinets, armies, and vessels of war, like kings, whilst they all acknowledge the mikado as the sovereign of the empire.

About five years ago, the prime minister of one of these great daimios by some means procured a copy of the Scriptures in Chinese, which, no doubt, had been brought into Japan by a certain missionary. As it was not safe for this Japanese to read it openly, he with his younger brother studied it in secret. In order to get instruction upon points that occurred to them in their reading, they made use of a trusty servant, and sent him to the port where the missionary resided, either to put questions to him *viva voce*, or else to be the bearer of letters of inquiry from themselves to the missionary; and thus for the space of two years they kept up this intercommunication with him at irregular intervals. Finally, having occasion to go to the port on business for his master the daimio, the minister took with him his younger brother, and embraced the opportunity to pay a visit to the missionary. Like all high officials in Japan, he was attended by a large train of armed followers and servants. Such men never appear in the streets without a similar retinue. At the door of the missionary's house, he left his attendants without, and entered accompanied only by his brother. This was his first personal interview with the missionary. He stayed there several hours, whilst he gave an account of the wondrous way in which God had led him and his brother, by study of the Bible and by the power of the Spirit, to a knowledge of the truth and faith in his Son Jesus Christ. . . .

These interesting converts were now admitted to church membership, enjoining privacy, lest the fact of their conversion to Christianity should come to the ears of the government, and thereby a work of grace, that appeared to have been begun among some others of their province, be arrested by persecution; for they said there were several friends of theirs who were reading the Bible in secret, and they hoped to see them brought to believe on the Son of God. No report of these baptisms was published; and for the same prudential reasons this narrative is now purposely written without giving the names of persons or places.

More than two years passed after the return of these men to their native province, when the same prime minister came again to see the missionary. This time he brought with him his son and a doctor, his vassal, these also being the fruits of the word of God in that region shut out from approach by the preacher of the Gospel. . . . The prime minister had not concealed his own conversion from his master the daimio, nor that of the two converts that now accompanied him; he had, moreover, faithfully set before him the way of salvation, and endeavored to show him that the Christian religion is the

basis of the best and highest civilization, and the great want of Japan; and instead of being reprimanded or punished for so doing, the daimio had taken to reading the Scriptures himself, and had been so far convinced of the truth of his minister's declarations, that he now had sent him to the missionary with the earnest request that he would come to his capital and take up his residence there permanently, in order to establish schools throughout his dominions, upon a Christian foundation.

To the friends of the Bible Society it cannot but be cheering and encouraging to know these facts, thus briefly stated. They furnish an answer to the query often propounded even in these days of God's wonderful movements upon the heathen world, when it is sneeringly asked, "What is the use of sending the Bible to men who are pagans?" To this it is frequently added, as though there could be no denying it, "They cannot understand it; we must wait till they are civilized." A merchant from England once said to an American missionary in the presence of the writer: "You missionaries should have waited thirty years, until we merchants had enlightened the Japanese and civilized them by commerce, before attempting to Christianize them."—*Bible Soc. Record.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 5, 1869.

New York Yearly Meeting convened on Sixth-day the 28th of 5th month. After a season of true and solemn waiting upon God in a realizing sense of the Divine Presence, the meeting was organized and credentials read for the following ministers from other Yearly Meetings. *From Indiana Yearly Meeting*, Daniel Hill, Murray Shipley, Eli Newlin. *From Western Yearly Meeting*, Aaron Cosand. *From North Carolina Yearly Meeting*, Jeremiah A. Grinnell, Wm. Nicholson. *From Canada Yearly Meeting*, Israel D. Titus. *From New England Yearly Meeting*, Lemuel Gifford, Hudson M. Beedee. *From Iowa Yearly Meeting*, Amos Battey. Besides these were the following Friends, companions to ministers: Benson Lossing, James T. Beals, James H. Terrill, Robert W. Hodson, Henry Jones; also an unusual number of Friends not accredited by minute, and two with minutes for social visits. A warm Christian welcome was extended to all these, and it was felt how good, pleasant and beautiful it is for brethren to dwell in unity, in connection with which is mentioned the commanding of the blessing, "even life for evermore."

The reading of the Epistles from other Yearly Meetings was attended with a precious feeling of the cementing love of Christ. First in order was the one from London, rich with the voice of the Spirit, and all were excellent. The one from Indiana was fraught with much interest, and evinced decided growth in various important concerns, and mentioned the holding during the past year of two general meetings for the benefit of remote members, also an accession by convincement of 573 members. The Epistle from Ohio referring to the acceptableness of correspondence from the several Yearly Meetings, noted the exception of Philadelphia, saying: "and for that one we mourn. We remember our sister in bonds, we can realize her situation, and with deep feelings of sympathy pray for her deliverance." This Epistle, acknowledging existing deficiencies, says: "We are humbled at their consideration, yet we believe there is a sincere desire increasing in the hearts of our members, that they may know more of that inner life which the true believers in Christ are privileged to realize." In this, and in the other Epistles, prominent recognition was given to the value of Firstday schools, which, as nurseries of the Church, require the Christian and cherishing care of Friends.

On the appointment of a committee to draft Epistles to corresponding bodies, a deep feeling was entertained of Christian yearning towards the isolated Yearly Meeting, but it was profoundly felt that, at least for the present, the prayers of livingly concerned Friends would be of more avail than anything which they could address in writing. The above account extends only to the first sitting.

The Consul General to Hayti.—Many readers of the *Review* are acquainted with Ebenezer D .Bassett, who, having received this appointment, is about to embark for his new field of duty. Among those who hold him in high esteem, there are not wanting some who regret his withdrawal from a post of great academic usefulness. To counterbalance this, it must be remembered that any

one who can worthily represent his country abroad, will be missed and regretted at home. The descent which his complexion indicates, has not prevented his receiving from the United States Government an official claim to be called *Honorable*, whilst his personal qualities and his condition indicate his ability to "do the State some service." On the 26th ult. a public reception was given to him in New York. His speech on the occasion was appropriate and modest. Diplomacy, he said, is a new field for the colored race in this country,—and he concluded with these words: "It shall be my daily prayer—*Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer!* And let others do as they may, as for me and my house, we will serve the Lord!"

With this good resolve let him set up his banner—"hitherto the Lord hath helped me"—in his new island home; and whilst desires for his preservation are cherished, may we all bind the text to our hearts, walking by the same rule and minding the same thing.

"The Principles of Friends.—1. *Why so little accepted.*—2. *How misrepresented.*—3. *What they really are.*"—Our Friend William Ball furnished for the 10th No. of *Friends' Quarterly Examiner* an essay with this caption. In the first division of his subject he attributes quite a repulsive effect to the derisive epithet *Quaker*, as "giving a color of absurdity to the 'Quaker' peculiarities." "It was," he thinks, "a grievous error, showing little knowledge of human nature, and less of the world, for Friends ever, in any degree, to have reconciled themselves to that term of opprobrium, investing, at first view, a wise and estimable body with a hue of the ridiculous." In pursuing the theme, he fully makes out his case. Had Friends persisted in a non-adoption of a sobriquet chosen for them by their enemies, it had doubtless long ago passed into oblivion—more especially had they selected for themselves a convenient and fitting title. The name of *Friends* is good, and only liable to the objection that it is a word belonging to the language needed for other use, and cannot become exclusively our property. The conductor of a Friends' periodical finds it almost a literary necessity to have some distinctive and well understood title, by which to speak of his people and of their system. For this use, the words *Quaker* and *Quakerism* are very convenient, and we have been inclined to follow the example of our predecessors in simply accepting the inevitable. And among ourselves and the communities intimately familiar with us, the word, though derisive in its original application, is simply regarded as a name, and rarely is a moment's thought wasted upon its lexicographical signification. Still the objection to it is valid. To the thousands who know us not, the name appears to be descriptive of some personal peculiarity in mode of worship—fanaticism is taken for granted, and a closer investigation of our system is repelled. No doubt this is more operative as a repulsion, since the establishment of the *strange* sect of the *Shakers*, and as they are often styled *Shaking Quakers*, the association with us is more likely to be made in the minds of those who neither know nor care to know our characteristic principles. Various letters from correspondents have objected to the employment in the *Review* of a term so inexpressive and unjust. We have taken thought upon the subject, and would avoid it could we see that it is not too late to change. *Quakerism*, though a meaningless word in this connection, represents a system very dear to us, no part of which we would surrender. It was probably a mistake for our Christian fathers to give to this epithet a semi-adoption by continually styling themselves "the people *called* Quakers,"—yet it was noble in them quietly to suffer reproach for Christ's sake, and their not applying their minds to the early choice of a convenient title, is attributable to the fact that their aim was, not to found a sect, but to reform the Church. The object of John Wesley was similar, and the name *Methodist* was given to his associates in derision. The absurd misapprehension of the name in the minds of "them that are without," is illustrated by an ancient record of a fine imposed upon a person for having allowed "the use of his house for the Quakers to *quake* in."

Various portions of the paper before us, did space permit, might profitably be transferred to the *Review*. The following remarks

belong to the third division of the writer's theme:—*What our principles really are.*

"The early Friends found abundant warrant in scripture for the largeness of their views of the universal love of God in Christ, who tasted death for every man; and for their firm belief that every human heart was accessible to the drawing of His free Spirit. Being themselves placed under the dispensation of gospel light and knowledge, even of the truth as it is in Jesus, it was their original aim to bring men, according to the scriptures, to His teaching by the Spirit. For those scriptures declare that we now live under His ministration of the Spirit, and that it is, rather than any other, 'glorious.' Believing that a Christian Church, which does not realize the presence of her Head, lives lamentably below her true privilege; the Friends did, and they do literally, accept and act upon His word, that He is in the midst of even the two or three that meet together in His name. Thus their public worship is in dependence upon His presence by His Spirit to humble and prepare their souls towards God; that, through their Saviour's mediation, they may have access by one Spirit unto the Father, and worship Him in spirit and in truth. Self-examination, leading to contrition, confession, and prayer, is considered to belong to this spiritual worship; as also those grateful offerings of adoration and praise, which are truly the 'melody of the heart.' But for each individual to pursue such exercises, there must be a season of reverent silence in which this worship may proceed; which, as it spreads, becomes *united* as well as individual, and draws down large blessing upon a congregation so engaged. While it listens to a speaker there may be quietness; but, such a living silence as seems to attest a general drawing near to God, is probably the truest expression of united spiritual worship. And as this individual exercise can only profit through the Spirit helping our infirmities, so neither can preaching or prayer profit, save as they are influenced by the same Spirit. In a healthy congregation, even though small, will doubtless, after a season of silence, be heard the voice of petition or thanksgiving, of exhortation, edification, or comfort. Yet this silence, as it cannot be rightly employed, so neither can it be rightly broken, except by the leading and aid of Him without whom, in all that is good, we can do nothing. Upon belief in His immediate presence and superintendence, everything, in the view of Friends, must hang, as respects the fresh putting forth and qualifying for any vocal service in meetings for worship. And seeing that in Him all are one, as the apostle rules, whether as to sex or condition, women whom their Lord may dignify with spiritual gifts for the edification of the body, have, among Friends, free course for exercising such gifts; while, however, it is the fact, that much fewer of them than of their brethren take part in this service.

"This belief in the presence of Christ with his Church governs the principles of Friends, not only in regard to worship and ministry, but as to what are called the 'Ordinances.' They hold that the 'one baptism' spoken of by Paul, is alone in perpetuity, being that of the Holy Ghost; emphatically Christ's baptism, ministered by the Spirit into the 'one faith' in Him the 'one Lord.' And as they can recognise no other Minister presiding in their midst than Himself, 'the Minister of Ministers,' they acknowledge no other 'communion' than can be by Himself dispensed, as He condescends to give them to feed by faith on 'Christ our passover, sacrificed for us.' What beside, in the distinguishing views and practices of the Friends, is material, will be found alike governed by this their leading doctrine of Christ's presence in and with his Church to the end of the world; and that He, being so present, with enabling strength as well as living authority, *nothing* that He has commanded in the New Testament is to be tampered with as impracticable. Thus, with all their regard to civil government, and their marked allegiance to it (save as touching the law of their God), they can neither swear nor fight; believing that, though oaths and war belong to the law and custom of the land, both are forbidden by the law of Christ. Nor can they, for the same reason, make voluntary payment toward the support of a human priesthood or State Church, both of which they have ever deemed usurpations that intrude upon Christ's office and prerogative; but they must rather suffer distraint of their goods, to satisfy all such legal claims as, with a good conscience, they could not otherwise discharge."

DIED.

PIKE.—On the 19th of First month, 1869, John Pike, in his 66th year; a member of White Water Monthly Meeting, Ind. During his illness he not only gave evidence that he had found peace with his God, but was earnest in exhorting others to turn from the error of their ways and to come unto Christ.

BALDWIN.—On the 10th of Third month, in full assurance of peace, John Baldwin, aged nearly 81 years; a member of Chester Monthly Meeting, Ind.

KIRK.—On the 10th of Fourth month, 1869, Rachel, widow of Wm. Kirk, in the 77th year of her age; an esteemed elder and member of West Grove Monthly Meeting, Ind. In the latter part of her sickness she frequently prayed fervently that the Lord would be with his children everywhere the world over. Not long before her close she blessed and praised the Lord for the privilege of soon being admitted to join in singing the song of Moses and the Lamb.

CARTER.—At Stanford, Iowa, on the 8th of First month, 1869, Martha, widow of Wm. Carter, in the 69th year of her age; a valued member of Bangor Monthly Meeting. She leaves seven children and thirty grandchildren.

BEESON.—At Stanford, Iowa, on the 14th of Fourth month, 1869, Oliver D. Beeson, in the 21st year of his age, son of Franklin and Mary Beeson, of Ironton, Wisconsin.

TURNER.—Suddenly, of heart disease, while working in his garden in Lawrence, Kansas, on the 14th of Fifth month, 1869, Wm. Turner, in his 79th year; a beloved member of Tonganoxie Monthly Meeting. May we each be found laboring in the garden or vineyard of the Lord at his coming.

JAY.—At Raysville, Ind., on the 3d of Fifth mo., 1869, Sarah Jane, wife of Dr. J. W Jay, and daughter of Samuel and Harriet Pritchard, in the 33d year of her age. This dear Friend from her childhood was piously inclined, often expressing when in health that she felt the Saviour's love to fill her heart. When prostrated by a lingering disease, her greatest desire was to depart and be with Him, and enjoy the rest that is promised to the children of God.

ARNOLD.—On the 23d of First month last, Tacy, wife of Joseph Arnold, in the 42d year of her age; a member of Spring Creek Monthly Meeting, Iowa. Her daily walk evinced the ornament of a meek and quiet spirit. For several months before her death she had a presentiment that her time was short; said that her work was done; that it was through grace, and not of works, that she was accepted.

CHARLES.—On the 12th of Fourth month, 1869, near Jonesborough, Ind., Olive Ann, wife of Henry Charles, aged nearly 40 years; a member of Missisinawa Monthly Meeting. This dear Friend was efficiently engaged in benevolent labors for widows and orphans, especially the colored poor and in the Women's Home Mission. During her confinement to her room from painful illness, she believed it her duty to assemble her friends and neighbors to engage in the worship of Almighty God. From day to day she was wonderfully favored in exhortation and supplication, and several persons were on these occasions brought to the experience that Christ is precious. Her spirit was so constantly clothed with cheerful thankfulness to Him whose mercy endureth forever, that her chamber was regarded as a Bethel. And when her feet felt the chill of the river of death, with a foretaste of heavenly joys, she exclaimed, in the words of Bunyan's Hopeful, "I feel the bottom, and it is good." She then repeated the text, "Thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." A few minutes before the close, with great composure she took a final leave of her family and friends, imparting words of counsel. She then sent a farewell message to all her absent friends: "Tell them I am going home to glory! Tell them to be ready to go forth to meet the Bridegroom, for He is coming!" Being asked if all was still bright, she answered affirmatively, and in pronouncing the word "Glorious!" she fell, it is reverently believed, into the arms of Infinite Mercy.

EMMONS.—Near Oskaloosa, Iowa, on the 16th of Second month, 1869, Angeline, daughter of Cyrenius and Sarah B. Emmons, in the 24th year of her age; a member of Spring Creek Monthly Meeting. She was engaged nearly two years in teaching the freedmen, feeling such deep interest in their welfare that she was unwilling to abandon the field of labor till her strength failed; after which she said, "Now I am satisfied, I have done all I can." In laboring for others, her own vineyard had not been neglected, and as her strength wasted, she was enabled to say, "Mourn not for me—all will be well."

GREEN.—On the 2d of Second month, 1869, near Freeport, Ohio, Samuel H., son of Samuel and Ann Green, in his 29th year; a member of Pleasant Plain Monthly Meeting, and resident of Des Moines City, Iowa.

GRAY.—At the house of her father, on the 10th of Second month, 1869, Mary Gray, widow of John Gray, and daughter of Benjamin P. and Elizabeth Keys, in her 38th year.

JENNINGS.—On the 5th of Third month, 1869, Hannah Jennings, aged nearly 34 years.

COX.—On the 3d of Second month, 1869, Silas Cox, aged 46 years. The last three were members of White River Monthly Meeting, Indiana.

Correspondence.

RICHMOND, VA., *5th mo. 19th. Office of Friends' Freedmen Association of N. York.* . . There is a large class of the freedmen of this city who are very destitute. During the past winter, notwithstanding the liberal provisions of the city for the needy, there has been much actual suffering. A close inspection of their situation will, in most cases, disclose the fact that this is caused by intemperance and profligacy or idleness. Ample care has been taken by the city that *none* should *freeze* or *starve*. The workers under the New York Association have not felt called upon to make strong appeals to the liberality of their friends for funds, as their constituents have been very generous in keeping them supplied with means from time to time to relieve the sick, aged and infirm, where it would not encourage crime. To give with a too liberal hand does produce this effect.

Much of the suffering is also caused by the want of a lively interest in each other, in bringing the needs of their brethren to the knowledge of the proper authorities for relief.

To approach them with kind words of counsel and encouragement that will call forth a greater interest in themselves and each other, with perhaps a little temporal aid as needed, is, in my judgment, our Christian duty towards them in a temporal sense. We have included the aged and infirm as well as the sick in the exceptions to this general rule.

These facts may give a correct impression relative to the condition of the freedmen here, and of what ought to be done for them, beside the blessing of schools for their children.

Thy friend, SAMUEL H. JONES.

THE WESTERN INDIANS.—NO. VI.

BY JOSEPH POTTS.

WASHINGTON SUPERINTENDENCY.—Several treaties were made with different tribes in this Territory twelve or thirteen years since, but the Indians appear to have received little benefit from them during the first half of that time. Since then the labors of better Agents and employées have produced a marked improvement in Indian affairs. The Romanists have worked zealously in one quarter, and earnest Protestants in another, giving an interesting opportunity for a comparison of results which, for want of space, we cannot well enter upon in this rapid survey of such an extensive field. The number of Indians under treaty obligations is about 14,000; and throughout the Territory are many others who will need care in the future.

LUMMI RESERVATION is an island on Bellingham Bay, at the mouth of Lummi River, but sixteen miles from the line of the British Possessions, and therefore (until Alaska came into our possession) in the extreme northwestern corner of our country. It contains over 15,000 acres of valuable land, and is the home of 800 Indians, many of whom have made good progress in the arts of civilization. The Indian town around the Agency contains "sixty good substantial board dwellings, with floors, windows, shingle roofs and chimneys;" also a house for worship, 24 by 45 feet, and a number of log buildings used for drying and smoking salmon, with which (and with trout also) their river abounds. Their Agent wrote in 1867, "They take a great pride in good dwellings, and they try to excel each other in this respect, and in furnishing their houses with the comforts of chairs, tables, cooking-stoves, window curtains, beds, &c." A large congregation regularly assembles for worship in accordance with the Roman Catholic faith and practice, the services being conducted *daily* by a chief of their own tribe (Lummis) who was a disciple of a priest named Chirouse. The latter has long labored among these Indians, and is yet teaching on another Reservation. In 1867 there were 125 children fit for schooling, but no provision has been made for them, except that ten of them were sent to Chirouse, being all he could take. These Indians have entirely abandoned their "medicine men," flattening the children's heads, gambling, polygamy, and slavery. Four hundred of them are called Christians.

PORT MADISON is a small Reservation, the Indians on which are engaged in fishing and lumbering. They have money and houses, and are doing well. They have also a Catholic "Church." The Superintendent says, "They told Father Chirouse that the reason I did not visit them oftener was, that they were religious and civilized, and that my services were more required among the vicious."

TULALIP RESERVATION, situate about the middle of the eastern shore of Puget's Sound, is the head-quarters of E. C. Chirouse, the faithful Romish priest who has been located among these Indian tribes for more than 20 years. This is also the chief Reservation for that part of the Territory. It contains thirty-six sections of land. Beside a boys' school on the manual labor plan for forty pupils, one has recently been started for girls by the "Sisters of Charity." The necessary buildings were erected by the government; but funds appear to be wanting for securing the greatest efficiency of the schools. When our attention is fixed upon the manifest zeal and dedication of their teacher, it is saddening as well as surprising to find him forced to confess, last autumn, that "up to this time the Indians of the Reservation, and I might venture to say the majority of the Indians of the Sound, are becoming gradually worse." Should we ascribe this remark to a temporary depression of spirit on the part of this self-denying man, or to some radical defect in the tenets and practices of his Church? There are about 5,000 Indians within this Romish influence and care.

Farther to the south we find PUYALLUP RESERVATION, containing about thirty-five sections, and (in 1867) only 750 Indians, of the Puyallup and Nisqually tribes. They are said to produce good crops, and are under good influences there, from the resident employées, who are "religious men with families;" from whom, however, we find no recent report. The school fund is so small, that the work of instruction was suspended to allow it to accumulate until they have sufficient to make a fair start. Probably a larger number of Indians will be collected upon this Reservation; when, it is to be hoped, the Bureau will feel justified in giving more aid.

MAKAH AGENCY is on the coast at Cape Flattery. Here are 600 Indians, who are less corrupted by intercourse with whites than any of the others. Good buildings have been erected for the Agency, and also a fine schoolhouse, where instruction has been given for about five years. We will be excused for giving the following extract from the report of the first teacher, J. G. Swan, made in 1863. "Early in the spring the farmer prepared a small piece of ground for the purpose of raising early vegetables and garden seeds, and at the same time prepared a flower bed which was planted with shrubs and annuals, and also set out some strawberry plants and currant and gooseberry bushes. The preparing of this little patch was the cause of great interest, and called forth an evidence of that superstitious prejudice with which all have to

contend in their first intercourse with Indians. The sowing of seeds was to them a great source of deliberation, not only the children but the adults believing that we were working some bad spells, or 'tomanawos,' which would bring trouble on the tribe; and the accidental sickness of one or two Indians who lived near was attributed to the bad effects of the 'medicine' we had put into the earth. They had seen potatoes planted but nothing more, and could not understand how the little seeds they saw us sow could produce great plants. But as the season advanced, and they saw the little plants appear, and finally the flowers burst forth in bloom, their fears and doubts gave way. Their interest has been such that they have never attempted to destroy or injure a single thing. It is gratifying to witness the eager interest of these little savages that nothing should be harmed. They (have) found that there were other articles of food than they had been accustomed to find in the woods, and have not only acquired new ideas of practical value, but have gained an increased confidence in us that we are indeed striving for their benefit." The average number of scholars in daily attendance last summer was thirty. These Indians procure a subsistence from fishing and from hunting the whale, so that much cannot be expected from them as regards agriculture.

QUINAIELT RESERVATION comprises a township lying on the Pacific coast. A good school-house and a house for the teachers have been erected; the scholars, male and female, being expected to board at the school.

SKOKOMISH RESERVATION contains 4,000 acres of rich alluvial land on Skokomish River, east of the Sound. There are 1,000 Indians belonging thereon, principally the Sklallam tribe. Last summer a school was opened and attended by twenty boys. An additional building was about to be erected for the accommodation of twenty-five female scholars. The Chehalis Indians have a Reservation on a river of the same name, in the southwestern part of the Territory. It contains about 5,000 acres. These Indians are much inclined toward agriculture. They have no treaty with the government, but have improved considerably under the care which has been extended to them. A farmer has been kept there, an Agency house and barn erected, and a school-house, 24 by 30 feet, two stories high, was probably completed last year.

YAKAMA RESERVATION is east of the Cascade mountains. It is a large tract, sixty by forty miles in extent, being intended for the occupancy of the Yakama tribe, numbering over 3,000 persons, with a probability also of being the future home of the Indians from the UMATILLA RESERVATION in Oregon. Experience has given hopes for the Yakama Indians which may be tersely expressed in the words of a former Agent: "Although their prejudices are deeply rooted, they are as susceptible of improvement as other men, and the religion of the Saviour has the same renovating influence upon them that it has upon other men." This Agency had the advantage of finding buildings ready to their hands, which had been erected and left by the military formerly located there, the post being old Fort Simcoe. For five years past a Methodist preacher, James H. Wilbur, has been the Agent. With the aid of carefully selected assistants he has been enabled to carry on a good work among these Indians in every respect. A boarding school has been established for some years; it is conducted as a manual labor school, the work of the scholars having sometimes been valued at $2,000 per annum.

Two hundred of the Indians profess religion, and are members of the Methodist Society. They have lately built two houses for worship, in which congregations meet regularly. They have also made good progress in agriculture and mechanical labor. Some of the older scholars have married and settled upon farms. It is considered that the aims of the Indian Bureau are fully carried out and justified in this large Agency.

In the neighborhood of Fort Colville, in the northeastern corner of the Territory, there are about 2,000 Indians for whom no Reservation has been provided. Many of them, however, are turning their attention to the arts of peace and civilization. A special Agent has been employed to assist them.

(To be continued.)

Youth's Department.

FROM CLAY TO CUPS.

(Concluded from page 639.)

Seven months and at least seventy men have been employed in making what, if we like, we may purchase as a souvenir, for seven shillings.

If you have any china with crossed swords stamped on the under side, you may be sure it came from Meissen—the oldest manufactory in Europe—for this mark is on all the work done here. And if, under the swords, there are the figures "28," your specimen was made by the man who conducted us through the establishment and explained, in excellent English, its various operations. He has learned, within five years, our language, besides the French and the Italian, to qualify himself to act as exhibitor, to foreigners, of the china works, with which he has been for twenty years connected. He has carried on his studies, unaided, in connection with his regu-

lar duties as No. 28 in the statuette department. At our request he wrote a long account, in correct English, of the china-making process, closing it thus:

"Allow me to explain the origin of the word 'porcelain,' so often used in this description. The Portuguese applied this name to cowrie shells because their shape in some degree resembled the outline of a pig's back, and 'porcella' means 'little pig.' Now they were the first who brought the china to Europe, (1518,) and as they had the strange persuasion that it was made of cowrie shells, they called it 'porcellana.'

"Now, madame, you may bestow some forbearance, reading this letter so full of blunders, and written in so bad a style. Do think that I am only a German workman who had no other teacher than himself."

In America, where brains go a great way in deciding one's position in society, this "German workman" with his quick wits and cultivated manners, would be called a gentleman. Indeed, there are few who bear that name among us, who might not get some valuable ideas from almost any of his class here, whose native courtesy is to us a constant and agreeable surprise. As he goes with us from one department to another, our guide takes off his hat whenever he enters a room, and says good morning to the men, who look up from their work and respond with their hearty "morgen," while they bow, politely, to the visitors.

In one of the painting rooms is a white-haired old man, whose busy brush is decorating dinner plates with complicated landscapes. He has bent thus over the glistening porcelain, and laid on the brilliant colors for more than fifty years, One thinks a little sadly of a life spent in so much monotony, but the old man's face is kind and quiet. That he has no quarrel with destiny is quite evident, and, while he might, perhaps, have turned his half century to better account, he could easily have put it to a use much worse than that of multiplying forms and tints of beauty, which have doubtless gone to many lands, and pleased innumerable eyes.

There is a "School of Drawing and Painting" here, in which are trained the artists who ornament the china, painting thereon the finest pictures of the famous Dresden gallery—not fearing to attempt even the Madonna de San Sisto, the most impressive and most celebrated picture in the world. There are vases as tall as a man, beautiful as a dream, and costly as a diamond by reason of the time and skill employed in painting them. There are table tops, mantel-piece ornaments, cups on which are painted likenesses of the king and royal family of Saxony and of Prussia, for the use of their admiring subjects; brooches delicately finished, and bonbon boxes elegant enough to contain, instead of candies, the jewels of a queen.

But no department is more interesting than that of sculpture, in which our guide is engaged, and where he was putting the "finishing touches" to a pretty group when we arrived. The work done here becomes, after being in the furnace, unglazed porcelain, called "biscuit," (a French word which means *twice baked.*) The group referred to represented a mounted warrior of the romantic days. Quite unromantic was the putting together of this imitation. A lump of soft porcelain, as large as a marble, was pressed into a little mould hollowed out nicely in a flat piece of plaster of Paris. A moment after it was turned out like a "patty cake" from its little pan, and behold, an arm, with the sinewy muscles of the warrior very well imitated—except that the hand lacks an important appendage, the thumb! A lump of the paste as large as a pea is pressed into another little mould, and comes out the neatest little thumb imaginable, with nail and creases at the joint complete. It is fastened to the arm in an eye-twinkle, and the arm adjusted to the warrior's shoulder by skilful pressure of the soft material. Thus, piece by piece, is the statue put together, and then consigned to the furnace for a baking, then cooled, then baked again. We forget, when looking at these charming groups, that they have been thus laboriously manufactured. Each button, even, requiring a separate mould to give it the shape desired. But we must visit one more room to get at the root of this interesting matter. Here we find men in white caps and aprons, seated before lumps of moist clay, which they slowly, carefully change into whatever form they will—animal, human, or angelic. They have nothing from which to copy; previous instruction, inventive brains, and skilful fingers are their only helpers. We were amused to see one man carefully modelling dog's legs—a branch of art in which he was said to excel all his fellow workers.

When a piece of modeling is finished—a horse for example—it is cut in pieces, and from each fragment a mould is made, by pressing the hardened clay into a block of soft plaster of Paris, which, when dry, preserves the precise form of the clay fragment, which is carefully removed.

Thus a great number of copies can be obtained from a single statue, by the method before described.

Here, as in all departments of life, educated brains and fingers are the only "capital" worth talking of, and is he not wise and fortunate who has put his own early to school?

In the last room we visit, women are at

work with tiny, pointed brushes, making the lace that is to cover the breast of a court beauty portrayed in porcelain, or the veil that is to fall over the face of nun or a vestal. Real lace, costly and delicate, is, in this last case, covered with the paste almost in a liquid state, which is laid on drop by drop—a process the most wearisome and slow we have anywhere seen except at the Gobelin tapestry works.

These women receive about sixty cents a day, and are only employed on work that requires endless patience—a fact that speaks well for their dispositions as well as for their skill. Under this close application their eyes soon become so weary that they are obliged to give it up altogether. Poor things! they look forlorn enough, with their little hair pencils, ever adding tiny drops to the fairy, fragile form that will grace stately homes far from that silent room where they bend to their task.

We have now made the circuit of the celebrated China Works of Meissen, and gained some idea of their attractive industries.

Selected.

THE BLESSING OF THE CHILDREN.

"The Master has come over Jordan,"
Said Hannah the mother, one day;
"He is healing the people who throng Him
With a touch of His finger, they say.

And now I shall take the children—
Little Rachel, and Samuel, and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled;
"Now, who but a doting mother,
Would think of a thing so wild?

If the children were tortured by demons,
Or dying of fevers, 'twere well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there!

If He lay His hand on the children,
My heart will be lighter, I know;
For a blessing forever and ever
Will follow them as they go!"

So over the hills of Judah,
Along by the vine-rows green;
With Esther asleep on her bosom,
And Rachel, her brothers between;

'Mong the people who hung on His teaching,
Or waited His touch or His word;
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now why shouldst thou hinder the Master?"
Said one, "with such children as these;
Seest not, how from morning till evening,
He teacheth and healeth disease?"

But Christ said, "Forbid not the children,
Permit them to come unto me;"
And He took in His arms little Esther,
And Rachel He took on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blessed them with tenderest love.

As He said of the babes in His bosom,
"Of such is the kingdom of Heaven!"
And strength for all duty and trial
That hour to her spirit was given.

THE LOST DAY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise:
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In Fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind.
Yet to my hand 'twas given,
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward—
For till these heart-strings sever,
I know that Heaven's entrusted gift
Is reft away for ever.

But when the sea and land,
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

L. H. Sigourney.

When the temple of Solomon was to be erected, all the materials were, in the first instance, hewn into shape, and polished for their uses; and when afterwards they had been put together, without a sound in the house of any tool of iron, beautiful was the harmony which resulted from the *fitness*. So would it be with Christians, were they fully subject to that Divine power which would level their pride, abate their prejudice, and polish down their roughness. Their junction with him, on whom depends the security of the whole building, and their union with each other, would be more *complete* than it is at present. The holy temple would arise and spread in its true beauty and harmony; and the inextinguishable flame of *love* would diffuse a generous glow of warmth and brightness through the whole sacred edifice.

Errata.—In the poem of "Dandelions," published last week, 5th line, for *children* read *childhood;* 9th line, for *pronder* read *prouder;* 12th line, for *world* read *wold;* last line but one, for *yet* read *ye.*

SUMMARY OF NEWS.

Foreign Intelligence—Advices from Europe are to the 31st ult.

Great Britain.—J. L. Motley, the new American Minister, reached Liverpool on the 30th, and was officially received by the Mayor of the city and the American Consul. In anticipation of his arrival, the Liverpool Chamber of Commerce had voted an address of welcome to him, which, with one from the American Chamber of Commerce, was presented on the 31st. One of the members, in a speech in support of the address, regretted the failure to prevent the escape of the Alabama. He said the precedent was bad, the maritime interests of England would suffer from it, and if moderate compensation would cancel this precedent, he would rejoice if it were granted. In his reply, the Minister declared that it was the earnest wish of the American people and of the Administration, to cultivate friendly and equitable relations with the Government and people of Great Britain; that the happiness of the world, the advancement of civilization, and the best hopes of humanity depend on the concord of all branches of the human family, especially of two leading nations, connected by public and personal interests, allied by blood, addicted to commerce and the arts of peace; and he promised that his best efforts should be used to promote a good understanding. The journals generally, though persisting in the declaration that the claims advanced in Sumner's speech cannot be conceded, yet expressed in advance a welcome to the new Minister, and a disposition to meet him in a friendly spirit.

The builders of the Alabama have recently published a letter attempting to vindicate their own character and conduct in the matter, giving legal opinions and extracts from documents and speeches, to prove that the building of the vessel was not illegal; claiming that its construction was without concealment, that the fact was notorious that it was built as a vessel of war, intended for the service of the "Confederate" government, and that ample time and opportunity were given for the government to seize it, but no attempt was made to do so; and declaring that the vessel left England unarmed, and received at the Azores the men and arms which had been sent from other parts of England. This letter was commented on by the press generally. The *Star* said the Lairds may be guiltless, but that England cannot escape the penalty is the verdict of the best authorities, and is a foregone conclusion: the *Post* declared the vindication complete, that the law was inadequate to prevent the transaction and the remedy lay with the legislature, not with the executive: the *Standard* said that the vindication condemns the government: that the inadequacy of the law is an insufficient excuse for a breach of international obligations; but it charges that the United States were equally guilty in the cases of the Canadian rebellion and the Fenian proceedings, and that in a final settlement there would be a heavy balance against America. The *Times*, denying negligence on the part of the government, deplored the insufficiency of the law, and declared the precedent most mischievous.

Some of the leading journals expressed much interest and admiration on receiving the telegraphic announcement of the actual completion of the Pacific railway, regarding it as a great achievement, and likely to lead to important results.

In the House of Commons, on the 31st, W. E. Gladstone moved the third reading of the bill to disestablish the Irish Church. A large number of petitions against the passage of the bill were then presented, and a motion for its rejection was made and seconded. After some debate the House refused to accept this motion, and the bill passed by a vote of 361 to 247.

France.—The returns of the elections for the Legislative Body thus far received are incomplete. Only 28 Opposition candidates are known to have been elected, while that party numbered 45 in the last Chamber; but in a number of districts, where there were more than two candidates, no one received the absolute majority required, and, consequently, another election must be held. As in most of these cases, the divided vote was for the Opposition, it may reasonably be expected that in such instances at the supplementary election that party will concentrate on one candidate, and secure his election. In most of the large cities, the Republican party had a majority.

Spain.—In the debate on the clauses of the Constitution relating to the Colonies, Castelar, one of the Liberal leaders, said that if Spain had followed the example of England, by granting the liberties which the colonies now claim for themselves, the outbreak in Cuba would have been prevented. Serrano replied that Gen. Dulce had granted the required liberties when he assumed the government of Cuba, but party spirit blinded some of the inhabitants to the intentions of the home government. The rebellion, he said, had been suppressed by physical force, but moral disorder was disappearing very slowly. When the island is restored to its normal state, the home government, with deputies from Cuba, will suppress slavery and punish all engaged in the slave trade.

General Dulce having requested to be relieved as Captain General of Cuba, Caballero de Roda has been appointed in his stead. He commanded the forces which suppressed the insurrection at Malaga and other points, soon after the establishment of the provisional government, and his merciless severity at that time gives ground for apprehending that the conduct of the war in Cuba is likely to assume a more relentless character than ever.

Germany.—A Protestant Congress assembled at Worms on the 31st, and was attended, it is said, by 20,000 persons, including representatives from all the States of Germany. Resolutions were unanimously adopted against the Papal exhortations to return to the Romish Church, and in condemnation of the Pope's encyclical letter.

Domestic.—The Senate of Rhode Island ratified the 15th Constitutional amendment on the 27th ult. by a vote of 22 to 11, but the House the next day postponed the subject to the session of First month next, and adjourned.

A recent dispatch from San Francisco announced the arrival there of three Japanese families, who had left their country on account of the defeat of the northern princes in the civil war; and said that 37 other families were on the way, and 80 more intend coming, making 120 families who propose settling permanently in California, to cultivate tea, &c, It is not improbable that further immigration will follow.

A very violent rain and hail storm passed over Wheeling, West Va., on the 28th ult. Some of the hailstones are said to have been as large as a man's fist. Great destruction of vineyards, trees, &c., in the neighborhood was the result; wheat and corn were cut close to the ground, and many sheep and lambs were killed. In the city the iron roof of the railroad depot was unroofed, and many accidents were reported, but no loss of life. The belt of the storm did not extend more than a mile from the city.

FRIENDS' REVIEW.

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Correspondence.

JERUSALEM, iv. 29, 1869.

Dear friend, William J. Allinson.—Now that we have again the privilege of standing within the gates of Jerusalem, it is time that thou shouldst receive a further account of our dear Friends, the latest sent thee being dispatched from Cairo. I am very glad indeed to be able to give a good account of their health, which has improved since they left England, and of the prospering of their work of faith and labor of love, owned by Him in whose name they go forth.

The visit to Egypt was altogether one of rather remarkable interest, there being, especially among the native Christians at Alexandria, an interesting and open field for the spread of spiritual Christianity, and an earnest longing in the minds of some after a closer acquaintance with the teachings of the Holy Spirit and His appearing in the soul. In a meeting held with the little church there on our return from Cairo, a meeting held after the manner of Friends, five of the native brethren were engaged in prayer, and during the whole meeting, in the time of silence and when words were spoken by them as well as by the dear Friends, some blessed sense was given of His presence who of old breathed upon his assembled disciples, saying, "Receive ye the Holy Ghost." The history of one of these Christians is very interesting; for many years he was longing and seeking after something better than he possessed, a real communion with God. He consulted many as to how this could be obtained, who prescribed various means, the payment of money, the repeating of different forms of prayer, but though he tried these he remained unsatisfied. Among others he met one who told him that in America there were those who really possessed this treasure; he resolved to go there in search of it, but was discouraged by remembering that he had no language in which to communicate with those who might help him. But God, who saw this soul seeking earnestly if haply it might feel after Him and find Him, had light in store for him. After long searching in vain, he met a traveller who directed him to the work of the Holy Spirit in his heart, and he was at last a possessor of peace. The little company at Alexandria felt E. and S. Jones' visit a strong confirmation of their faith. The missionaries at Cairo also expressed themselves comforted and strengthened by the presence of Christian friends from a far-off land. We met again with the few Friends at Ramlé, near Alexandria, having as before, very pleasant meetings with them. Before leaving Egypt we had the pleasure of meeting the venerable Samuel Gobat, Bishop of Jerusalem, and his wife, on their way for a visit to Europe. We called on them in Alexandria, and had a very sweet religious opportunity with them; when Germans and Americans realized a close bond of union communing together on that "name which is above every name," and cheering each other

on their journey to the home where the redeemed of all nations shall meet as one family for ever.

I have not time to enter particularly into the visits to the schools at Alexandria, where missionaries are at work among the children of the representatives of various nations who constitute the population of this half European city. There is room, as everywhere, for many more workers, but Americans, Scotch and Germans are already on the ground, and have considerable schools. We sailed for Jaffa on the 7th, B. F. Pinkerton, the pastor, with a little company of the native Christians and other friends, remaining on board with us till the steamer was ready to raise her anchor; we parted regretfully with these kind Christian brethren. The passage occupies only a day and two nights, so that on the morning of Sixth-day, the 9th, we once more anchored in sight of Jaffa with its light-colored buildings, crowded one above another on the little hill on which the town stands, and the line of black rocks guarding the harbor, into which there is no entrance for ships of any size. We had last year a dangerous landing through the stormy sea, but there was not this time this difficulty, and we were soon at the house of John B. Haye, one of the few remaining at the American colony in the neighborhood of Jaffa. He is the son of one of the American missionaries whom we met last year at Athens, and has been living here with his mother for several months; he has now a school for boys in the town, and is doing what he can to exert an influence for good. The number of Americans remaining in the colony is very small, and their leader has happily left the country, his example being such as to bring sad dishonor on the name of Christian. Jane Arnott's school has increased since last year, now numbering 40 or 50, and she is arranging to take some little girls into the house as boarders, which will give her an opportunity of influencing them more permanently than can be done at a day-school. We did not see her school, as she had given them a vacation, while they removed into larger premises. She is much encouraged by the interest taken in her work by Friends. E. and S. Jones had a good meeting on First-day forenoon, at the house of J. B. Haye, at which were present representatives from many nations speaking our language. E. J. dwelt upon Paul's declaration to his learned hearers at Athens, "God is no respecter of persons," speaking of Him as the Father of all the families of the earth, of the love and obedience we owe to Him as His creatures, as those whom He first loved, as those for whom Christ died; then of the love we owe to our fellow-creatures, to all men, as members with us of this great brotherhood. S. J. gave a loving and earnest exhortation to her brethren and sisters assembled, setting before them the beauty of our Saviour's character, and inviting all to come at His invitation. "Look unto me and be ye saved." In the afternoon several came in to join our reading. Part of the vi. of John was read, the miracle of the feeding of the multitude was dwelt upon; the apparent utter insufficiency of the supply, the blessing that gave it power to feed so many, the privilege the lad must have felt it to be the instrument of such a blessed deed, with its encouragement to any who may feel but as this lad, to bring their barley loaves in faith, that the Great Master may condescend to bless even them for the satisfying of the multitude. The following verses also furnished subject for remarks to the encouragement of those present. Our Lord's disciples are still often as in the ship when the night is dark and Jesus apparently not with them, but let them not fear, for behold, he is at hand, and will guide their vessel safely into their desired haven. Let us all seek earnestly to have Him with us in the ship, that we may be brought in safety through the water to the other side. The parents and children were lovingly addressed, and prayer offered, when present and absent were brought together before the throne of grace, and a blessing was earnestly sought for the land in which this first First-day was spent, and for her people, that the true light might indeed arise and shine upon them. The two following days were spent in visiting J. B. Haye's school, and calling upon the Americans of the colony, to whom Christian counsel was given, on H. B. Kayat and other friends with whom we became acquainted last year, and seed was sown which will surely yet spring forth.

The road from Jaffa to Jerusalem is open; R. Floyd, an American, was the first to drive a carriage over it; he is now in the employ of the Pasha, and was our driver on the occasion of our going. It is in many places very rough, so that three horses are just able to draw a load of five with very little luggage. Some of our party went in this conveyance, the others proceeding on horseback, and all spending the night, as before, at Ramleh on the Plain of Sharon. The neighborhood of Jaffa looked even richer than last year, the beautiful orange gardens are in full blossom, much fruit still remaining on the trees, as the season for oranges is not over till Sixth month. Among these were pomegranates with their bright scarlet bell-shaped flowers, the fresh green leaves of the figs, and the spreading palms. We passed many fields of barley, and both the plain and the mountains had many a spot of verdure, this being the time of year when, the great heat being still to come,

and the latter rains having just fallen, Nature in Palestine is looking her brightest. Eli Jones, R. Allen and T. C. Wakefield remained another day at Ramleh, visiting the school there and at Lydda, at both of which many a hand was stretched out in recognition of E. J., who addressed parents as well as children, urging the importance of female education, as well as directing all to subjects of still higher value. They distributed portions of Scripture, and articles for the use of the women, which gave a good opportunity of speaking to these through the interpreter, as this part of the work does everywhere. They reached Jerusalem on the 16th, some of the party encamping outside the gates, the others lodging at the inn, where we were kindly entertained during Sibyl Jones' illness last year. Since then E. and S. J. have been diligently at work in this city, where there is so much to be done, and where, especially at this time of year, there is so much to pain and burden the Christian's heart. The Greek Church is celebrating her great feast, and thousands of pilgrims, some from the remotest parts of the Russian empire, have come up to Jerusalem to perform their devotions, and especially to obtain the so-called "sacred fire," that impious imposture still enacted by this church. The Latin churches are standing open with their images in full view of the Jew and the Mahometan; false religions under the name of Christianity, with their idolatrous forms and ceremonies, are exerting the strongest possible influence to prevent the so-called unbeliever embracing the Christians' faith; the priests are grinding the faces of the poor, extorting the last piaster from them that they may live in luxury; and we turn from these to the Mahometan, ignorant, indeed, and degraded, but serving God apparently to the best of his knowledge, and cannot wonder that he believes his own the true religion. Jerusalem as she is at present, is certainly a very mournful sight, and the Christian of this day may well, like the prophets of old, or like One greater than the prophets, weep to behold her desolations. On First-day the 10th, a considerable company of travellers and others met at this hotel for the first Friends' meeting, as far as we know, ever held in Jerusalem. It was a time never to be forgotten, when it may surely be said that our Lord by His Spirit entered the upper chamber, saying, "Peace be with you;" and qualifying His servants by His fresh anointing to preach the unsearchable riches of Christ, to pray for the peace of Jerusalem, and to adore Him who suffered without these walls to open for us the gates of the heavenly city.

In the afternoon E. and S. J. had a meeting at the Deaconesses' Institution. On the following day they visited the Orphanage for Boys, supported by the Basle Mission, where the children are taught some useful trades as well as book learning and religious knowledge; the visits to both these institutions were very satisfactory. On Third-day the 20th, S. J. visited the Jewish Women's Sewing School, to whom the New Testament is read once a day, also a very promising Jewish Girls' School. She spoke of Jesus on both occasions, and all were attentive. The children seem like plants being trained for the heavenly soil, and their teachers are devoted to their work, which is a noble one. Thence, accompanied by the English teacher and a young woman who is Bible reader among the Jewesses, S. J. called on three Jewish families, who received them cordially. E. J. and his companion visited several of the schools and other institutions before our visit to Bethlehem, the others have since been visited. On Fourth-day, the 21st, we started early for Bethlehem, crossing the Plain of Rephaim, green with barley in ear, and passing in view of well cultivated hill sides, and valleys full of olive-trees. Rachel's Tomb stands on the side of the road, "but a little way from Ephrath." Here we stopped a few minutes and saw women wailing over the dead. The grave was ready at a little distance, the body, for which no coffin was provided, lay on the ground under the shadow of Rachel's Tomb, round it sat six women weeping and wailing and rocking to and fro, some Arab men stood a little way off, ready to aid in the burial. It was a striking scene, with the quiet hills of Judah in the background.* The missionaries at Bethlehem have been in much trouble during the past three or four months; they and some of the orphans under their care having been seriously ill of fever. They have now all recovered with the exception of one little girl who died, and Samuel and Louise Müller are going for six months to Germany to recruit their health, as they have been many years at work in the country without a change. They received us very cordially, welcoming E. and S. Jones back most gladly. I must, however, reserve for another time some account of the visit to Bethlehem, as our letters must now be closed for the post. We hope to proceed northward overland some time next week. The dear friends desire their united love.

With very kind regards, I am thine sincerely.

ELLEN CLARE MILLER.

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.—*Shenstone.*

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* These were members of a neighboring tribe of Bedouins, who had come to this spot to bury their dead.

For Friends' Review.

NUMBERS AND CALCULATION.

BY SAMUEL J. GUMMERE, A. M.

Among the very earliest steps that are usually taken in the paths of learning are those which lead the young pupil amid the mysteries of "Numeration," of "Addition" and "Subtraction," and which soon bring him to confront that formidable array of figures, the Multiplication Table.

Yet, although the science of numbers is thus commonly regarded as elementary, and as adapted to the powers of the just opening intellect, its higher departments, abounding in difficult problems and abstruse theories, have engaged in their cultivation the ingenuity and skill of the most profound mathematicians.

The practical utility of a competent acquaintance with the processes of arithmetic is universally admitted. In every scheme of studies for the youth of either sex this branch holds a prominent place, and yet it is certain that the discipline and practice of the school-room fail in very many cases to impart a thorough knowledge of the principles on which the simplest arithmetical operations are based, and leave the pupil slow, hesitating and uncertain in his habits of calculation. The young man fresh from school or from the "Commercial College," too often proves awkward in his methods and a blunderer in his results when he comes to deal with the computations of actual business; and even many of mature age, and of those who are regarded as cultivated men, are sadly deficient in the faculty of forming rapid and accurate combinations of numbers, and of seizing at the moment the best and speediest methods of arriving at numerical results with full confidence in their correctness.

If this deficiency of arithmetical skill were peculiar to Americans, we might be disposed to ascribe it to our national impatience of slow progress and our consequent want of thoroughness in study: but the failing is even more marked among Englishmen, if the following strong language of a recent article in the "Spectator" sets forth the truth. "The ignorance of many cultivated men of arithmetic is frequently astounding. We feel sure from our own experience that hundreds of what are called well-educated men, and thousands of accomplished women, could not do a "rule of three" sum if their fortunes depended on it; while a number presumably less, but still very large, cannot do any calculation on paper at all. We venture to say that the majority of middle and upper class women are worried by the simplest question about interest, and to a very large proportion the simple adding up of household accounts is a wearisome labor very inaccurately performed." Again, with regard to the very highest class of his countrymen, the writer says, "We should like to try the House of Peers with a stiff bit of notation. Not one in six would put down the figures right, and of their wives, not one in sixty."

That such should be the common fruit of long continued study and practice at school, must surely be attributable in great measure to defective methods of instruction. Indeed the philosophy of arithmetic is scarcely taught at all. Many teachers are very earnest in their endeavors, and ingenious in their expedients to make such mysteries as those of "borrowing" and "carrying" intelligible to the beginner, and with blocks and diagrams they illustrate the more complicated processes of extraction of roots; but comparatively few recall the pupil's attention to these matters after his mind has become sufficiently mature to comprehend them thoroughly. The child is drilled in practical enumeration, but the youth is seldom instructed as he should be in the principles and the philosophy of our beautiful system of notation. Much time is unprofitably spent in the solution of puzzling problems relating to matters of commerce or of finance, which at a later period would present no difficulty to the youth properly instructed in the philosophy of calculation.

The skilful mechanic generally knows something of the construction and the properties of the tools with which he works. He who manages a steam engine is not only able to open and shut the valves, to regulate the fire or to maintain the proper supply of water and the proper amount of pressure, but he learns the use of every part of the complicated machine which he directs, and if at any time he fails to get the expected results, he can detect the cause and apply the remedy.

Now figures constitute an engine of great power to work out useful and wonderful results, ranging from the simple computations of a grocer's bill to the prediction of an eclipse of the sun or the discovery of the lurking-place of a hitherto unknown planet. The management of this engine is easily learned; yet many are compelled almost to forego its use, or to use it blindly and uncertainly through ignorance of the real nature of its constituent parts.

The writer before quoted attributes the deficiency of arithmetical skill which he asserts, to the learner's want of interest in arithmetic as a subject of compulsory study at school. By very many it is regarded as a mere collection of dry figures, tedious processes and memory-trying rules; yet it contains abundant matter not usually given in text-books, which, if properly presented, would fix the attention and awaken the interest of the

pupil in every stage of his mathematical course. In illustration of this last remark I shall offer a few examples.

To him who is just becoming proficient in "Multiplication," a statement and illustration of what was formerly known as the "Sluggard's Rule" will generally prove both amusing and instructive. This rule, designed to lighten the labor of the pupil by relieving his memory of the burden of the latter and more difficult half of the multiplication table, may be readily understood from a single example. Thus, to find the product of 8 and 6, subtract each number from 10: then multiply the remainders 2 and 4 for the units of the required product (8), and subtract either 2 from 6 or 4 from 8 for the tens (4), and thus we have the result 48. The method is applicable to any two numbers each less than 10, but the sum of which exceeds 10. At a more advanced stage of his course the pupil's attention might be again called to this rule, the demonstration of it given, and the useful application of the principle to the multiplication of certain large numbers pointed out.

The various classes of numbers, as even and odd, square, cube, composite and prime numbers, are characterized by many striking properties. Of the class last named it is especially remarkable that no rule can be given for forming prime numbers; or, as expressed in algebraical language, there is no formula that includes prime numbers only. Yet, on the other hand, there are formulæ remarkable for the very great proportion of prime numbers that they produce. Thus, to any number add its square, and to the sum add 41: the result for any number from 1 to 39 inclusive, is a prime; but 40, 41, 44 and an infinity of other numbers will give composite numbers.

It has been said by some authors that there is no method for determining whether a number is or is not prime, other than that of trying as divisors all primes less than the square root of the given number. But this is not strictly true. There is a method demonstrably infallible, based on a most interesting property of prime numbers, and yet practically of no avail, on account of the enormous extent of the calculation required in its use. The rule is simply this. Find the continued product of all the numbers, 1, 2, 3, &c., up to and including that immediately preceding the proposed. If the product increased by a unit is exactly divisible by the proposed number, that number is prime, and if it is not thus divisible, that number is not prime. The product of 1, 2, 3, 4, 5 and 6 is 720; this increased by 1 is exactly divisible by 7; and 7, therefore, is a prime number.

Among the curiosities of numbers is generally mentioned the enormous increase produced by a few repetitions of a simple process, as of multiplication. Most persons are familiar with the arithmetical problem of the sale of the horse at the rate of a farthing for the first nail in his shoes, a half-penny for the second, a penny for the third, and so on, doubling the price for each successive nail up to thirty-two—the whole price on such terms amounting to many millions of pounds sterling. The story of the reward claimed from the Indian king by the inventor of the game of chess carries the same progression farther, commencing with a grain of wheat for the first square of the board, and doubling successively up to the 64th. It can easily be shown that it would require the aggregate wheat crops of the whole world for many centuries to meet the seemingly modest demand.

The familiar ring puzzle also illustrates, in a striking way, the law of rapid increase of numbers. This curiosity consists of several rings each similarly attached to a straight wire, and so connected as to make it seemingly impossible to withdraw the rectangular frame-work of wire which passes through them all. By following a certain method, however, this can easily be done; but the time requisite for the performance increases with the number of rings nearly, though not exactly, in the manner of the examples before given. With 8 or 10 rings an expert manipulator will remove or replace the frame in a few minutes, but with thirty rings the longest life-time would not suffice for the work.

Such problems easily lead us to the consideration of numbers which were regarded by many philosophers of old as really infinite. Archimedes, one of the most celebrated mathematicians of antiquity, wrote a treatise to prove, in opposition to the opinions of some, that the number of grains of sand contained, or which could be contained in the whole world, is not infinite. For the purpose of his argument he employed a new kind of notation, which is remarkable as in some manner anticipating Napier's invention of logarithms. By our method of notation we can, with three or four figures only, represent a number as far exceeding that required by the Syracusan mathematician as his numbers surpassed the former limits of the Greek notation. Thus the value of the ninth power of nine or 9^9 is readily found by successive multiplication to be a number composed of 9 digits; but let this large number itself be the index of the power to which 9 is to be raised, thus 9^{9^9}, and we thus with three digits represent a number which, expressed in the ordinary way, would require more than three hundred and fifty millions of digits; and these written or printed at 12 to the inch would extend about 500 miles.

The merits of our modern system of notation would be better appreciated were it made the subject of practice as applied to different scales, as the binary, the ternary, the duodecimal, &c., as well as the decimal.

A comparison of the relative merits of these different scales cannot fail to place in a clearer light the superlative excellence of the system itself, which is equally applicable to them all. Nor will it be altogether unprofitable to study the plan of notation and the methods of calculation employed by the ancient Greeks, and while we thus recognize the immense superiority of the modern method, we must admire the patience and the skill which enabled the old mathematicians to accomplish what they did in the way of calculation with such imperfect means.

The Greek notation did not absolutely require any particular order of arrangement of the numerical letters, the aggregate value of which expressed any proposed number. Advantage was sometimes taken of this liberty of choice to form an artificial memory; thus the aggregate value of the letters in the unmeaning word Αβρασαξ is 365, or the number of the days in a common year. It must be acknowledged that it is quite as easy to remember the number itself as its representative word. Another word, however, of the same power, Νειλος (the Nile) has, at least, the merit of association with the year through the well-known *annual* overflows of the river.

The Pythagorean philosophers are said to have ascribed mysterious virtues to this connection of words with numbers, and to have found in a man's name an index to his character or his powers; thus, the relative prowess of three Homeric heroes, Achilles, Hector and Patroclus, was said to be precisely represented by 1276, 1225 and 861, these being the values of their respective names written in Greek characters.

This absurd superstition continued even in comparatively modern times, and in theologic disputes the attempt has frequently been made to find in an opponent's name the number 666 of the Beast in the Revelation. By doing slight violence to the names, by using either initials only or entire names, and employing Greek or Roman characters as circumstances required, the mystic and hateful number was attached both to Leo X. and to Luther.*

* A kindred folly is that of anagrams, or the searching for mysterious meaning in the transposed letters of a word, a name or a phrase. So much time and labor have been thrown away in such researches, that amid numberless failures some curious coincidences could hardly fail to be found. Pilate's question, "What is truth," expressed in Latin, is happily answered in words formed of precisely the same letters. "Quid est veritas?" "Est Vir qui adest." It is He who is before thee.

These remarks on numbers and on calculation, which have been made without regard to connected order, and which might be almost indefinitely extended, are designed to suggest the conclusion that Calculation, highly valued as an art, ought to be more highly appreciated as a science, not altogether uninviting as a theme for study. It is indeed a science abounding in curious processes and striking results. In the adopted scheme of notation it furnishes a system to which almost alone of human inventions the appellation of perfect may be applied—a system requiring no alteration, admitting no improvement; and finally, in harmony with the various branches of natural science, it leads the mind to the contemplation of the infinite, and compels it to the admission of realities incomprehensible to human reason.

ON THE CONVERSATION OF CHRIST WITH THE RICH YOUNG MAN OF PALESTINE.

MATTHEW XIX., MARK X., LUKE XVIII.

By Maria Webb, Author of Penns and Peningtons.

In this active money-seeking age, when men are pushing and jostling each other in all the great thoroughfares of life, striving to secure a good share of worldly wealth, many fail in obtaining a competency, whilst others amass large fortunes. To the successful ones, the occupation and its stimulating enterprises present strong attractions, in addition to the main object, the wealth which is accumulated. Thus many professing Christians keep up the exhilarating pursuit in all its keenness long after abundance has been realized, and, if the golden tide continues to flow, they go on, on, on, till they die very rich. This is in no wise inconsistent with the principles of the man of the world. But is it not utterly inconsistent with the principles of the Christian? Has not the Lord Jesus Christ most emphatically declared that it is hard for a rich man to enter the Kingdom of God? How, then, is it that any who have faith in Christ—that is, any who believe his words, who trust Him in heart and soul—can thus go on practically ignoring his declarations? Is not such a pursuit of riches to be regarded as a manifestation that the professed faith in Christ is merely superficial? In other words, that it is dead faith, not saving faith.

But are we warranted in concluding that it is the duty of every Christian who has attained wealth or great possessions, either in trade or otherwise, to give up forthwith the occupations that have realized this wealth? Assuredly we are not. The retirement from such occupation which would be the duty of one man may be the reverse for another. It is possible that to this other, from his own peculiar talents, or from the surroundings and accompaniments of his position, such absolute

retirement would neither be useful in a religious or in a philanthropic sense. But of this we may be certain, that if the rich Christian man continues in that course which has realized his riches, and therein proves faithful to his Divine Master, he will make such use of them as plainly indicates that he is influenced by the desire to act as the Lord's steward, and that he is not the devotee of mammon. And notwithstanding that all this is a possible realization, yet we must admit the possession of great wealth, with its innumerable temptations, is very dangerous to spiritual growth, and to the unselfishness, and meekness, and humility of the Christian life.

Let us consider the light in which Christ placed the matter in his conversation with his disciples, after the rich man of Palestine, in his newly awakened zeal to secure salvation, came to Him asking what he should do in order to inherit eternal life. This suppliant's heart had been stirred, and his faith aroused, by the divine teaching to which he had listened; and under that feeling he cast himself at the feet of the Saviour entreating for further counsel. Naturally gifted with an amiable disposition, brought up in a good moral atmosphere, in the practice of truthfulness, justice, and probity, no doubt this favorite of fortune maintained in the world the standing of a noble, honorable man, a good son, and a kind neighbor. Nor can we see aught to warrant a doubt of his deserving that character. At the time he sought the Lord he occupied an exalted public position, being a Jewish ruler in posession of great wealth.

No event in Christ's ministry has been more carefully set forth by the Gospel writers than this interview with that young man. And seeing that it has been thrice recorded, we may accept this as an evidence of the great importance attached to the lesson it conveys.

Of the three narratives of this remarkable interview, that of Mark gives most particulars. It tells us what neither of the others mentions—that the young man, when asking Jesus for counsel, knelt before Him. It also says that when the Lord heard his replies, "Beholding him He loved him," and states that in explanation to the disciples respecting the evil influence of wealth, in keeping its possessor out of the heavenly kingdom, Jesus exclaimed, "Children, how hard is it for them that *trust* in riches to enter the kingdom of God!" None of the others repeat what He said about the *trusting* in wealth, but only of its possession.

Matthew relates that after coming over the commandments of the moral law as essential to admission to heaven, Jesus added, "And thou shalt love thy neighbor as thyself." This necessarily covers the whole ground, including the right application of wealth, which that love would ensure. But it is evident that neither the young man nor the disciples at that time saw the wide compass of action which "thou shalt love thy neighbor as thyself" embraced. Mark and Luke make no allusion to it whatever. Luke mentions nothing but what is stated by both the others, except a single particular, which was that of the suppliant being one of the Jewish rulers.

In dilating on the feelings which were displayed by that rich Jew when he sought instruction from Christ, some persons speak of him as showing a proud, self-righteous spirit. When the narratives are all taken into account, I can see no proof which authorizes such a conclusion. Where does Christ make any remark which indicates that the young man was proud or self righteous? Does not his predominant feeling seem to have been anxiety to know how to secure his eternal salvation? This anxiety in itself shows that he was not satisfied with his own righteousness. And, we are expressly told that "Jesus beholding him loved him." But knowing him thoroughly and seeing his weak point—the one thing which he yet lacked—Christ, to make it very plain, said, "Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross, and follow me." It is evident that it was the too close hold of worldly wealth which was keeping this man from taking up his cross and becoming a true follower of Jesus; and our Lord used the occasion to give to his immediate disciples, and to leave to us, a most impressive lesson on the subject.

We should observe that the conversation with the Jewish ruler immediately succeeded the blessing of the little children whose mothers had brought them to Christ, and the two interviews have some connection in thought as well as in order of occurrence. The one shows us where trust was perfect, the other where and why it failed. The disciples had been reproved by their Lord for attempting to send the mothers and children away. Mark tells us He was much displeased with them, and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Thus we are taught that he who becomes a true subject of God's kingdom must trust in God, as the confiding infant trusts in its mother—trusts her to carry it safely and to care for it every way whilst it is in her protecting arms. Here the case of the little child trusting its mother, and that of the rich man failing in that trust which would have made him unhesitatingly give up all that stood in the way

of his following Christ, come together in striking contrast.

All of the three Evangelists tell us of the little children; but Mark and Luke give the Lord's words more fully than Matthew. They all tell with equal fulness what Jesus said in the startling announcement, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." And they all speak of the astonishment of the disciples on hearing this, and their exclamation, "Who then can be saved!" It was then that Jesus, looking upon them, said, "With men it is impossible, but not with God;" not *impossible* with God for the rich man, though he be in imminent danger of exclusion from the kingdom of heaven, to be saved by Divine interposition.

It is evident our Lord, by using that extraordinary figure of the camel going through the eye of a needle, intended strongly to impress his immediate followers, and also Christians of all subsequent ages, with an abiding sense of the danger to his disciples and his Church of great riches. Nevertheless, He indicated that it was possible for the heart that was hardened by wealth to be changed. But then the possessor, instead of continuing in the position of a rich man, becomes God's steward, ready to apply riches or aught else he possesses according to his Heavenly Father's will.

When a full consciousness of Christian stewardship instead of ownership takes possession of the man of wealth, his heart is no longer devoted to mammon; he is regenerated, born of the Spirit. Then we see childlike trust in the Lord; then it is that we see indeed what was impossible with man is possible with God. For he who was once the rich man, tightly grasping or selfishly expending his wealth, is now the Lord's steward, using riches as talents committed to his trust, to be applied according to his Master's will; and now he can from his heart offer up to his Heavenly Father the prayer for His kingdom to come, and his will to be done on earth as it is done in heaven.

—*Friends' Quarterly Examiner.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 12, 1869.

New York Yearly Meeting.—(*Continued.*)—Jonathan Devol, on behalf of the Representatives, reported the nomination of Wiliam Wood for Clerk and Augustus Taber for Assistant Clerk, which names were separately considered, approved and appointed.

On the request of Westbury Quarterly Meeting, it was granted that the Meeting in the Seventh month be held for the future at Brooklyn instead of Flushing, the change to take place immediately.

An earnest exercise overspread the meeting that the strength, efficiency, and harmonious action which consist in union might be secured to the Church, with a desire that our religious body the world over might realize a more complete oneness in Christ. This concern, which was rather comprehensive than definite, was attended with much weightiness of feeling and profitable expression, and was partially embodied in the following minute:

"The Meeting was introduced into an earnest consideration of the importance of harmonious and united action in all our labors for the welfare of the Church, and of those around us. Fervent desires were expressed that we might be one people, with one heart and one mind, in the unity of the Spirit and in the bond of Peace, occupying the different gifts committed to our charge. It was felt that if the work of the First-day School Association, the Tract Society and other organizations of a similar character could be recognized by the Yearly Meeting and carried on under its sanction and authority, much benefit might result, and a livelier interest be manifested in the Church itself. After a free and interesting discussion, it was concluded to refer the subject to the Representative Meeting."

At a subsequent sitting, a joint committee was appointed to visit all the meetings and all the Scriptural Schools, to ascertain and report the condition and character of the latter, and to encourage their establishment upon a right basis where none exist. This was to be preliminary to a future decision whether the Yearly Meeting should take the charge of the First-day schools as a regular branch of the Society's labors. It was interesting and gratifying to observe the entire harmony which existed upon this subject. Whilst great freedom of speech prevailed, and a very decided individuality characterized the various speakers, it did not appear that any Friend entertained a doubt of the value of Scriptural instruction, in First-day Schools and Bible-classes, for the benefit alike of children and adults, and this not for the increase of mere head knowledge *respecting* religion, but that all classes may be brought to a saving knowledge of Him who inhabiteth the praises of Israel, and who has said, "Be ye holy, for I am holy." It cannot be supposed that any portion of these inspired writings was given to us in vain,—nor that a random, occasional, unconnected perusal of them will answer the proclaimed intent of

this great boon; "that the man of God may be perfect—thoroughly furnished unto every good work."

The Yearly Meeting was so fully impressed with the importance of the First-day School as a subsidiary to Religion and hand-maid to the Church, that its business sessions were intermitted to allow a whole afternoon and evening for a meeting of the Conference. Thomas W. Ladd, the President, read a portion of Scripture, and L. Murray Ferris, the Secretary, read tabular statistics of the 75 schools under the care of Friends. In these 265 teachers are engaged. The number of pupils is 2,802, of whom 979 are our own members. The following subject was propounded for discussion: "*What is Quakerism and how to teach it.*" Our friend Professor Chase being called upon, defined Quakerism as the principles of the Gospel of Christ in their simple purity and their entireness, unmixed with scholastic subtleties and corrupt traditions, and free from the partialness and one-sidedness with which narrow and bigoted (though often acute) minds, are so sure to mar the Christian scheme. Its temperate theology embraces, he said, the whole truth and *all sides* of the truth, and, neither Calvinistic nor Socinian, is free from fanaticism in all directions. We believe, (said he), in the Father and in the Son, God co-equal with the Father, "the Lamb of God which taketh away the sin of the world"—in whose atoning sacrifice is our only hope,—and in the Holy Spirit, in all their blessed offices. We believe in a Saviour who died for us and now lives for us, an Almighty Helper and Friend. But a peculiar glory of the Society of Friends is, its recognizing, more fully than perhaps any other body, the whole of the truth revealed to us in the Bible respecting the offices of the Holy Spirit. Holding fast to the sound faith both in the Son and in the Holy Ghost, we neither lapse into Antinomianism or Puritanic hardness, nor into the vague and cloudy dreams of Mysticism. This recognition of the guidance of the Spirit in connection with faith in Christ, is the source of the richness and depth of the religious experience and the dignified holiness of the lives of the best exemplars of our creed; and accounts for the mighty influence which so small a company of believers has exerted in the world. He regarded as another prominent feature of our faith its *reality* and *thoroughness*. While some sects still retain Pagan or Jewish Priesthoods and rituals, we recognize the one High Priest of the Christian, and allow nothing to come between us and God but Him. In our meetings we cannot satisfy ourselves with any merely outward performances, but we must feel that we can interpose no disguises between our souls and Him who sees us as we are. The very attempt to offer worship directly, reveals to us our actual condition; and if ever we find the silence irksome, we are taught our spiritual destitution, and our need of prayer for newness of life. In endeavoring to follow the Divine guidance, Friends walk not by formal precedent, but by the present fact; and, in proportion as they are faithful, they make *thorough* work, heeding even the slightest intimation of duty.

Taking up the second division of his subject, Prof. Chase continued: *How shall we teach the truth?* Most assuredly by loving it and *living* it. The deeper one's inward experience, the more potent his outward influence. What is in a man will come out of him whether he design it or not. The most effective instruction is often that which comes unexpectedly and spontaneously, while, if we are not really alive, our instruction, however perfect the scheme on which it is modelled, will be at best cold and mechanical. Prof. Chase alluded to the many promising signs for a future of renewed life and usefulness for our Society. He thought there was hope that its principles would reach two classes upon whom, of recent years, it has made little impression,—the most learned, and the poor and ignorant. He paid a high tribute to the genius and profound scholarship of Robert Barclay, who yet, in his religious life and activity, placed no dependence upon his mental gifts—but was as humble in soul, and waited as carefully for the direction and guidance of the Holy Spirit, as any of his brethren. In conclusion, the speaker trusted that a blessing would rest upon the First-day schools everywhere, and that, in mutual charity, the hearts of the fathers would be turned to the children, and the hearts of the children to the fathers.

Murray Shipley and F. T. King followed on the same subject in discourses of great interest and value, of which we greatly regret that we have no notes. In the evening Robert Lindley Murray gave valuable illustrations of the use of the black-board in First-day school teaching. The question, *How can all our members be made practically interested in First-day schools?* was interestingly discussed by Jonathan Devol, Hannah H. Leggett, Murray Shipley, F. Creamer, Caroline Ladd and Augustus Taber. The next question propounded was, *Why have not these schools added more largely to the membership of the Society?* This was spoken upon by Daniel Hill, Dr. William Nicholson, W. E. Hathaway, Jeremiah A. Grinnell, Francis T. King and Ruth Murray. Very interesting and important views were presented.

The proceedings of the REPRESENTATIVE MEETING (*or Meeting for Sufferings*), were interesting and important. They have appointed a standing committee of five Friends to have the subject of the Indians under their special care, and to co-operate with committees of other Yearly Meetings. Two of these were separated to act as an executive committee, conjointly with a similar number from each of the Yearly Meetings—even Philadelphia being happily brought into this harmonious labor of love. The Christian care of New York Friends in association with those of six other Yearly Meetings, in properly supervising and modifying the legislation at Washington, in memorializing Congress at the most appropriate point of time, and in placing important views and information before prominent members of Government, including the President elect, has already been laid before the readers of the *Review*. To this prompt fidelity must, in a large degree, be attributed the earnest purpose of our President to adopt a Christian and peaceable policy towards the deeply injured aborigines. A deep conviction appeared to pervade the Yearly Meeting that the civilization of the Indians must be based upon the Christian religion. A legacy of the late Jonathan Ferris for the benefit of West Lake Quarterly Meeting Boarding School, was passed over to the Canada Meeting for Sufferings, for their discharge of the trust. A bequest by Caleb Sutton of Canada, and several other benevolent funds for specific purposes and chiefly of local interest were reported upon. Arrangement was made for reports from subordinate meetings of the number of families and also of individuals belonging to each, it being apprehended that this information would be valuable in enabling the Yearly Meeting to judge of the condition of its branches.

The *Book Committee* reported expenditures for printing, &c., $992.32,—sales to the amount of $498.85,—stock and cash in hand $135.58. Books, &c., had been furnished to North Carolina and to Public Libraries, the value of which had been refunded by the Murray Fund. Report was also made of the preparation of the new *Book of Meetings*, copies of which had been furnished to subordinate meetings. The ability and fidelity with which this book has been gotten up commend it to an extensive circulation, and for this important benefit the book committee of New York are entitled to the thanks of every loyal body of Friends. It is of course desirable that those who possess this important reference book should be careful to note changes that shall be made in the times of meetings and in the lists of correspondents which it is intended duly to announce in the *Review*. The Representative Committee appointed the following sub-committee on the care of the freedmen: Edward Tatum, Henry Dickenson, Benjamin Tatham, Henry Wood, Richard D. Tallcot, William H. Ladd, Augustus Taber, William Wood, Robert Lindley Murray, William R. Thurston, William Cromwell. Several remittances from England and Ireland had been received by this committee. One consisting of £300. One from an association in England through F. T. King for the education of children, $673.34. One from the National Freedmen's Aid Union of Great Britain and Ireland of £100 sterling, (which realized $701.90) "*for use in the benevolent objects of Harriet Jacobs especially in connection with a proposed Asylum for destitute colored orphans to be erected in Savannah, Georgia.*" This money, owing to the present unsettlement at the south, has been funded, bearing interest, for the benefit of the Asylum Fund. It is known to our

readers that New York Friends sustain in Virginia an important Freedmen's Mission of which Samuel H. Jones is Superintendent. Numerous schools are sustained, including a Normal School with the very desirable purpose of training teachers of African descent. An attempt to make the night schools partially self-sustaining by a very small charge per month, proved a failure. The number of pupils greatly diminished, although those both adults and minors, who were thus excluded, collected with evidences of earnest interest, around the schools. The rule was rescinded, and the school-room filled up again. These reports being made in joint session of men and women Friends elicited very deep interest. Wm. F. Mitchell, who has labored much for and among the freedmen, made some spirited and practical remarks, and representing that many of the colored children after being instructed would have nothing to read, urged that efforts be made to raise in our First-day schools, the means of purchasing libraries for the colored First-day schools in the south. The benefit of this would be not only to the recipients, but our own children would be the gainers by the development in their breasts of sympathy, and by being incorporated in the benevolent work of their day. A hearty response was elicited, and pledges were made on the spot for the gifts of 115 libraries at a cost of $15 each. Many of these pledges were made on behalf of First-day schools, and it is expected that the interest thus excited will be productive of additional gifts for this purpose. The funds thus pledged and other contributions were directed to be sent (in checks or money orders) to AUGUSTUS TABER, 713 Water St. New York. In expending the money great circumspection is to be observed as to the character of the books, and as the purchases will be made at wholesale rates by persons in the book trade, it is not improbable that a gain may thus be made of about $600. A library procurable for $15 would necessarily be small, and yet its value in a place where no books exist, but where *dime novels* and other demoralizing trash may probably be soon introduced, can scarcely be over-estimated. Let the example then stimulate others. More than a thousand libraries are *now needed* for the colored First-day schools. A further appropriation of $5,000 was made for the freedmen.

The following report of the trustees of the benevolent fund left by Lindley Murray, will be found interesting in itself, and additionally so as presenting a case in which a bequest has been faithfully and wisely appropriated for successive generations to its legitimate object, thus furnishing encouragement to others to make similar endowments. Lindley Murray in his life time spent the proceeds of his literary labor in charity, and at his death secured the perpetuity of his benevolence.

To the Yearly Meeting:

The Trustees of the "*Murray Fund*" present the following statement of their transactions during the past year. Their receipts have been as follows:

For interest and dividends on bank stock	$3226 60
For books sold	1049 50

Which, with the balance on hand from last year of $566.13, makes a total of $4842.23.

The disbursements have been as follows:

For books, paper, printing and binding...	$1643 45
For the relief of numerous poor individuals and famllies	604 40
For the Freedmen, through the Representative Meeting's Committee	500 00
For an Indian Orphan Asylum in Cattaraugus Co	50 00
For Friends' Mission School in New York City	50 00
" " Col'd Mission School in N. York	50 00
" " " " " Brooklyn	50 00
" New York Tract Association of Friends...	50 00
" Mothers' meeting connected with Friends' Mission School, N. Y.	50 00
For Home in West Houston St., N. Y.	50 00
" Meeting-house and School in Maryland...	50 00
" a Freedmen's School-house at Speedwell, Virginia	25 00
For Prison Association	25 00
" Colored Home	25 00
" Newsboys' Lodging-house	25 00
" Samaritan Home for Aged	25 00
" Five Points House of Industry	25 00
" Girls' Lodging-house	25 00
" Wilson Industrial School	25 00
" Sewing Society in Rahway, engaged in making garments for the sick and poor	25 00
For Blackwood Female Hospital	25 00
Making a total of	$3397 85

And leaving a balance now on hand of $1444 38.

In addition to the above there has been received for interest on the David Sands Fund, $350, and there has been expended $168, leaving, with last year's balance of $116.64, now on hand, $298.64.

No change in the investment of the fund has been made during the year.

Among the books circulated by the Trustees, the "*Power of Religion on the mind in retirement, affliction, and at the approach of death,*"

has continued to be prominent, such having been the direction of the will of Lindley Murray. Two editions of two thousand each have been required during the past year, including which have now been printed and circulated an aggregate of about 55,000 copies of this volume. Copies of this and other works "calculated to promote piety and virtue and the truths of Christianity," have been placed in public libraries and in the libraries of prisons, reform schools, and vessels sailing from this and other ports, thus securing to each a wide circulation. A larger number than ever before have also been sold at a low price, through the medium of booksellers and dealers.

Of the amount expended in direct charity, $100 was dispensed by one of the trustees personally in provisions among the Freedmen in Eastern Carolina, among whom were found many cases of extreme destitution and suffering.

On behalf of the Trustees,

WM. R. THURSTON, *Sec'y.*

The exercises in the various business sittings were weighty. The deliberations upon the several queries were marked by earnest truthfulness, and a prevalent desire to examine into reported deficiencies, ascertain the causes, and to seek for a remedy, rather than to regard them as existing facts to be passed over with formal exhortations and expressions of regret. In answering the first query, reports being brought up of instances of drowsiness in meeting, the subject was treated with earnest practical good sense. A prayerful spirit was enjoined, and special prayerfulness to be delivered from this temptation and infirmity. Various physical precautions were pointed out. Persons were advised rather to walk out of meeting than to sit and allow sleep to overcome them. One man said that on a certain occasion being unable to keep awake he had called out: "The tempter has got me—Friends, pray for me!" and that he had never since been overcome in a similar way. He added that when the evil one was publicly exposed he would fly away. Dr. John H. Griscom ably expressed the effects of an impure atmosphere in causing drowsiness, and enforced the necessity for good and thorough ventilation in all our meeting houses. This discussion can hardly fail to do good, as it is not to be supposed that any one would willingly slumber when assembled for Divine worship.

The Yearly Meeting in its various sitting was, it is humbly and thankfully believed signally owned by the adorable Head of th Church. Among the members there was marked individuality, and a variety in sentiment upon points of greater or less impor tance, yet a covering of the Divine Spirit, an a true concern for the maintenance of th right, and the spread of the truth as it is i Jesus, harmonized all differences, and ena bled Friends to transact the weighty a fairs of the Church "with decency, forbea ance and love of each other." The meeting for public worship held at different places an times were solemn and attended with power and it may be acknowledged that the suppl cations which ascended from many heart that the Lord would be with his people an show favor unto Zion, were graciously fu filled.

At the request of our dear friends, Dr. Wm Nicholson and Francis T. King, a publi meeting was held on the evening of the 3 inst., under a religious concern to place befor the audience considerations respecting *Intem perance and its surroundings.* The first exer cise of the evening was an impressive praye by Dr. Nicholson: after which he made simple, unobtrusive address, giving a com plete presentation of those parts of the subjec upon which he entered, a sweet unction a tending his words. He set forth with truth ful demonstration the bearing of Intempe ance upon the physical and intellectual, th moral and spiritual being of man. As medical man, he gave important statistics o the results in disease and insanity. As a intelligent citizen, he was able to exhibi startling statistics of crime and of politica economy. His illustrations, drawn from his tory, were finely brought to bear on the sub ject, and most of all he argued as a Christian taking his well-chosen points from the grea law of love given by our blessed Redeeme which gives perfect liberty from lust an crime,—in brief, from the tyranny of Sata The flimsy covering was torn away from th sophistry which, condemning the distille beverage, would allow the drinking of alco hol in wine or cider or beer.

He was followed by Francis T. King in a long address of great power, to which our

space will not permit even an attempt to do justice. His appeals to the young men were rendered the more effective by the perfect familiarity of the speaker with their peculiar temptations, and he drew from the varied experiences of his eventful life numerous anecdotes of a thrilling character, demonstrating the danger of the earliest yielding to the snare of the inebriating cup, and proving the beauty, safety and blessedness of an inexorable adherence to right, rejecting the enticement of sinners, and every wile and snare of the evil one. Rarely, perhaps, has the demoralizing influence of the theatre, which Pollock styles

"the favorite haunt of vice,"

been more forcibly portrayed. Turning at length to the fairer part of the thronged and deeply attentive assembly, the speaker boldly and thrillingly, yet with delicate tenderness, as a father might speak to his daughters, presented before them their power for good or evil, their fearful responsibility, and the means by which woman too often influences man to his destruction.

At the close of this interesting meeting, a fair report of which would require extra pages, Sir John Barrington, Ex-Lord-Mayor of Dublin, a member of the Society of Friends, was introduced. Although taken quite at unawares, just as the company was dispersing, he made a neat, appropriate, though brief speech, which pleasantly impressed his hearers.

The subject of Intemperance claimed the serious attention of the Yearly Meeting in a proposition so to alter the fifth query as to substitute the words *intoxicating liquors* for *distilled spirituous liquors*. This being referred to a large committee, a unanimous report was made in favor of the change. The prevailing sentiment of Friends was decidedly in favor of a platform of moral consistency. No one spoke in favor of any intoxicating beverage, but some appeared to regard a query as a law, assuming that a disciplinary penalty would logically follow its infraction. No one, however, wished to make the occasional drinking of any kind of liquor disownable, and all were apparently willing to unite in decided admonition against all spirituous and fermented beverages. It was believed that the attempt to draw a moral distinction where none existed was unworthy of a Church, and that it were far better to rescind the query than to retain it in a form which gave an *implied* sanction to the drinking of liquors in which the alcohol they contained had not been separated by *distillation*. It was shown that the drunkard's appetite very often originated with wine, cider or beer, and that the reformed drunkard can *never* partake of either without the revival of his old craving, and the weakening of his moral strength. The subject was referred by minute to the several Quarterly Meetings, to be revived next year.

It is proper to state that in the New York Book of Discipline there is a paragraph setting forth the intoxicating qualities of "wine and other fermented liquors," and the tendency of their use to "the same evils as the stronger liquors,"—coupled with advice "that Friends everywhere carefully consider whether in partaking of or in manufacturing them they are in all respects clear of promoting the evils of intemperance."

The use of Tobacco was discussed and denounced as a pregnant evil, and the sentiment of the Yearly Meeting was strongly adverse to a habit so offensive to refined taste and so inconsistent with Christian civilization.

The report respecting the *Educational Fund*, showed an expenditure of $2,630 in the education of members at schools under the care of Friends. Two vacancies having occurred in this trust, Wm. B. Collins and Benj. Tatham were added.

The Peace Committee made a report which evinced much vitality. Public Peace Meetings had been held at the times of the Yearly Meetings of New England, Ohio, Indiana, Western, Iowa, Baltimore, and North Carolina. Public addresses had been delivered in many places. Of the North Carolina document they had published 4,000 copies, and 16,000 copies of six new tracts. From the depot at New Vienna 478,000 pages had been issued, all promotive of the peace testimony, and of the stock of peace documents on hand Friends were urged to furnish themselves with supplies for liberal distribution. The evening of the 29th ult. was appropriated to a meeting of the Peace Association. This was a highly important occasion, and the audience large. Some account of it will appear in the *Review*. The pledged appropriation was made.

The large and remote Quarterly Meeting of Adrian, territorially comprising the whole State of Michigan, and including more than a thousand members, was, by its own request, transferred to Ohio Yearly Meeting. The proposition was referred to a large joint committee, who were unanimous in recommending the change, as was also the Yearly Meeting in consummating it. Much regret was felt by New York Friends and by those of Adrian in sundering the diocesan ties which had so long connected them, whilst the obvious propriety of the measure was recognized by all.

Edward Tatum was appointed Treasurer of the Yearly Meeting in place of William Cromwell, released at his own request, in consequence of his removal from the city.

A vacancy in the committee having charge of the Union Springs Boarding School, was filled with the names of Edward Tatum and Anna C. Tatum.

Lively and Christian Epistles were addressed to all the corresponding Yearly Meetings.

[*The further account of New York Yearly Meeting is crowded out of this number.*]

DIED.

COOK.—On the 30th of Fourth month, 1869, aged a little over two years, Abbie Louisa, the beloved daughter of Elisha and Mary Jane Cook, members of Oskaloosa Monthly Meeting, Iowa. A precious bud of promise.

RAMSDELL.—On the 24th of Fourth month, 1868, at her residence in Macedon, N. Y., Lydia Ramsdell, a member and elder of Farmington Mo. Meeting.

PEACOCK.—On the 26th of Sixth month, 1868, at her residence in Farmington, N. Y., Mary S. Peacock, in the 72d year of her age; a member of Farmington Monthly Meeting.

GRINNELL.—On the 18th of Twelfth mo., 1868, at her residence in Farmington, N. Y., Sarah Grinnell, aged 85 years; a member of Farmington Mo. Meeting.

LAPHAM.—Peacefully, on the 30th of Twelfth month, 1868, in the 71st year of her age, Camelia Lapham, a member of Farmington Mo. Meeting, N. Y.

WILSON.—In peace, on the 25th of Fourth mo., 1869, Phebe M. Wilson, daughter of Mary D. and the late Ephraim Wilson; a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

ALDRICH.—On the 14th of Second month, Mary H., daughter of Leander H. and Sarah H. Aldrich, of Hudson, Illinois, in the 3rd year of her age.

A Meeting of the Executive Committee on Indians, consisting of two members from each of the Yearly Meetings, will be held at Damascus, O., on Fourth-day, Sixth month 23d, 1869.

2t. C. F Coffin, *Clerk.*

"BE CLOTHED WITH HUMILITY."

BY MARY FLETCHER.

I prayed for direction, and saw clearly that plainness of dress and behaviour best became a Christian, and that for the following reasons.

1. The Apostle expressly forbids women professing godliness, to let their adorning be in apparel, allowing them no other ornament than that of a meek and quiet spirit.

2. I saw the reasonableness of the command, and proved it good for a proud heart to wear the plain and modest livery of God's children.

3. It tended to open my mouth, for when I appeared like the world, in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and foreigner, none can know (but by trying) what an influence it has on our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. For there is no medium; they who are conformed to the fashions, customs and maxims of the world, must embrace the spirit also, and they shall find the esteem they seek, for the world will love its own. But let them also remember this word, "The friendship of the world is enmity with God."

4. I saw myself as a steward, who must render an account for every talent, and that it was my privilege to have the smiles of God on every moment of my time or penny of money which I laid out.

5. I saw clearly that the helping my fellow creatures in their need, was both more rational and more pleasant than spending my substance on superfluities; and as I am commanded to love my neighbor as myself, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessities to their extremities.

6. But it is not only the talent of money, but of time, which is thrown away by conformity to the world, entangling us in a thousand little engagements, which a dress entirely plain cuts through at once.

7. The end usually proposed by young persons in their dress, is such as a devout soul would abominate. A heathen may say, it will promote my being comfortably settled in life; but I believe the Lord appoints the bounds of our habitation, and that "*no good thing will he withhold from those who walk uprightly.*" I have therefore nothing to do but to commend myself to God, in holy obedience, and to leave every step of my life to be guided by his will. I will therefore make it my rule to be clean and neat, but in the plainest things, according to my station: and whenever I thought on the subject, these words

would pass through my mind with power, *For so the holy women of old adorned themselves.*

Youth's Department.

THE NEW CREATION.

A nobleman had inherited from a rich uncle an extensive tract of land and a village. But the land was marshy, unfruitful, and desolate.

The new proprietor ordered the marshes and pools to be drained, and he planted all kinds of trees and shrubs; so that it became a pleasant garden and a park, which extended to the hamlet.

Several years afterwards his former teacher visited him; and the nobleman showed him how the once useless marsh was drained, and converted into a beautiful garden. His old master surveyed everything with pleasure, praising the whole and each separate part. The nobleman told him that he purposed to enlarge the plantation, and to keep different kinds of game in the park; promising himself much pleasure from his little creation.

Then his old teacher answered: "Thou deservest this, as thou hast changed the dead marsh into a habitation of life and joy. But one thing is wanting in this creation to make it perfect."

"What can that be?" asked the nobleman.

"Knowest thou not," said the old man, "when the Lord God had created the garden of Eden he put MAN there?"

The rich man answered not, but pondered these words in his heart; and when, during the next spring, his old faithful master visited him again, he took him to the end of the park, where two new buildings were erected.

The old man smiled, pressed the nobleman's hand, and said: "I knew that thy heart would understand me. Now love has finished the work."

One of the buildings was an orphan-asylum, the other a school.—*Krummacher's Parables.*

DAVID'S HARP.

One day, David the king of Israel sat on Mount Sion. His harp was before him, and he leaned his head upon it.

Then the prophet Gad came to him, and said: "Whereon muses my lord the king?"

David answered: "On the continual changes of my destiny. How many songs of gratitude and joy have I sung to this harp! But how many songs also of mourning and sorrow!"

"Be thou like unto the harp," said the prophet.

"What meanest thou?" asked the king.

"Behold," answered the man of God, "both thy sorrow and thy joy drew heavenly sounds from the harp, and animated its strings. Thus let joy and sorrow form thy heart and thy life to a celestial harp."

Then David arose and touched the strings.

—*Krummacher's Parables.*

"BEHOLD, I MAKE ALL THINGS NEW." Rev. xxi. 5.

Blessed promise! Gracious Lord, 2 Cor. i. 20.
In our souls fulfil this word; Luke i. 38.
Work in us to will, to do, Philip. ii. 13.
And in truth make *all things* new. 2 Cor. v. 17.

Give us *hearts* by thee renewed, Ezek. xxxvi 26.
Give us *wills* by grace subdued, Ezek. xxxvi. 27.
New *desires* for things above, Col. iii. 2.
New *obedience*, and new *love*. Rom. vii. 6.

Thou new *comfort* canst impart, Zech. i 17.
Send new *joy* to every heart, Neh. viii. 10.
Speak new *peace* to every breast, John. xiv. 27.
New *refreshment* and new *rest*. Matt. xi 28.

Take from us our sin and shame, Ezek. xxxvi. 25.
Write upon us thy *new name:* Rev. iii. 12.
Cause thy love new *hope* to bring, Heb. vi. 19.
Teach us the *new song* to sing. Rev. xiv. 3.

Entrance, Lord, to us be given 2 Pet. i. 11.
Into thy *new earth and heaven;* Rev. xxi. 1.
There, when death our souls shall free, Phil. i. 23.
We shall live and reign with thee. Rev. xxii. 5.

G. S. P. in *Amer. Messenger.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE—European advices to the 7th inst. have been received.

GREAT BRITAIN.—The Irish Church bill was read for the first time in the House of Lords on the 1st inst. The second reading is to be on the 14th. A meeting of the Conservative peers was held on the 5th, to determine what course they should pursue in regard to the bill. Lords Cairns and Derby were in favor of opposing the second reading, and finally rejecting the bill, while Lords Salisbury and Caernarvon deprecated that course, as certain to produce great agitation, without benefiting the Church, and urged that the bill be accepted and modified, one advising the peers to make terms for the Church while they could, as they might not have an opportunity hereafter. A majority of those present approved Lord Derby's views, and it was agreed to oppose the second reading. It is estimated that there will be a majority of 80 against the bill in that House. The Liberal journals all deplored the course adopted by the peers.

A bill for the creation of life peerages passed in committee of the House of Lords, with an amendment limiting the number of peers created under it to ten annually.

In a debate in the House of Commons on the 1st, a member of the government, while declining to give, in answer to inquiry, a definite statement of its colonial policy, intimated that a part of that policy was to throw the cost of self-defence on each colony. Measures to that end had been taken in part, and would be extended next year. He did not doubt that the arrangement for the cession of the Hudson's Bay Company's territory would be ratified by Canada, which would open channels for colonization and civilization, hitherto virtually closed, and enable the Dominion to extend from the Atlantic to the Pacific.

The Alabama question continued a prominent topic of discussion. In the House of Lords, on the 4th, Lord Clarendon made a temperate speech, in which he said they were not entitled to assume that the majority of the Senate and people of the United

States supported Sumner's demand; that the friendly feeling of the United States was reciprocated; that he would shrink from no sacrifice to preserve peace, but national honor must be maintained. The journals mostly expressed satisfaction with this speech, and their general tone appears to be more moderate than on the first reception of the news that the treaty had been rejected.

France.—The election returns were still incomplete, but they showed a great preponderance of Opposition votes both in Paris and Lyons. In those cities, only one official candidate was elected, in one district there was no choice, and all the others were carried by the Opposition.

The second balloting in cases of undecided elections was going on quietly in the different Departments on the 7th. The government was said to be making great exertions to prevent the return of Opposition candidates.

Spain.—The Constituent Cortes, on the 1st, finally adopted the new Constitution by a vote of 214 to 55. After the vote was declared, it was announced that the republicans, though opposed to the monarchical clauses, would support and follow them. A motion, made by the repbulicans, that the standing army be reduced from 85,000 to 25,000, was lost by a vote of 173 to 56. The Constitution having been signed by the Cortes, was officially promulgated on the 5th, by being publicly read to the people from a platform in front of the hall of the Cortes; after which the deputies to the Cortes each took the oath to support it. Some hisses were uttered, a tumult occurred among the assembled crowd, and a serious riot was threatened, but it was quieted by the influence of the Military Governor of Madrid, after the efforts of the troops had failed.

Belgium.—The Upper Chamber has confirmed the bill to abolish imprisonment for debt, recently passed by the Lower House.

Austria.—The new American Minister, John Jay, had an audience of the Emperor on the 1st, and presentod his credentials.

The military budget has been published. The estimates for expenditures are 5,000,000 florins, (about $2,000,000), in excess of last year, and are calculated on the basis of an army 800,000 of men.

A Bishop having recently refused to obey a legal summons to appear before a secular court, was arrested and taken to the court by the police.

Germany.—The North German Parliament had adopted the Federal budget. The estimated revenues and expenditures of the Confederacy are about equal, being estimated at 76,000,000 thalers each.

Cuba.—The government of Peru is said to have officially recognized the Cuban insurgents as belligerents. They are reported to have lately received large supplies of arms and munitions, and some accessions of numbers, by secret expeditions from abroad, mainly from the United States; although the officials at the ports of the latter have been directed to use vigilance to prevent the infringement of the neutrality laws. Several engagements of greater or less importance have occurred on the island within a few weeks, in most of which the Cubans claimed the victory. The government volunteer troops in Havana, dissatisfied with the conduct of some of their officers, and accusing them of being bribed to favor the insurgents, mutinied, and compelled Gen. Dulce, without waiting to communicate with the government in Spain, to resign the Captain-Generalship to Gen Espinar until the arrival of his appointed successor, Caballero de Rodas. Gen. Dulce, who had been for some time in very ill health, sailed for Spain on the 15th inst. The volunteers in Matanzas also forced the Governor of that city to resign, and that portion of the Spanish force appear now to have complete control on the island.

Domestic.—The monthly statement of the public debt, issued for the 1st inst., gives a total, principal and interest, of $2,633,670,653.10, and an amount, less cash and sinking fund in the Treasury, of $2,505,412,613.12, a decrease during the past month of $13,384,779.97, and since the 1st of 3d month, of $20,050,646.89. Of boads issued to the Pacific railroads and accrued interest thereon, there is a balance outstanding of $3,334,963.21. During last month, the Secretary of the Treasury sold about $5,000,000 of gold from the Treasury, receiving therefor about $7,000,000 in currency, and also bought during that time, $3,070,000 worth of bonds for the sinking fund, at a premium of about $700,000 in currency.

The Attorney General of Indiana has given an opinion that the passage by the House of Representatives of that State of a specific appropriation bill and other measures, at the close of the late special session, after the resignation of forty-two Democratic members, (which it had been claimed left the House without a quorum,) was in accordance with the requirements of the Constitution, and that the acts should be observed as constitutional law. Among the measures coming under this category is the ratification of the 15th Constitutional amendment.

The Attorney General of the United States, E. R. Hoar, has prepared an opinion on the case of a person tried, condemned and sentenced by a military commission in Texas, in the 9th month last, for murder, sustaining the legality of such proceedings in that State under its present condition. The prisoner had been indicted in a State court, but at the request of the District Judge, and his statement that a trial could not be had in such courts, the military commander transferred the case to a military commission. Exceptions were taken to the jurisdiction of the commission, but were overruled, and the result of the trial was referred to the President for approval, under the law of 1867, providing for the more efficient government of the rebel States. The Attorney General holds that the State of Texas, during the rebellion, was so deprived of constitutional government as to be subject to military law; and that the right to govern it by such law was not ended by the conclusion of actual hostilities, but continues operative until a State government shall be regularly organized in accordance with the act mentioned, and recognized by Congress.

The two branches of the Presbyterian Church, known as the Old and the New School, which have been separated since 1837, have of late years been seeking to effect a reunion. The General Assemblies of both branches have recently been held in New York. Last year a basis of union was proposed by the General Assemblies to their subordinate Presbyteries, but was not accepted by those of the Old School. This year the subject was referred to a new joint committee, which on the 27th ult. made a report to the two bodies embodying a basis. After explanation and discussion, the New School Assembly adopted it unanimously, and the Old School by 259 yeas to 8 nays. This action must be confirmed by the constituent Presbyteries, but there is scarcely room for doubt that these two influential and numerous denominations will soon be consolidated.

FRIENDS' REVIEW.

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FRIENDS' PEACE CONFERENCE IN NEW YORK.

On Sixth-day evening, Fifth month 29th, a public meeting of the Peace Association was held, under the auspices of New York Yearly Meeting. Benjamin Tatham, as Chairman, opened the meeting with a striking but brief address. He set forth the peace principles as set forth by our Lord, and as literally carried out by Friends, alluding to the great importance of their being now fully understood and practiced, and to the necessity of their application to the settlement of the Indian difficulties. Dr. Nicholson of North Carolina, Francis T. King, and Daniel Hill of Ohio, grappled effectively with the subject, but we are not able to give notes of their addresses. Daniel Hill presented startling statistics, rapidly reviewing the course of time. The figures he gave were too stupendous for the mind to realize. Fourteen billions of men destroyed by war, which makes an average of more than two millions a year, and six thousand per day. Prof. Thomas Chase delivered an eloquent address, which is here given at length.

SPEECH OF PROFESSOR CHASE.

If any intelligent man could be brought for the first time face to face with the scenes of war,—unbiassed by the false splendor with which it has been invested by historians and poets, or by the tales of chivalry, and the applause of unthinking crowds,—ere yet in his hearing any "sober brow" had "blessed it and approved it with a text," who can doubt that he would shrink with horror and incredulity from the sight of such work of demons? Who doubts that, in the light of reason, he would pronounce such a barbarous mode of adjusting difficulties most preposterous and absurd, every way unworthy rational beings, a stigma on their intelligence, a disgrace to their candor, their right feeling, and their humanity; and that, in the light of Revelation, he would recognize it as murder run riot,—as the carnival of hatred, revenge, and every unchristian sentiment and lust,—as gross defiance and insult against God, and the very acme of injury and sin on the part of man against his brother? Or if any man accustomed to take the lawfulness of war for granted, could free himself from all prepossession, and be induced to take up the subject and examine it attentively with his best reason and judgment, testing it by the eternal principles of right and wrong, do we not know that he, in common with the wisest and best men who have ever candidly and thoroughly studied this question, would pronounce it a horror of horrors, and a crime of crimes? Still more, if he would take the New Testament in his hand, and attentively compare its cardinal Law of Love, and the whole tenor and spirit of its teachings, with the deeds of war, and the dispositions and feelings which prompt those deeds, would he not at once recognize the utter incompatibility of war with Christianity, and wonder that the so-called Christian world has so long tolerated an institution so Godless, so Christ-

less, so wicked? I put the question to every man in this audience, whether, if any of you have ever candidly attempted to picture to yourselves the fury and evil passion, the carnage and mutilation of the battle-field, with the long, interminable train of woes that follow,—the wounds of bleeding hearts of widows, mothers, sisters, lovers—wounds never to be healed on this side of the grave,—the wide-spread demoralization resulting from army life and from the presence of an army in any community, and the loads of public debt, imposing heavy burdens upon all for generations to come, but burdens especially heavy upon the poor,—you have not said in your heart of hearts, it is a hideous evil, it is a crying SIN. And yet if a point of national honor is involved, and you are smarting under a sense of national wrong, you, and the whole community, are ready *to-morrow* to cry out for war; and, when war comes, to sustain it with your influence, your money, and, if need be, your lives. For war is not only the crime, it is the lunacy of nations,—a contagious, epidemic madness which fires the blood and turns the heads of whole communities at once.

But, my friends, this evil would not continue to exist in Christian communities a day, an hour longer, if the good Christian men of every country were once to look at it in its true light, and to recognize and acknowledge its monstrous criminality. I therefore do now solemnly arraign the professed Church of Christ on the earth, in all its divisions and parties, save a few comparatively small bodies who have borne a faithful testimony in this regard, I arraign the churches of Christendom as guilty of all the crime and woe which the continuance of this barbarous institution entails upon the world. The white robes of the bride of Christ should be pure and spotless: but they have been draggled in blood. The skirts of the visible Church are polluted with the gore of the battle-field, and stained with the tears of the orphan and the widow. War, it has well been said, seems to aim at setting up the kingdom of Satan in the Earth: and yet the Church is its very bulwark. It says God speed to the warrior as he sets out on his mission of death. It asks God's blessing on the impending fight. It offers its thanksgivings at almost every shrine in the land, for victories bought by murder. On this subject, it is not a Christian, it is a Pagan Church. Therefore I charge upon the professing Church the responsibility for all the blood, the groans, the pillage, the rapine, the cruel waste and oppression which war inflicts upon society: for *one word from her* would stop them all. I make this charge with no bitterness, and in perfect charity; but I make it in all seriousness and solemnity.

But some will say, how do you account for the Church being so greatly in the wrong? Is it not the presumption, if she has acquiesced in war so long, that *she* is right, and that you are mistaken? I grant that the burden of proof is upon us; and we accept it, confident of success, because we have the Bible, and right reason, and the testimony of the early Church on our side. It was to be expected beforehand, that principles which, if carried out, would work so complete a revolution in human society as those of the Gospel, would be a long time in procuring general and *complete* recognition. And for the Church's error I give this explanation; that she has overlooked the evils of war partly on account of the virtues with which they are sometimes conjoined; she has unconsciously suffered herself to be beguiled with the fallacy that the end sanctions the means; above all, she has not sufficiently emancipated herself from that fatal alliance with *the state*, which began in the reign of Constantine—the source of so many of her errors and her woes—and she is still too ready to join hands with oppression, whenever "on the side of the oppressors there is power." But let no one suppose that the advocates of Peace are not willing to recognize and to honor the *love of country*, the *love of man*, the *love of* RIGHT, which have often led men to the field of battle. For the vulgar conqueror I have no admiration: others may bow in abject prostration before the shrine of such heroes as Napoleon: I admit the splendor of his genius—although even that has been exaggerated, and there is much truth in Carlyle's recent growl of deprecation against the idol—but I feel nothing but abhorrence and indignation at the selfishness, the cruelty, the immeasurable and unpardonable mischief of his whole career of blood. But I can honor, as much as any man, the self-sacrifice and devotion of the soldier who is prompted by the highest motives of patriotism and Christian philanthropy, even while I lament that in his blindness and the world's blindness he is unconsciously using *means* so foul. I judge men by their *motives*, not merely by their *deeds;* when, from a sincere desire to act nobly and do good in the world, a man performs a deed, wrong in itself, but right and expedient in his own estimation, he sins not, (provided he has not shut his mind up against instruction), although the act in itself is sinful. I read with mingled pain and pride, in the Harvard Memorial Biographies, the story of those sons of my Alma Mater, who, in the recent terrible struggle which convulsed this land, gave their lives,—a costly, but a willing sacrifice,—to preserve the integrity of their country. Honored friends! dear, brave classmates! brave and dear pupils! may my tongue cleave to the roof of my mouth, before I deny, or cease to honor,

the conscientious love of freedom and of right, the generous self-sacrifice, the manly scorn of danger, which led you to the field to defend by what you deemed righteous means, what was a righteous cause! But all the more, when I think of your graces and your virtues, your noble aspirations, your lofty principle, your sweet and perfect culture, do I detest and abominate that cruel Moloch who demanded a sacrifice which might have been spared: that recreancy of the Church, that blindness of public sentiment which made it *possible* that, even in a crisis so tremendous, so vile a means as war should have been resorted to at all. As my tears fall above your graves, now, while the hand of affection is bringing you its annual offering of regretful love, I thank you that you were so willing to die for us; but I cannot forgive that perverse custom of mankind to which we owe it that you, and thousands such as you,—the very flower of our American youth,—are not even now *living* for us. You died for your country's safety: would that you still lived to save her. She needs you and longs for you *now*, to save her with a yet greater safety than that you won,—to stay the flood-tide of corruption which invades her legislatures, and sweeps resistless over this her metropolis, to set the example of noble, pure, and simple living, to instruct our ignorance, encourage our virtue, and rebuke our sin. "The harvest truly is plenteous, but the laborers are few." Would that your gifts and virtues were still amongst us, ready for the service of the harvest's Lord!

I doubt not that the recognition of the noble purpose and the pure motives which sometimes animate the warrior, has helped to blind the Christian Church to the true character of war. Yet how few are the wars in which a man could fight on *either* side from any higher motive than that expressed in the simply pagan motto, once famous in our politics, "Our country, right or wrong;" and even in the best wars, how many go to the field only from selfish and mercenary motives! It is *not* because war is not wicked, —it is because it is an evil so deeply entrenched in the history and prejudices of mankind, so congenial, moreover, to the natural passions of our fallen nature, that the Church had failed to recognize in it the hideous monster which it really is.

(To be concluded.)

Luke xxii. 14, 15.—We ought to notice how many and what various persons bear testimony to the innocence of Jesus—Pilate, Herod, Pilate's wife, Judas Iscariot, the thief on the cross, and the centurion who superintended the crucifixion. We cannot doubt that this was specially over-ruled by the providence of God. *Nothing worthy of death.* As a representative man this Gentile stands before the Jew, and pronounces Jesus innocent.

—*Dr. Nevin.*

For Friends' Review.

THOUGHTS ON WORSHIP.

Addressed to Young Men.

BY DR. H. HARTSHORNE.

"Man," said Edmund Burke, "is a religious animal." That is, worship is an instinctive or innate tendency, a natural, universal want and need of humanity. Some germ or rudiment of it we see even in the lower animals. The dog worships man. It has been well said that affection for others is as early and natural an impulse as self-love;—and so, to adore is, also, as natural as to love; to look up, as human as it is to look out from ourselves for companionship and attachment. The most degraded idea we can have of brutalized humanity is of those who are *totally* and only *selfish;* "whose god is their belly." Out from this selfishness the first remove is affection, or adoration, or, both in one. But *fear* is the prompter of some worships. The devil-worshippers of Arabia exemplify this, as well as does the homage paid in the Brahminical system to Siva the Destroyer; and the sacrifices made by pagans in many lands and ages to appease their terrible gods.

The adoration of love, or of simple reverence, is a nobler feeling; always better than pure self-engrossment. Fetichism, the worship of material objects, is regarded as its lowest form. But many believe that this is a derivative or secondary thing among at least the more intelligent of savages; that they have conceptions, more or less distinct, of invisible divinity or divinities, of whose attributes their sticks and stones are symbols, or of whose presence, deeds and gifts they are tokens. Idolatry, the worship of images like the human form, shows an advance toward a realizing of godlike natures, by *anthropomorphism;* that is, by supposing divine beings to exist, like ourselves, only greater—supernal, immortal. But again I say, idolatry is better than no worship at all. As Sir Wm. Jones said that he "would rather believe in all the fables of the Talmud than that this universal frame is without a God," so I believe it would be better to worship all the gods of Olympus and of the Pantheon than to worship nothing. If there be, which there is reason to doubt, in spite of some stories of travellers, a barbarian tribe anywhere in Africa or Australia which is without a religion, it is certainly only one which presents in other respects the lowest perversion and degeneration of humanity.

I would be bold enough to say, then, that, by comparison and steps of advancement,

false religions may have done some good in the world. Buddhism is better than most Paganism, and has aided the yet crude civilization of Eastern Asia. Wherever Mahometanism has spread, in Asia or Africa, especially on the latter continent, elevation of the tribes accepting it has occurred above the state of those around them. Nearer to ourselves has been the remarkable experience of the long ago perverted Christianity of Europe. The tendency to *descend* from the pure worship of one God, invisible, eternal and almighty, to that of idols, is always manifest. The Israelite longing for the golden calf was only the prototype of the Roman Catholic with his images and pictures of the saints. But when, after a night of centuries, false conceptions of religion, grown into superstitions, had buried Europe almost as deeply as Herculaneum and Pompeii were covered by volcanic ashes, among the signs and instruments of gradual and partial revival was *Mariolatry*, the worship of the Virgin Mary. Why a sign of revival? Because to adore and idolize the idea of a spotless and perfect maidenhood and motherhood was better than, by self-inflicted penances, to endeavor to win heaven for one's self. Because the higher the object or ideal of worship, the more elevating is its influence upon character. And the conception of Mary the stainless mother of God was higher than that of many minor saints. And, transferred to other selected women, as the divinity of Christ's person was to that of the saints, this reverence for glorified and beatified womanhood created what was beautiful in chivalry, animating the knight to deeds of noble daring, and sustaining him in chaste constancy to his love and adoration.

But, the pity and the fault, the sin and condemnation of papal Europe, as of idolatrous Israel before, were, that they knew, or should have known, because it had been given them, a better faith,—the true worship. Not only Rome, however, but Greece and Egypt also, have had in modern times their sad corruptions of primitive Christianity. It is, among them all, a like lapse of our common human nature, "to worship the creature instead of the Creator," and to confound the emotional excitement of worshipful *acts* and *ceremonies*, of grand cathedral symphonies, processions and illuminations, with true worship of God, who is a Spirit.

Therefore it was that when, in England, in the 17th century, some deeply pondering and striving men, among whom George Fox was foremost, revived, in earnestness that would have no compromise, the questions, "Men and brethren, what shall we do?"—"How ought Christians to worship God?"—they began—they had to begin—by stepping and standing aside from all that had grown up around them in the world-fashioned usages of what was called the Church.

Let us now ask ourselves the questions they had to ask, again. Where is the answer? Ought we not, for it, to examine the *Scriptures?* What do the books of the New Testament say of the practice of Christ and his apostles, and of what they taught, of the duty and manner of worship?

While giving my thoughts to this topic, the following expressions in a paper in Friends' Quarterly Examiner, (Tenth mo., 1868,) by Edward Pearson, seemed to fit well with, and add to, my intention. Referring to worship, this writer says:

"The word (or some of its derivatives) occurs some eighty times in the New Testament. Thirteen Greek words are translated by this one English word—which number may be classed as belonging to seven distinct roots.

"Five of these seven are but rarely translated by the word '*worship*' (or its derivatives,) while of the eighty cases in which the English word is used, the remaining two Greek roots stand for seventy-one! These two roots are those of the two words σεβ (*seb*) adore, and προσκυνε (*proskunè*) bow down to; worship.

"It is pretty clear from the fact that προσκυνε (*proskunè*) is used in three-fourths of the places where the word 'worship' occurs, while no other word is used in more than one-eighth of those places—that it is to this word we must look, in determining the idea which the New Testament attaches to the word 'worship.'

"Now, not only does the Greek word, as evidenced by its origin, signify to '*bow down to*,' but we are also guided to the meaning attached to it by the New Testament writers, by this most significant fact, that out of the sixty-one times that the word is used, twenty-five times the context is such that the impression conveyed by the word is, that the worshippers were spoken of as in a prostrate position.

"But, moreover, there are only five cases in which this meaning *is not* the probable meaning of the word. That is to say, in fifty-six cases 'worship' appears to mean placing the *body* in an attitude signifying *adoration*, in some cases possibly *implying* the lifting up of the soul in adoration at the same time, but in each case the primary idea seems to be that of the posture of the body.

"The five exceptions all occur in two verses, viz., John iv. 23, 24, a passage which has to a great extent been the Scriptural foundation relied on for the mode of 'Public Worship' adopted by the Society of Friends.

"The fact of the word being used in an exceptional sense in these verses, makes it clearly necessary that we should study the whole

bearing of this passage. The subject evidently begins at the 19th verse, where the woman of Samaria discerns, as she says, that He who spoke with her was a prophet—that is, a divinely-commissioned spokesman of the Almighty. Then, as to one qualified to solve her difficulty, she thus propounds it:—'Our fathers *worshipped* in this mountain; and ye say that in Jerusalem is the place where men ought to *worship*.'

"Now looking at the historical facts connected with Mount Gerizim, looking at the form in which she states her difficulty, looking at the outward character of the ceremonial worship maintained at Jerusalem, one cannot but think that the word 'worship' used by this woman, meant to her an *outward* and *visible act*, or, as Crabb has it, "an outward form of showing reverence." This impression is decidedly strengthened by the commencement of our Lord's reply: 'Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, *worship* the Father.' Surely our Lord must in these words have answered the woman in her own plane of thought, both she and He referring to an outward προσκυνεσις (*proskunesis*) bowing-down of the body, as a form of showing the adoration of the soul, simultaneously uplifted. So when He continues, 'Ye *worship* ye know not what; we know what we *worship*, for salvation is of the Jews,' though possibly alluding more especially to spiritual *adoration*, the word evidently still includes a reference to the outward form by which the *adoration* was symbolized.

"But when we pass on to the subsequent verses, it is pretty clear that, if all reference to the outward form is not absolutely omitted, it is at least very much minimised. 'The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth.'

"These words seem to have been intended to teach the woman the non-essentialness of *place*, with a view to worship—that it would not matter to the true worshippers if Jerusalem were destroyed, and the Samaritans carried from Sychar; for that, worshipping in spirit and in truth, they could worship anywhere, alone in the desert, or in the midst of the swarming multitudes who thronged the streets of the metropolis and mistress of the world."

(To be concluded.)

If we come to know the matchless working of the Spirit of God in the mind of man, even to will and to do of his own good pleasure, then when we say, "Thy will be done in earth as it is in heaven," it will not be a mere unmeaning tribute of the lips, but a deep heartfelt prayer, corresponding with our practice.

—*J. J. Gurney.*

MADAGASCAR.

Letters from our missionaries in Madagascar, dated Third month 1st, were received on the 9th instant. They give a good report of our Friends and their work, and mention that the Queen and the Prime Minister have been baptized by the native teachers.

Sarah Street refers to the arrival of various parcels sent for the use of her school by Friends in England. She writes, "I would much like to acknowledge each package separately, but cannot well find time to do so, as my correspondence is already more than I can manage properly. Many of the donors being strangers, I do not just now remember their names, but to one and all I send many thanks. . . . . The collection (of warehouse patterns) made by Basset Reynolds will do me a great amount of good. I have found enough white and unbleached calico among the patterns to make four or five shirts, which I intend having made up for the preachers, and the largest pieces of print I intend making into jackets. I gave two of the girls some perforated card to-day, and they were delighted; it was something quite new. They soon learn to make the letters. Some of them sew beautifully, and several have learned to knit very well. I have between 12 and 20 knitting, as many at embroidery, some at crochet, others making garments, and a lot of little girls at patchwork. These I teach two days of the week. The other days are occupied with reading, writing, arithmetic, lessons in geography from the maps, dictation, and Scripture exercises."

Joseph S. Sewell writes, "The looking after a few village churches in the country has come upon me in a way I could not put aside, and I have felt thankful for the assistance given me from above in my occasional visits to them. Still it has added to my work not a little, especially in the amount of thought I must give to them, and the perplexing questions that are continually arising. It makes me all the more long that some one could relieve me a little from some of the educational part of my work, so that I need not feel bound to be in the school every school-time as I do at present, though sometimes forced to absent myself.

It is cheering to hear how much Friends in different localities in England are doing for the poor people, and I quite hope an increased number of young disciples, devoted to their Master, are being engaged in such work as their hands find to do for Him. Tea parties

and tract delivery, and work of that kind are as yet quite out of place here, though I do hope in a short time a little good work may be done in the way of tract circulation. But as yet such tracts would have to be for those making some profession of Christianity, for nobody else, except some of the more wealthy or the little children, ever learn to read. And truly tracts on purity, on marriage, on truthfulness: tracts incitive to self-devotedness, to the unselfish serving of God, to uprightness in all our transactions, would be very useful in some places if they were written in idiomatic Malagasy. It is curious to me sometimes to see how Louis Street and I have kept so to the work which was before our minds when we set out; I do not mean as to the details but as to the general character of it. Louis had on his mind the unconverted heathen, and longed to preach direct to them: I had on my mind the ignorance and the many sad imperfections of the professing Christians; and my longing was to establish them more in the faith and love of our Lord Jesus Christ, that they might thus spread under the knowledge of Him who loved them. I believe we have both been guided as to our immediate sphere of labor, and though we have neither of us anything to boast of, I trust it has not been altogether in vain. Louis has been on a most interesting journey into a district where there are many Christians, though no schools, and the missionaries are able to visit them but very seldom. He is anxious to make some appeal on their behalf to England and America, I believe."

In addition to the above we have received, from our friend Robert Charleton, a long and interesting letter, addressed to him by Louis Street. The letter refers chiefly to the visit, spoken of by J. S. Sewell, which Louis Street had paid to Vonizongo, a district northwest of the province of Imerina.

The departure of Helen Gilpin for Antananarivo, where she will be associated with our missionaries already there, was an occasion of much interest. She went on board the steamship "Ajax," (a fine vessel belonging to a new line established for the China trade), on the evening of the 10th of last month, and left the Mersey the following morning, expecting to reach Port Louis, in the Mauritius, about the 17th of the present month.

The Treasurer of the Friends' Foreign Mission Association has received from Josiah Forster and George S. Gibson the balance of the "Madagascar Education Fund," raised a few years ago, to be devoted to educational purposes, amounting to £223 7s. 9d. It will be remembered that the Treasurer also holds a sum of £225, which was raised lately for the special object of erecting a school-house in Antananarivo,—not, however, yet expended.

Elkanah and Irena S. Beard, of Richmond, Indiana, arrived in Liverpool on the 18th of last month, and they met the Executive Committee of the Friends' Foreign Mission Association in London on the 22d, before whom they laid their concern to proceed to India, with the view of residing there as missionaries. The Committee unanimously accepted these dear Friends, and it is proposed to send them forth to the work, to which they believe the Lord has called them, in the early part of the Seventh month. Their destination will be Benares, where they will at present be associated with Rachel Metcalf in her engagement.—*Birmingham Monthly Record.*

THE WESTERN INDIANS.—NO. VII.

BY JOSEPH POTTS.

CALIFORNIA SUPERINTENDENCY.—Indian affairs in California present some points of difference from those in other places, arising from the fact that the country has been so much longer settled. Ten or twenty years represent a long time in the history of our Western country.

In the southern part of the State much care was exercised over the Indians by the Spanish Missionaries for many years, the effects of which still remain. Their archives show that in 1802 these priests had in charge over 15,000 registered Indians. These "Mission Indians," as they are still called, have long been deprived of that care; they live in villages scattered over a large extent of country, and many of them are engaged in various useful pursuits; but they are too weak to cope with the selfish energy of the white settlers, who contrive to get their most valuable locations and improvements, and demoralize them with liquor and other evil influences. They now number about 3,000 persons. It has been proposed to settle these Indians, either on Tule River, 30 miles from Visalia, on and near a valuable farm, which has been rented by the Department for several years, or on a new Reservation to be made nearer their present location, say at San Antonio de Pala. They are a tractable people, long removed from the usual wildness of Indian life, and are ready for school and all kinds of elementary instruction. Many of them profess Christianity in accordance with the teachings of the Roman Catholics. Even in their scattered state, Government distributes to them considerable supplies. It is said that when once they are started well on a Reservation, this will be entirely unnecessary.

There are no large united tribes of Indians resident in California. The whole number in the State is over 20,000; of whom, besides the above, about 3,000 are considered Reserva-

tion Indians, receiving aid from Government, although not under treaties as in other places. Of the rest we have no clear account. They roam about in small bands, and will, no doubt, claim more attention as the country fills up, and the usual troubles arise.

The frequent changes that have been made render Indian affairs in this State quite complicated. Several Reservations were set apart at different times. Nome Cult, or Round Valley, and Hoopa Valley, in the north centre, and Smith River Farm, at the extreme northwest corner of the State, are the principal of these. It seems probable that all will be given up except the first and last of those mentioned, and the Indian tribes consolidated upon them.

Round Valley is remarkably adapted for the purpose of a Reservation. It contains some 25,000 acres, much of it the very best of land; it has a river abounding in fish, and is peculiarly isolated by the double range of high mountains almost encircling it. More than a thousand acres were cultivated by the Indians under the direction of the Agent in 1867, yielding excellent crops, including 20,000 bushels of grain, and over 3,000 bushels of potatoes. In addition to this work, much lumber was procured from the mountains, and a large barn and other buildings erected. When the whites resident on a part of the valley are bought off, and the Indians belonging to this section brought into the Reservation, its care will be a large and important work. The Indians have yet to learn to provide themselves with houses suited to permanent occupancy, and many other things which this new mode of life will make necessary. The population must come to be between 2000 and 3000.

Hoopa Valley Reservation is on Trinity River, near its junction with the Klamath. About 700 Indians are settled upon it, and these have made some progress towards civilization. There are 2000 or 3000 others within a short distance, who are superior in character to most of the California Indians, and, although often quarreling among themselves, they seem disposed to be peaceable with the whites. The Agent employed here in 1866 was killed in attempting the capture of a horse-thief. Considerable unsettlement ensued for a time, but now the Reservation seems to be progressing as favorably as can be under the anxieties which exist regarding the future action of Government upon suggestions made to concentrate its efforts within Round Valley by removing these Indians to that large Reservation.

Smith River Indian Farm is near the sea coast and the mouth of Smith River. It is located on leased lands, and is a much smaller concern than Round Valley. The Indians cared for there are a somewhat different set, principally Klamaths and Humboldts, and numbered in 1866 about 750. There are large numbers of the same tribes in the neighborhood. They seem much attached to the region they have made their home. About 250 acres were under cultivation. Crescent City is but 10 miles from the Farm, and from it there is regular communication, by steamer, with San Francisco, three times a month.

The arrangements for the care of these Indians in the northern part of California seem very incomplete; consequently they are in a disturbed and disturbing state, requiring the support of several military posts in that region "to preserve peace."

There is little to tempt settlers in the mountainous interior but the magnificent forests of red-wood (containing trees from 100 to 200 feet high, and 15 ft. in diameter, it is said,) but the time is not distant when the country over which these warlike tribes roam will be wanted. It will be a happy thing for all parties if the Government learns, and is enabled by a few faithful subjects to carry into effect, the true, economical and Christian mode of dealing with these people. Right convictions on the subject will amount to nothing, unless men of faith come forward in due season to practically realize them.

So far as appears, nothing is being done for the California Indians, in the way of schools, or religious instruction, excepting a school for 25 girls taught by the Agent's wife at Tule River Farm, in the winter. Their attendance was "regular, and their improvement encouraging and satisfactory."

(To be continued.)

For Friends' Review.

PRE-ARRANGED SERVICE.

On page 633 of the current volume I find an editorial in which the writer says: "No Friends' meeting can, as we conceive, consistently be called with a pre-arrangement to exclude preaching, exhortation, or vocal prayer, or with a pre-arrangement that *any* voice should be heard." I am not writing for controversy, but for information. If the latter part of the above position is correct I wish to know how it can be reconciled to Scripture testimony? 1. Was it a pre-arrangement that Jonah should preach to the Ninevites? 2. Was it a pre-arrangement when Jesus departed to teach and preach in the cities? 3. Was it a pre-arrangement when he ordained twelve that they should go forth to preach? 4. And in his last charge to them to "Go into all the world and preach the gospel to every creature,"—was that a pre-arrangement? 5. When one of our own ministers sent an appointment to a village, it was stated in a Methodist meeting that such a Friend would preach at

such a time at that place. He was afterwards informed how the appointment had been given out, and replied, that he would not have appointed the meeting if he had not *expected* to preach. Was that a pre-arrangement, and was it in strict accordance with the above quotations from Scripture? Are not all the above cases alike inconsistent with the above quoted editorial? Which is right, the editorial or the Bible? Is it not the duty of a minister having a message to deliver to any people to go and deliver it in the ability that He who said, "Lo! I am with you always," is ever ready to give to His humble followers? Ought not the editor of a religious journal to be willing to answer such questions fully and clearly?

JOHN GREEN.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 19, 1869.

PRE-ARRANGEMENT.—In an editorial in No. 40 an attempt was made to show that it would be inconsistent with the *idea* of our Church in relation to public worship, to decide beforehand what vocal service, or whether any vocal service, shall be heard in a contemplated meeting. This was designed as a statement of a point of order, based upon belief in our Lord's Headship in the Church. A correspondent disputes a position which we have not thought open even to a doubt—not open, we mean, to a doubt from a George Fox stand-point. In sustaining the position, we look for authority to the principle and usage of the Society of Friends through generations, and no one could fairly expect us to receive as authoritative precedent, a modern expression based upon an innovation on our long established and hitherto unquestioned principles. Our point of order cannot be gainsaid by showing that some other system than that of Friends is the true one. That would entirely shift the ground of controversy.

1. Our correspondent refers to Jonah, who was sent, not to a "Friends' Meeting," but to a wicked city; not to wait for the Spirit's qualifying power—not even under the spiritual dispensation of the Gospel day, but before the general outpouring of the Spirit. He was sent with a *special* message. This illustration is not to the point. 2. "*Was it a pre-arrangement for Jesus to teach and to preach in the cities?*" Neither this nor the 3d or 4th query bears upon the point taken by the editor, nor refers to the appointment or conducting of a *Friends' Meeting.* Our Lord was then as now the Head of His Church, and no one can doubt His authority (Himself the sole judge of time and place) to teach and to preach—and special instructions to the apostles, (whose authority and endowments we cannot measure, much less claim in full for our ministry), cannot come into the present argument. The 5th question of our correspondent is *simply an anecdote.* Surely he cannot mean it for argument or regard it as authoritative. It tells what an individual did. Was that Friend a standard by whom to test a religious system? We have no disposition to judge him. If his action and words were consistent with the code of principles which, as a minister of our religious Society, he was understood to represent,—well. If inconsistent, it was no new thing under the sun for a fallible being to err. The whole argument before us relates to what is *consistent* in the arrangement for a *Friends' meeting.* To publish that a Friend *will preach* at a given time, is not only inconsistent with our profession, but, in the implied presumption upon the future, is liable to the Apostle's rebuke (James iv. 14): "Whereas ye know not what shall be on the morrow: for what is your life?—it is even a vapor that appeareth for a little time and then vanisheth away." It is also suggestive of the Apostle's admonition which immediately follows: "For that you ought to say—if the Lord will, we shall live and do this or that."

Again, our Friend asks: "Which is right—the editorial or the Bible?" Our answer is ready; the Bible is always right—and we think there is no collision.

To recur to the anecdote. A minister may appoint a meeting and *expect* to preach. He may rise before the audience, and find the power and even the subject-matter withdrawn. And thus the creature may be humbled and the Master glorified. "A man can receive nothing," said John the Baptist, "except it be given him from heaven;" and our Lord said: "Take no thought beforehand what ye shall say, neither do ye premeditate,"—adding, as the reason for this trustfulness in the

adorable Head—"for it is not ye that speak, but the Holy Ghost." This, it is true, was said to the Apostles. How far its application extends to the general work of the ministry, the intelligent reader will judge for himself. The same in substance he spake to the disciples generally, concluding with the words: "The Holy Spirit shall teach you in the same hour what ye ought to say."

In conclusion, our disinclination to controversial discussion is partly due to the value of space in a paper which is read by many both within and without our religious pale, to whom we wish to present a Journal of a high tone, and free from the sectarian littleness which might disfigure and dwarf the *Review*, if a casual sentence, misconstrued perhaps by a reader, be allowed to elicit replies which in turn would require columns of explanation or refutation, crowding out desirable essays already waiting for admission, marring the harmony and defeating the plan of the periodical.

If pre-arrangement of vocal exercises be the right mode of planning a meeting for worship, there are various Christian bodies organized upon this hypothesis, and we do not arraign them. The position of the editorial in No. 40 was, that such is not the understanding of our Society in adopting what a dear friend at New York recently called "a complete round Gospel," and in fully accepting the offices of the Holy Spirit.

Numbers and Calculation. — By the Teachers, who occupy so honorable a trust in the elevation and enlightenment of youth, the importance of *Calculation* as a science will be appreciated. The attention of these and of a large class of our readers is called to the valuable essay with the above caption in the last number of the *Review*—page 660.

New York Yearly Meeting.—Concluding account postponed.

Day by Day.—This choice compilation of selections from Friends' writings is now on sale at No. 109 N. Tenth St. It furnishes a page of profitable reading matter for each day in the year, and we have found the passages singularly helpful and applicable to the exercises of the days indicated by the dates. It may find a very appropriate place on the centre table or the toilet, and be profitably read, privately and in the family circle, in quiet collectedness of mind,

"The world, its time and sense, shut out."

Our beloved friend the compiler would be as unwilling as any one to introduce it *in lieu* of the daily and devotional reading of the Holy Scriptures in a family capacity.

The Monthly Record. *A Journal of Home and Foreign Missions, First-day Schools, Temperance and other Christian work in the Society of Friends.* The first number of this paper is before us, containing much that is interesting and valuable. We do not notice aught that would be inappropriate for insertion in the English journals already existing, but if there be demand and patronage for the new sheet, we bid it welcome. It is issued in Birmingham, Eng., in monthly numbers of 20 pages, 4to. Terms three shillings per annum, *in advance.*

New England Yearly Meeting.—Since the present No. was in type letters have arrived giving accounts of the comfortable opening of this annual assembly. Space is made for the following by the exclusion of obituaries. Further account next week.

Newport, R. I., 6th mo. 13th.—My dear friend Wm. J. Allinson. To-day were held meetings for worship, preceding the meetings for business of New England Yearly Meeting. A large attendance was present, filling both divisions of the meeting-house, several standing in the aisles. The Gospel was plainly preached with living power in the larger part of the building where I attended. Fervent and solemn supplication ascended, by the mouth of Rebecca Collins, who was followed in the same by Zaccheus Powell of New York. Daniel Hill, of Ohio, was then engaged in an opening of the fulness, riches, and hope of the Gospel, as contained in Hebrews x. 19–23: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," etc. He was followed by Zaccheus Powell, and the vocal services ceased with an impressive exhortation by Rebecca Collins. In the smaller division of the house the meeting is said to have been unusually interesting. Those engaged in vocal ministry were Wm. Henry Chase, of New York, and Louis Bedell; and John Wood in supplication.

The Methodist Meeting-house was kindly given up to the use of Friends both for the morning and afternoon. The meetings are said to have been held entirely after the manner of Friends, and Caroline E. Talbot, Charles Coffin, of Maine, and Phebe R. Gifford were engaged in vocal service in the morning. The house was very full, and the occasion was one of impressive interest. Caroline E. Talbot was also earnestly engaged in the afternoon in the same house.

The Baptist meeting-house, which was offered, in

a touching manner, to the use of Friends, was occupied in the afternoon, largely by the ministrations of Rebecca Collins, accompanied by those of Zaccheus Powell, Charles Coffin, and Gilbert Congdon.

A meeting for the young people was held First-day evening, under the concern of Rebecca Collins and Daniel Hill. Several other voices were heard of confession unto salvation. The meeting seemed satisfactory to Friends throughout, and occasion of warm gratitude for the manifest blessing which descended upon it.

The afternoon meeting in the larger room of Friends' Meeting-house was addressed in ministry by John Wood, of New York, Samuel Boyce, and John D. Lang. I have heard no account of the meeting in the smaller part. A large concourse, supposed to consist of between 1000 and 2000 people, who could not get into the house, was addressed by Friends in the ministry.

Such are all the details of to-day's doings that I have gathered.

Executive Committee on Indian Concerns.—A call being made by the Clerk of this committee for a meeting at Damascus, Ohio, on Fourth-day the 23d of 6th mo., 1869, at 10 o'clock A. M., said committee are hereby informed that railway trains stop at Salem, Ohio, as follows:—Going West, 5 05 P. M.—4 52 A. M. Going East, 4.20 P. M.—9.05 A.M. Conveyances will be at Salem at those hours on Third-day evening and Fourth-day morning, to convey members of said committee to Damascus.

John Butler.

The Thirtieth Annual Commencement of Haverford College will take place on Fourth-day, Seventh month 14th.

For those desirous of attending, a special train has been provided, leaving the Depot of the Pennsylvania Central Railroad (Thirty-First and Market) at 9 A. M. *Returning, leave the College at* 1 *P. M.* The Farewell Address to the Graduating Class will be delivered the evening before, (13th) after the Public Exercises of the Loganian Society. The train will leave at 5½ P.M., returning at 9.13 P.M.

CORRESPONDENCE.

Letter from Ellen Clare Miller.

Jerusalem, v. 6, 1869.

Dear friend, William J. Allinson.—Before leaving Jerusalem I will try to bring down the account to the present time, my last telling of our arrival at Bethlehem. Here we spent four days, the dear Friends finding ready access to the people, with whom they had meetings in the evening of each day of our stay, and two during the day at the neighboring village of Bethjallah, where there is a school under Bishop Gobat, visited by them. At the first meeting no women were present, except the missionaries themselves and the girls of the orphanage; but to the succeeding gatherings, and especially the last, for which a particular invitation had been given to them, several came. It was striking to see the quietness with which the people gathered, and the serious attention they gave to the words spoken, wherein the gospel in its freeness, its fulness, its spirituality and its life-giving power was set forth, and their eyes directed to "the Lamb of God who taketh away the sin of the world." They seemed, too, to enter into the feeling of the time of silence, when they were encouraged to lift up their hearts in silent prayer to God, who is a Spirit and must be worshipped in spirit and in truth. There is that in the hearts of this people which surely answered to this simple spiritual teaching; there is much openness to hear, and they were so ready to come to the meetings, that, had we been able, E. and S. J. might have remained many days at Bethlehem, holding meetings with them; and so open is the field, that we must trust the feet of others will soon be directed to this spot and to this land, to bear the message first given on these hillsides by angels' voices, "Glory to God in the highest, and on earth peace, good will toward men," and to proclaim the pure and simple gospel of Him who was "meek and lowly in heart," and who, taking upon Him the form of a servant, went about doing good. The inhabitants of Bethlehem are an intelligent and rather superior-looking race. The men who came to the meetings, dressed in their long striped goats' hair mantles, and with their spreading colored turbans, looked as the elders may have seemed who sat down with Boaz at the gate of the city. The state of the women is here, as everywhere in Palestine, very affecting; and it seems as if there were hardly any agency, after the schools, which might do so much for the elevation of the country as mothers' meetings and sewing schools for the women, where they might be taught to work, where they might be helped and encouraged to improve the condition of their households, and raised out of the degradation and slavery in which they live, and where, above all, a hope might be given them, making them happy in this world and opening up before them eternal life. If women in our own Society, and others in Britain and America, whose hearts the Lord has touched, should find it in their hearts to come to some of these villages so to help our poor sisters, surely they would be blest by Him who when on earth regarded the women with compassion, and who, "though He was rich, yet for our sakes became poor." The experiment of a sewing-school for women has been tried with success at Jerusalem; upwards of thirty attend—Jewesses, who now sew so well that they are well paid for their work, and to whom the Bible, both Old and New Testament, is daily read. Arrangements have been made and funds furnished for the opening of a sewing-school for the women of Bethlehem, to be begun in the autumn, when the harvest and vintage are over; and they have been encouraged to hope that Friends will contribute to sustain this work. At the orphan-

ge at Bethlehem there are eleven girls and ur boys, the latter Bedouins, of the neigh- oring wandering tribes; this being the first xperiment we know of, so to educate these ildren of the desert. E. and S. Jones had very interesting time on the morning of the 2d with this school and the thirty children Bishop Gobat's Boys' School, who joined em for the occasion, when all these chil- ren, the future men and women of Bethle- em, were addressed in loving and earnest ords, and encouraged, by the example of e good men and women who lived in old mes in this very land, to seek the same God hom they served, and to remember Him w in the days of their youth. The children stened very attentively with their bright in- elligent faces, and many men of the place ame in to hear what the strangers had to ay. Before leaving Bethlehem we visited e spot, about two miles from the town, which radition points out as that where the shep- erds were abiding with their flocks on the ight when Jesus was born. It is probable must have been at least near this place, nd that the quiet hillsides and valleys on hich we looked were the same that saw nd heard those heavenly sights and sounds. ooking eastward down a wide valley we ould see the mountains of the land of Moab, nd imagine Ruth and Naomi coming up to- ether over the plain "until they came to ethlehem."

We reached Jerusalem again on the even- ng of the 24th, and had the following morn- ng a meeting at the inn, which was, as before, time owned by the presence of the good Master. The Arabic congregation requested E. and S. Jones to be with them in the after- oon, when they gave up their service to hem, and a very good meeting was held ith these native Christians, men, women nd children, the building being filled. The riends have as interpreter a young man born n Nazareth, and educated at the English chool here; he takes a lively interest in the ork, and will probably accompany us north- ard. Eli Jones spoke on the event which appened 1800 years ago, on another Sab- ath, very near the place where we were—an vent full of encouragement to us—when one ho had been afflicted thirty and eight years ith a grievous infirmity, sitting hopelessly be- ide the pool where others were being healed, aw One drawing nigh whose heart was full f compassion, who knew his case, and who ad power to save. Like this poor man, here may be those among us afflicted as long r even longer with the disease of sin; we ay seem to be within reach of the healing aters, yet so grievous is our infirmity that e cannot step in, nor have others power to nable us to do it. But for us also there is One at hand mighty to save; let us lift our eyes to Him, and hear the voice of His good Spirit, "Wilt thou be made whole?" Sibyl Jones followed with words of loving invita- tion to parents and children and all present, to come unto Him who for us left the throne of His glory, suffered so many years of pain and weariness, and died that we might live; encouraging her sisters especially, many of whom were present, to look to the Lord Jesus, who is still full of compassion, who sees the affliction of His people, and will deliver them. Earnest prayer was offered, and the people seemed loth to go away, gathering around us when the meeting was over. They feel the influence of the dear Friends' gospel love to them, and a women speaking to them makes a great impression, especially on the women, who have never been so addressed before.

On Second-day, several of the missionaries called here, among others a young woman who has been employed for two or three months as a Bible reader among the Jewesses of Jerusalem. She has only begun her work, but hopes the way is opening gradually. The poverty of the Jews is very distressing; many of them seem in the greatest misery, the funds sent for their relief by their rich breth- ren in Europe not reaching them. W. A. and L. G. Benton also called, missionaries from B' Hamdoun, Mount Lebanon, who are on their way with their family to spend some months in the United States; their labors have been chiefly among the Druses, of whom they speak very hopefully. Christianity seems really gaining ground among this people.

Eli Jones, with others of the party, has been giving a good deal of attention to the con- dition of the lepers, whose pitiable appear- ance, constantly asking alms outside the city gates, strikes every traveller. There are be- tween forty and fifty who live in a group of houses just without the Zion Gate, under a chief who is also a leper. E. J. visited these poor creatures in their community, and tried to convince them how much better they would be circumstanced in the hospital, where they would be cared for by kind friends, telling them also of Him who came into this world to deliver us from even a worse disease than leprosy.

The present arrangements of the hospital are limited for want of funds, and are such that many lepers are not willing to avail themselves of the advantage; but it is hoped that they will soon be able to make additions to the building, and so to arrange the accom- modation that many more will come in, and this sad disease be coped with effectually.

In the afternoon of the 28th, E. and S. J. met with most of those connected with mis- sionary work in Jerusalem. About forty came together, to whom the dear Friends had

an opportunity of speaking in love and with stirring earnestness what had been pressing upon their hearts in reference to the state of the Christian church in this city, where it may be said that the Son of God is daily crucified afresh, and that by many professing to be His followers. This being so, iniquity abounding, and the man of sin entering at every gate, how should the servants of Christ be on the watch, earnestly seeking to show forth by their words and by their lives a living, spiritual Christianity, not one of mere forms and ceremonies, but a Christianity which might be seen by all truly to have changed their hearts, that the Jew and the Mahomedan might know that they were possessors of something better than they. The preaching of the great apostle, who was determined not to know anything among his most learned hearers, save Jesus Christ and Him crucified, was referred to, and the testimony of the beloved disciple as to the way whereby He and His fellow-believers became "Kings and priests unto God;" the way still open even by "Him who loved them and washed them from their sins in His own blood." Very earnest prayers were offered for those laboring for Christ in this place, that they might be endued with the power of the Holy Spirit to work efficiently for Him, that the strongholds of sin might be broken down, and the walls of Zion be built.

On the 29th, Sibyl Jones visited the Deaconesses' Institution, where eight of the sisters have a school of eighty children, some of them very young, the daughters of Mahomedans as well as Christians. Here, as at the institutions we have visited in other places under the care of the Prussian Deaconesses, we were struck with the happy faces of the sisters, the cheerful, loving look of their children, and the beautiful order of the establishment. E. and S. Jones had already visited the children and spoken to them; the present visit was to the sisters themselves, with whom S. J. had a very sweet opportunity, encouraging them in their work for their Master, bidding them be of good cheer in His service, and not to fear in the hidings of His face, for He is as near when the cloud comes between Him and His servants, and He tries their faith. Four of the sisters have a hospital in the city where they receive Jews, Mahomedans and Christians, slave and free; for them also there was a message of encouragement in their good work. Eli Jones visited the English school under the care of Bishop Gobat, where about sixty boys are assembled from different parts of the country; the greater part understand English well, so that only for the younger boys was it needful to translate what was said into Arabic. In the bishop's house there has been for the last few months a school for Mahomedan girls. Abo thirty attend, and are taught reading, wri ing and sewing, besides Bible instructio their teacher being a young Syrian girl wh was for six years a scholar with E. M Thompson at Beyrout, and is now impartin to others some of the good she has herself r ceived. She visits the children at thei homes, and often finds that the parents hav become interested in the Bible which thei daughters have taken home, and are them selves reading it. These schools are a grea agency for the circulation of the Bible. E J. spoke to these girls, and to the interestin school for Jewish girls under the charge o M. Dickson, where they seemed to love t hear of Jesus, and of His love to little chil dren, the eyes of some of the little ones filling with tears as they were spoken to of thei Saviour.

On First-day, the 2d, we had again Friends' meeting at the hotel in the morning and in the afternoon the Arabic congrega tion again requested E. and S. Jones to hol a meeting with them. The room was, as before, full, many women being there, and chil dren from the Deaconesses' and Schneller's schools; all were very affectionate, regretting that the Friends must so soon leave Jerusalem, and could not stay longer among them. It was again a favored meeting; the examples of Hannah and Samuel were dwelt upon for the parents and children present; the readiness of Hannah to give up her only son to the Lord's service; the counsel of Eli, referring his charge to the teaching of God; the voice of the Lord to Samuel; his ready obedience; how the Spirit of God visits the hearts of children, convincing them of their sins and drawing them to Him; the blessedness of hearing and obeying the voice of this good Spirit, and knowing the heart to be filled with the love of Christ, so as to be constrained to work for Him. The words of Isaiah, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," &c., were then referred to, as that which should be the language of the church now, and the need of a living apostolic Christianity to convert the nations of this and all lands: and prayer was offered for the outpouring of the Holy Spirit. On Second, Third and Fourth-days, E. and S. J. visited the missionaries in their several homes. E. B. Frankel speaks hopefully of the Jews as more accessible than they were to Christian teaching. The English hospital where their sick are cared for is something of a medical mission, where they find opportunity to read to and converse with the patients, who are more willing to listen when their bodily wants are being kindly attended to. We visited also a boarding school for Jewish boys, conducted

y W. and M. Bailey; they have at present nly eight, the school in its present form hav- ng been recently established. It was very nteresting to hear these little Jews repeating assages from the Old and New Testaments elative to our Saviour, and singing hymns hich spoke of Him. They also know English ell, and needed no interpreter, as E. and S. . spoke to them of Jesus, and in allusion to he four or five languages which these little oys know, reminded them how far more im- ortant it is to learn the language of the eavenly Canaan, and, taught by the Holy pirit, to begin even here to speak that ngue which proclaims Him worthy who was slain and hath redeemed us unto God y His blood out of every nation, kindred, ngue and people." There is in connection ith this school a sewing-school for Jewish irls, where they learn to work and are read in their native Judæo-Spanish. On Fourth- ay evening, E. and S. Jones and R. Allen ttended the annual meeting of the missiona- es here. Eli Jones and R. Allen spoke, the rmer alluding to missionary work through- ut the earth, and how the eyes of the world re turned towards Jerusalem, to see the piritual temple which should arise here, a mple far to outshine that of Solomon in lory; he would fain arouse her builders and nimate them to see to their work. Professor itchell from Alton, Illinois, also spoke, giv- g an interesting account of mission work in he United States. The following morning li Jones with J. R. Pim, R. Allen and T. . Wakefield started for Jericho, whose de- raded people, seen last year, E. J. had a rong desire to visit again. Thou wilt, I ope, soon receive some account of their visit here, which was a very encouraging one. here is indeed much to encourage in the ork in this journey, the dear Friends find ch ready access to the people, and the eld opens before them. This afternoon (the 0th) they have had a farewell meeting with ll the school children in Jerusalem, two hun- red and fifty in number, a very interesting me, when loving counsel and encourage- ent were given. To-morrow we hope to tart to go northward.

With very kind regards, I am thine sin- erely, ELLEN CLARE MILLER.

[One of the teachers in Elizabeth Maria Thomp- n's school for the Blind at Beirût, writes, 4th mo. 6th, to our Friend Alfred Lloyd Fox:]

. . . The Lord's work in this land still con- inues to prosper. . . . We feel we owe much of he prosperity our schools enjoy to the earnest rayers of our Christian friends. Our out- chools, on the whole, are doing well, though f course they have their ups and downs. iss Wilson, at Tahleh, has had to contend ith much opposition from the Priests, and the school has often been denounced from the altar, and the gates of Heaven declared to be shut against all those who send their chil- dren to the English schools. "But the Lord will work, and who shall let it."

And then again, at Damascus, we are often tried by the Rabbi forbidding the Jewish children to attend the morning and evening prayer. Still our trust is in the Lord, and He who has begun the good work will carry it on and complete it, to His own honor and glory.

The weather here is now becoming very hot, and we have had some severe Sirocco winds lately.

Mr. Mott's Blind School is progressing favorably; Gantoor, the Druse lad, now reads quite fluently in Arabic, and spells in Eng- lish very nicely—he can also print. The teaching of the Blind is a most difficult and arduous undertaking, but God has blessed the means used, and we trust many more may be led to desire to learn, and that more friends may be raised up for them.

We have between 8 and 10 at the Blind School in Damascus, and one who was there taught to make brooms, partly supports him- self in this way. . . . . .

Yours, sincerely, M. LINDSAY.

NEWBERN, N. C. [A gentleman writing from this place on the 8th ult. to our friend Wm. B. Collins, of Poughkeepsie, New York, thus proposes what appears to be a feasible mode of helping the indus- trious Freedmen. Those who incline to co-operate in such a work would do well to communicate with W. B. C.]

Although great benefit was derived from what you did, I still believe that much greater and more permanent could be given in another way. I allude to the purchase of large tracts of land, and then divide it up in small plots, say from ten to twenty-five acres, and let them settle upon it; and allow them to pay a moderate price for it, which might be done in small instalments annually, withholding title until it was paid for.

For the first two years they would not be able to pay much, as they would have to build houses and clear the land, but the im- provements upon the land for that time would enhance its value more than equal to any in- stalment, which would obviate any risk of loss. I know no better way for persons who have means to spare, and who are disposed to aid their fellow sufferers, than to invest it as suggested above, as our colored friends are nearly all poor, and a large proportion almost paupers, and if they had some such aid as suggested, they could in a short time procure a home, and become self-sustaining, and thereby become thrifty and useful citizens; whereas without such aid they must continue poor and many of them great sufferers.

May I not hope that you and others who are able to do it, and are kindly disposed, will inaugurate at an early day some such an arrangement, and at least give it a trial, and even if it should not succeed as well as we might wish, it could not involve any great loss. You have been among our people, and have had an opportunity of seeing the poverty and suffering that exists among us, and can appreciate what I say about it. The colored people, from their previous condition as slaves, are not very self-sustaining, as but few of them have any education and have never had to look out for themselves, being more like soldiers, (mere machines), directed by others, and the natural result is, they require capital in money or land, and skilled advice, to aid them in putting their labor in profitable operation.

I have several families on the little farm you visited with me, and with my aid they are doing well, and without some providential misfortune will not become paupers; but I think in a few years will be able to purchase a home for themselves. Thousands of others would do as well with the same advantages and influences; but unfortunately most of our people (white) are too poor to help themselves, and consequently cannot aid the colored people in cultivating the lands they own.

We are making efforts to consolidate our lines of railroad from the Tennessee line to Beaufort harbor, and if it succeeds, and I feel very much encouraged, the lands in this section will greatly enhance in value, and every dollar invested in them now would be worth in less than two years from two to three times its present value. Our line of road has superior advantages for raising early fruits and vegetables, being from three to four weeks earlier than the gardeners in the vicinity of Norfolk can produce them. If we consolidate our roads and can put on first-class steamers at its terminus, (Morehead City), which will be the natural result *of consolidation*, our section of country must improve rapidly, as it will enable our people to engage more in the truck or vegetable business, which is considered the most profitable farmers can engage in, particularly for those who produce them early, for the Northern markets. . . . . .

Very respectfully, E. P. STANLY.

For Friends' Review.

We are occasionally told in the Review that the paper is not open to controversy. That may be very well, but when incorrect statements or insinuations are thrown out on one side of a subject, justice compels that the other side should be properly represented. I refer to the article headed "Prayer Meetings" in No. 37. The writer says: "Those interested in the success of the meeting found calling on some of the company lead in prayer," &c. Perhaps the writer h more extended opportunities of knowing t fact than those of us who live in this neig borhood. It is not the practice here even the "Union Prayer Meetings." Such course would shut out from the enjoyme and privileges of these meetings, all th who value our mode of worship, and the e ercise of the gifts of the Spirit under its o influence.

If the remark refers to those prayer me ings held by other denominations, it is not the point. The writer goes on to say: "Shou it not be the case that any one is requested pray, yet if vocal prayer should be engag in as a matter of course, and without th divine life and power that come from o Heavenly Father," &c. Now, if Friends, any locality, have fallen into such a practic it is not necessary to a lively and awakeni prayer meeting, and would very much r strict its usefulness. And would it not l better to discountenance the part we belie to be wrong, than to condemn the who plan? The good effects of such meetin conducted strictly in accordance with t views of our Society, are very evident neighborhoods where they have been hel and thus meeting, it appears to me, is b following the example of the apostles of o Lord, who, when Peter was imprisoned b Herod and guarded by Roman soldiers, me it would appear by the text, not for publ worship but to pray for his delivery. For w are told that "Prayer was made witho ceasing of the Church unto God for him Acts xii. 5. And upon being delivered, "l came to the house of Mary the mother John, whose surname was Mark, where man were gathered together praying." 12th vers

Is it not assuming a serious responsibilit to discourage those means, which appear t be drawing our young people and others t the Saviour? F.

[The above is inserted at the request of a muc valued correspondent who thinks there was unfai ness in the communication by "K." It is possibl this may be the case, and if so it was doubtless un intentional. We do not endorse all that is said b either writer. A discussion upon the subject woul be undesirable. Far be it from the Review to dis courage any means by which souls would b brought to the Saviour. The sentiments we woul inculcate were expressed in the editorial on p. 633.

Commit thou all thy griefs and pains,
All cares that vex thy soul,
To Him who Heaven and earth sustains,
For His all-wise control.
He who to clouds and winds and air
Gives path and course and way,
Will also fitting paths prepare
Where thy tired feet may stray.

—*From the German.*

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given!
Lavishly, utterly, joyfully give—
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing—
Give! as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters for ever and ever
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer showers pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!

So the wild wind strews its perfumed caresses;
Evil and thankless the desert it blesses,
Bitter the wave that its soft pinion presses;
Never it ceaseth to whisper and sing.
What if the hard heart give thorns for thy roses?
What if on rocks thy tired bosom reposes?
Sweetest is music with minor-keyed closes,
Fairest the vines that on ruins will cling.

Almost the day of thy giving is over;
Ere from the grass dies the bee haunted clover
Thou wilt have vanished from friend and from lover!
What shall thy longing avail in the grave?
Give! as the hand gives whose fetters are breaking,
Life, love, and hope, all thy dreams and thy waking;
Soon heaven's river thy soul-fever slaking,
Thou shalt know God and the gift that He gave.

—*S. S. Times.*

For Friends' Review.

"FRIENDLY" INSTRUCTIONS TO ARMY OFFICERS EMPLOYED AS INDIAN AGENTS.

The following instructions, recently issued, manifest the truly Christian spirit which actuates our Government in its Indian policy. With such peaceful orders, we may rely upon the integrity and honor which in no small degree characterize our officers as high-minded and liberally educated gentlemen, to deal with the Indians uprightly and humanely. C.

Commissioner Parker instructs the army officers assigned to duty as Indian Agents and Superintendents as follows: "It being the wish of the Government of the United States to collect the Indians and locate them in permanent abodes upon reservations, and reasonable appropriations having been made to assist them in sustaining themselves after such permanent location by the pursuits of civilized life, you are earnestly requested to use your best endeavors in co-operating to advance this humane and wise policy. Hence you will use every means practicable to inform yourselves as fully as possible respecting the condition of the Indians in your superintendency, impressing the Indian mind, upon every favorable opportunity, with the views of the Government, and thus prepare them to submit to the inevitable change of their mode of life to pursuits more congenial to a civilized state, *You will endeavor to keep constantly before their minds the pacific intentions of the Government, and obtain their confidence by acts of kindness, and honesty, and justly dealing with them, thereby securing that peace, which it is the wish of all good citizens to establish and maintain.* Your success in the accomplishment of these objects will depend greatly upon the efficiency, discretion, and care to be exercised by you in the economical expenditure of the means placed at your disposal for this purpose; and it is confidently hoped that the result will prove the wisdom and expediency of your appointment for this responsible duty."

Youth's Department.

THE SECRET OF SUCCESS.

A Christian merchant who, from being a very poor boy, had risen to wealth and renown, being asked to what, under God, he attributed his success in life, replied: "To prompt and steady obedience to my parents. In the midst of many bad examples of youths of my own age, I was enabled to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has in consequence rested upon me and upon all my efforts."—*Christian Advocate.*

BEAUTY.

Beautiful faces, they that wear
The light of a pleasant spirit, there
It matters little if dark or fair.

Beautiful hands are they that do
The work of the noble, good, and true,
Busy for them the long day through.

Beautiful feet are they that go
Swiftly to lighten another's woe,
Through summer's heat or the winter's snow.

Beautiful children, if rich or poor,
Who walk the pathways sweet and pure,
That lead to the mansions strong and sure.

—*Merry's Museum.*

SUMMARY OF NEWS.

Foreign Intelligence—Advices from Europe are to the 14th inst.

Great Britain.—The position taken by many of the Conservative peers on the Irish Church bill was the theme of much comment by the press. All except the extreme Tory journals agree that the House of Lords must yield to the popular will in this matter, or it will endanger its own existence. The Archbishop of Canterbury advised the bishops in the House of Lords not to oppose the bill. Very large Tory meetings had been held in various parts of the kingdom, at which resolutions protesting against the passage of the bill had been adopted, and from some places petitions against it, numerously signed, had been sent to the House of Lords.

On the 14th, the bill come up again in the House of Lords. Earl Granville moved that it pass to a second reading. Earl Harrowby moved to postpone the second reading for three months. An earnest debate followed, the opponents of the bill describing it as revolutionary, a violation of the rights of property and of the religion of a majority of the people of the United Kingdom, and destructive of the union of Church and State; while its advocates denied that it was intended to have any bearing on the established Church in England. Earl Granville declared that while the Liberal party adhered to the general policy of the bill, they would carefully consider any alteration of details which might be proposed. The House adjourned about midnight without taking action.

The Post-office Department has completed arrangements for the purchase of the lines of telegraph in the United Kingdom, in accordance with the law passed by Parliament last year.

The French telegraphic cable, to be laid from Brest to Cape May, N. J., has been completed and safely shipped on board the Great Eastern, which, on the 13th, had passed out of the Thames, and was on its way to Portland to lay in coal, when it was soon expected to commence laying the cable.

FRANCE.—The general result of the elections throughout the country, was the return of 213 government candidates, 42 classed as independent, and 35 as radical. The aggregate votes cast for the government were about 4,053,000, and those for the Opposition about 3,248,000. Great agitation prevailed in Paris for several days, especially in the district of Montmartre, where tumultuous crowds assembled, and troops were called out to disperse them. On one occasion, on the night of the 10th, the crowd broke through the police and formed a barricade, but were soon dispersed and pursued in all directions. Some damage was done to property, and some citizens were wounded by the cavalry, who several times charged on the crowd, but no one was killed. A large number of persons were afterwards arrested, several domiciliary visits were paid, and some press seizures made. No demonstrations of personal opposition to the Emperor appear to have been made, and he and the Empress passed several times through the most disturbed quarter, with only their usual attendants. The city was reported quiet on the 13th. The official paper of the 14th published an account of the disturbances, asserting that the government had received previous information of what was to occur, and was thus enabled to take precautions to prevent its assuming a more serious aspect. The Duke of Persigny, a prominent supporter of the Emperor, had written a letter advising further liberal reforms, declaring that the empire and freedom are not incompatible and a just and firm government can bear the existence of every liberty.

SPAIN.—The new Constitution had been promulgated in all the provinces, and on the 13th it was stated that the army, navy, and civil magistrates were taking the oath to respect and obey it. The Cortes had been discussing a bill for the establishment of a regency in the hands of Marshal Serrano, which was referred to an appropriate committee. In the debate, Olozaga declared his belief that the present election of a King is impossible. The Duke of Genoa, a near relative of the King of Italy, is now spoken of as a prominent candidate for the Spanish throne. In the Cortes, on the 14th, Gen. Prim said that no king could come forward in the present state of uncertainty, but there would be candidates enough when the regency was settled.

A great Republican meeting was held at Cordova on the 12th, at which resolutions were adopted protesting against a return to a monarchical government. Delegates were present from all the southern provinces, and the total attendance was estimated over 50,000. A strong feeling in favor of the United States was shown, and American and Spanish flags were entwined. While the meeting was in progress, the military and civil guard interfered, causing a panic, in which women and children were trampled by the crowd, and several lives were lost. The crowd then barricaded the streets, and for a time a serious conflict was feared.

GERMANY.—The German expedition for Arctic exploration, which has been preparing at Bremen, was expected to sail on the 15th.

AUSTRIA.—A decree has been issued, forbidding the civil authorities to enforce ecclesiastical sentences without the voluntary consent of the party concerned. The Archbishop of Vienna intervened to protect the Bishop mentioned last week as having been arrested, from the secular power, but the Ministry declared that they could not interfere with the course of justice. In consequence, coldness was manifest between the Archbishop and the government.

An order has been promulgated authorizing the Polish language, heretofore prohibited in public proceedings, to be used in the administration of the internal service of the province of Galicia.

MADAGASCAR.—The interesting fact is mentioned in late advices, that the Queen and the Prime Minister have both made a public profession of Christianity, and been formally admitted by one of the native pastors as members of his church. Both had received their first religious instruction from persons who suffered martyrdom during the persecutions under a former Queen.

NEW ZEALAND.—Letters received in England give information of the massacre of three English families, and about forty friendly natives, by hostile Maoris on the eastern coast.

NOVA SCOTIA.—In the lower house of the local legislature, on the 11th inst., resolutions were offered authorizing an appeal to the English Courts to test the legality of the act of confederation, by which that province was united to the Dominion of Canada, and after a debate, in which annexation to the United States was freely advocated, the resolutions were adopted by a vote of 16 to 14; but the next day, the vote was rescinded, consequently the appeal will not be taken.

DOMESTIC.—A prohibitory liquor bill has passed the Massachusetts House of Representatives by a vote of 152 to 67.

Several suits have been brought in the U. S. Circuit Court in New Orleans, against the municipal authorities of some parishes, who had been recently driven from their homes by the illegal organization known as the "Kuklux Klan," and who having vainly claimed protection by the law at that time, now sue the authorities for damages.

A circular from the Commissioner of Indian Affairs to Superintendents and Agents, informs them that the government desires to locate all the Indians on reservations, selected by themselves or by government agents, and to give them all practicable assistance to advance them in agriculture and civilized arts. Most of them have agreed thus to settle, and the superintendents and agents are required to protect all who do so, in all their legal rights. Those Indians who refuse to come in will be subject wholly to the control of the military authorities, who may treat them, according to circumstances, as friendly or hostile. The officers are to notify the Indians of the government's determination, that those who are friendly may not incur suspicion by leaving their reservations. They are also to be informed that friendly Indians must not commit murder or robbery, that for such crimes the tribe will be held responsible, and its annuities will be withheld until the offenders are given up for punishment. Presents of goods or provisions must not be given by agents to roving or hostile Indians. The military will not be granted for use against members of friendly tribes, unless a determination to commit outrages is shown, which the agents cannot subdue with the means at their command.

Part of a railway train between Washington and Baltimore, on which the President and his family were passengers, was thrown from the track on the night of the 9th, by running over a cow, and several persons were severely injured, but none killed. The car in which the President was, was not damaged.

FRIENDS' REVIEW.

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LONDON YEARLY MEETING.

(Condensed from *London Friend* and *British Friend*.)

The Meeting of Ministers and Elders held its sittings (four in number) on the 17th and 28th of Fifth month. The attendance of many beloved elder Friends was regarded with lively satisfaction. Among these were Josiah and Rachel Forster, Benjamin Seebohm, and Joseph Pease. The following Friends from this continent were acceptably present: Amos and Edith Griffith, Sarah F. Smiley, Henry and Grace Dickenson, James Owen, Elkanah and Irene Beard. Edith Griffith intimating that her labors in Great Britain appeared near a conclusion, a returning certificate was issued, addressed to Ohio Yearly Meeting. "Very ample testimony," says the *British Friend*, "was borne by many to the value of the labors of our dear Friend, and to the gentle and unobtrusive way in which she and her husband had gone from meeting to meeting." Wm. Robinson, with Henry Binns as his companion, was, with Christian sympathy and unity, liberated for religious service in Canada and in the State of Iowa. James Owen feelingly spread before the meeting his prospect of religious service in Norway. Full expression was made of unity and encouragement, "and he was left at liberty to attend to any service beyond our Society in that land, in going or returning." A meeting of Elders was held by direction of the body, to make a report arranging for the meetings for public worship during the time of the Yearly Meeting. Their report evinced commendable care in guarding against undesirable irregularities.

The Yearly Meeting at large opened on the 19th, with a large attendance. During the first hour eleven Friends were heard, briefly, in ministry, and James Owen of Iowa in fervent prayer. The credentials of Friends in attendance from America claimed attention. Josiah Forster expressed the continued and increasing interest with which he regarded the holding of this Yearly Meeting. He quoted from a Society document the words: "May all our meetings be held with weight, as in the immediate presence of our heavenly President"—adding, that after last Yearly Meeting, *looking back, as was his wont*, on its proceedings, there were circumstances which produced a painful impression on his mind. Epistles were read from all the corresponding Yearly Meetings. A minute was read respecting *Samuel Allen*, a minister aged 97 years. A long and instructive testimony concerning *Mary Tanner* elicited remarks on the joy and cheerfulness of her religion, her bright example of patient, cheerful resignation, her exemption from all desire for release during many months of suffering, being enabled to declare, "I cannot say I desire death. I enjoy life, being surrounded with many blessings; but I have learned to say in all things, *Thy will be done!*" A long and full testimony from Durham, concerning our beloved Friend *John Pease*, (whose memory in this land is fragrant,) called forth the sentiment that "few Gospel ministers in these latter days have had more seals to their ministry." A minute was also read concerning our late Friends *Catharine Hopkins, Thos. Chalk, Jos.*

Buckley, Lucy Fowler, Jemima Swann, Edward Smith, Esther Smith and *James Backhouse.*

The memorial of *J. Backhouse* was regarded as one of extraordinary interest, characterized by force and brevity. R. Charleton spoke of him as "a bright, cheerful, happy Christian—able from his own experience to speak of the grapes of Eschol and the milk and honey of the good land." The words of our Lord were quoted: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." "He had clear views," continued R. C., "of Christian doctrine; and one of his last expressions was, *What a mercy that we have the blood of Jesus to look to!*—thus illustrating the truth that as the Christian grows in ripeness for heaven, there is more and more unfolded to his view the unspeakable preciousness of that blood." Thomas Pierce gave a beautiful testimony to the value of J. B.'s gospel labor. He had been for some time a Unitarian. Attending on the ministry of J. Backhouse, he was not met with doctrinal arguments, but heard the gospel preached. By the teachings of the Holy Spirit he became enlightened, and was led to join Friends in Tasmania.*

In the answer of Lancaster and Cheshire Quarterly Meeting to the 7th Query, it was stated that one of the Monthly Meetings omitted the word *timely* from the second clause: "Is the discipline administered *timely*, impartially, and in a Christian spirit?" The subject which has caused much uneasiness for some years was now ventilated. Views in some degree similar to the heresies of Bishop Colenso appear to have been adopted by certain members. It was even asserted that two individuals were settled in "rationalism," disputing the miraculous birth of our Lord, the unspeakably precious doctrine of the atonement, and portions of the Old Testament. A deep concern prevailed, accompanied by an honest seeking for that true wisdom which is profitable to direct. The appointment of a visiting and advisory committee was proposed. But as the Quarterly Meeting had made no such request, and had such a committee of its own under appointment, it was not decided to take any overt step this year in the Yearly Meeting which might possibly occupy the position of the ultimate Court of Appeal. It is difficult to conceive that candid, honorable men can continue their membership in our religious Society whilst denying its fundamental points of belief. It is a comfort to believe that these unchristian dogmas are held only by a very few. Whilst there is reasonable ground of hope, we do not doubt that English Friends will exercise Christian interest, tenderness and forbearance.

By the *Digest of the tabular statements*, it appears that the number of members in the Yearly Meeting at the end of 1868 was,—6,608 males, 7, 286 females,—total 13,894.

Births in 1868.....	281	Deaths in 1868.....	285
Joined by conv'ment	121	Resignations.....	61
Reinstated.....	19	Disownments.....	31
Minors admitted.....	53	Removed out of Y. M.,	23
Removed into the Y. M.	21	Increase as before stated	95
	495		495

The non-members in habitual attendance is 145 more than last year, and consists of 2,058 males and 1,745 females; total 3,803. There had been 56 marriages, in 8 of which only one of the parties was a member. Two meetings had been discontinued, and one reopened.

Among the edifying communications reported, we make room for the following:

J. B. Braithwaite had been weightily impressed with an observation made at our opening sitting, that if Christ is to be anything to us, He must be all to us. Let us all take our stand on Him—the only true foundation; not *our* foundation, but that laid in the counsels of infinite mercy and love for the Church to build on. O may none under our name seek to deprive the Saviour of one ray of the brightness of his glory—the glory as of the only-begotten of the Father, full of grace and truth. May all our meetings for worship be held in the reverential awe of penitential love, remembering that through our holy President we have access by one Spirit unto the Father. Let us guard on all hands against what would disturb or interfere with the simple worship of God. What a spectacle had our meeting here presented that morning—not to be seen elsewhere in all London—a numerous congregation met under the simple profession of waiting upon God in dependence on his aid, to enable them to worship Him in spirit and in truth. He earnestly desired that our testimony to Christ might be a practical testimony, that we should regard whatever he has said as binding on the understanding and heart of the Christian. The truth of the Gospel was beautifully simple, but its application to real life was almost infinitely manifold. He found that many young disciples went forth as sheep among wolves, not altogether equipped with that heavenly wisdom and that spirit of prayer which were absolutely necessary if we would escape "the pollution that is in the world through lust." A reverent subjection of the understanding in holy fear before God was essential to the reception of the truth as it is in Jesus. Almost the only time when our Lord was said to have expressed his joy was when He gave thanks that the things of his kingdom had been hid from the wise and prudent, and revealed unto babes. Then as regards the affections, how fatal were the entanglements of the world! Could we see, as it were, the carcases of those who had fallen through its seductions, what an Aceldama would they present! The love of money was still a root of all evil. Let none fancy that less religion would do for a private individual than for a minister, but let all be willing to make the whole, entire, unreserved surrender to Christ, so that those words of his may receive in us their glorious fulfilment, 'For this cause I sanctify myself, that they also may be sanctified through the truth."

*This Friend was shortly after stricken down with paralysis, and had to be carried from the meeting.

J. Clark observed, in regard to the non-attendance of meetings for worship, that no organization or arrangement could remedy it. It was the love of God that must create a desire to worship Him.

W. Matthews remarked that the object of the Church should be not only to preserve sound doctrine, but to show in the daily walk of its members the adaptation of its principles to the wants of the whole human family. He feared that many of us were living below their privileges, and were not willing enough to make a faithful confession before the world. He concluded by enforcing the absolute necessity of prayer, and a reverent perusal of the Holy Scriprures.

J. Forster spoke on the subject of ecclesiastical demands, and the great amount of exception in the answers respecting them. One Quarterly Meeting wherefrom not long since there were reported 115 cases of distraint for tithe rent charge, now stated that most Friends comply with the demand. At his request the minutes of the Yearly Meeting in 1701 and 1851 (confirmed in 1861) were read. J. F. complained that the Quarterly Meetings had very generally returned exceptions, without complying with the direction of this meeting to state in such cases whether advice had been given.

Interesting sessions were held of the *General Committee of Ackworth School*, of the *Conference on our Public Schools*, of *Friends' Tract Association*, of *Friends' Temperance Union*, and of *Friends' Foreign Mission Association*. The subject of the last named organization claimed attention in the Yearly Meeting, assuming as it does some functions which properly belong to the Church, so that in the view of some Friends its existence involved an irregularity. The discussion was marked with candor and forbearance. In the F. F. Mission Assoc., circumstances in Madagascar were touchingly brought into view, also the labors of Rachel Metcalf at Benares in connection with the large industrial school at Sigra. She is looking with great pleasure to being joined by E. and I. Beard, who are to leave England for India about the end of Eighth month. Friends are watching the openings of Divine Providence as regards Syria and Spain.

The minutes of the Meeting for Sufferings showed attention to the school for Friends' children at Minden, and the school at Pyrmont. In the south of France a meeting for discipline is to be held in future every three months, comprehending four separate meetings. From these Friends' answers to the Queries had been received. From Norway an Epistle was received, to which a reply was issued. A school-house has been erected there, which is attended by twenty children in Stavanger and ten or twelve from the country. Epistles had been received from Hobart Town and from Melbourne. In Denmark there were two little companies professing with Friends. The sub-committee of the Meeting for Sufferings to correspond with Friends abroad informed that our beloved Friend Josiah Forster, who had served as its Clerk for more than fifty years, had been released at his own request.

The necessities of Friends on the Continent and in the Southern Hemisphere were taken into intelligent consideration. Efficient tract distribution had been made, nearly 200,000 copies having been circulated of "*Plea for Liberty of Conscience*" and "*Christ the Giver of True Liberty.*" An annual festival at Madrid in honor of the patron saint was attended by 100,000 people, and in one day 20,000 of these tracts were willingly received, the magistrates fully countenancing the distribution. Infidelity being prevalent among the more educated Spaniards, they were about publishing in Spanish, for extensive circulation, our beloved Friend Joseph John Gurney's invaluable treatise on the evidences of Christianity. In this Christian and wise labor the Meeting for Sufferings received cordial encouragement by the Yearly Meeting. The movements of J. J. Neave and W. Robson in Australasia, and of E. and S. Jones in Syria, were reported upon. Forty thousand copies had been printed of "The Church in relation to the State," and 10,000 of Church Establishments," &c. The *Negro Education Fund* had disbursed to Schools £565; £400 had also been expended in a visit of inspection by Geo. Dixon to the schools in the West Indies.

Report was made on the generous aid extended to North Carolina and to the Freedmen, and important information was elicited respecting schools, &c. It was stated by E. Beard that among the Freedmen a Friends' meeting had been established, having 18 members.

Henry Dickenson gave important information and advice relative to the snares and disadvantages which would attend emigrants settling in the great city of New York, especially to our members coming over without letter or document showing who they are, and what has been their character and standing.

The General Epistle was adopted with warm approval.

The Yearly Meeting closed under a precious solemnity about mid-day on Sixth-day, Fifth month 28th.

Intemperance.—All excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous and mad. In fine, he that is drunk is not a man, because he is, so long, void of reason that distinguishes a man from a beast.—*Wm. Penn.*

Intemperance.—Should a foreign army land upon our shores to levy such a tax upon us as intemperance levies, no mortal power

could resist the tide of swelling indignation that would overwhelm it.—*Lyman Beecher.*

FRIENDS' PEACE CONFERENCE IN NEW YORK.

SPEECH OF PROFESSOR CHASE.

(Concluded from page 675.)

If we are prepared to admit the wickedness of war, its utter and entire incompatibility with Christianity, the important practical question for us is, How can we hope to get rid of it?

Having arraigned the visible Christian Church as chargeable with the continuance of this gigantic evil, the strongest hold of Satan on this earth, I answer, that, to destroy it, we have only to arouse the Church from her lethargy. What is the practical duty of the Church in this regard? To place war on the blackest catalogue of crimes, and denounce it with all the most awful sanctions of religion, and to ordain that no church member can participate, in any way, shape, or manner, in war or warlike preparations, or in any acts favorable or accessory to war, without incuring her censure and receiving the severest penalties of her discipline. Let it be proclaimed unmistakably that no man can be at the same time a soldier and a member of the Church. But this rule, you say, would exclude from the Church many men of the highest respectability—many who have made profession of Christian faith, and are men of sincere piety. It would, if made to-day; and it is the fault and the reproach of the Church that it is so. I charge it—I will not say upon a time serving and recreant Church—but I must say upon a blind and slumbering Church, that it has not educated its own members and the community aright on this matter; that it has veiled the hideous depravity and sinfulness of war, and even sanctioned the gigantic crime with its blessings and its prayers. It has taught men that they can be at the same time warriors and followers of the Prince of Peace. This fearful responsibility is on its skirts. But let it awake, and boldly proclaim the whole of that gospel which was first heralded by the songs of angels announcing "Peace on earth and good will to men," and —I repeat it—war would cease to exist, in the Christian world, to-morrow.

I have acknowledged that men sometimes go to the battle-field from noble motives: I admit, also, that Providence is sometimes pleased to overrule war for the accomplishment of ends conducive to freedom, progress, and human welfare. The poet dares to say, "Carnage is God's daughter." I will not criticize the bold metaphor; but, in the same sense, His daughters are Fire, Pestilence, and Famine! "He maketh the wrath of man to praise Him;" but this is to the glory of His wisdom and omnipotence, not to the justification of human wrath.

Many who admit the evil, and, in the abstract, the sinfulness of war, yet have the notion that it is somehow a *necessity*, and that nations cannot help resorting to it, at least in their gravest difficulties. Now I grant that so long as Christian men tolerate war and are willing to engage in it, so long as it is recognized as a possible remedy, so long as we are all the time getting ready for it and *looking forward* to it, it will continue to be, practically, the inevitable resort as a mode of settling the most serious disputes; but I have no manner of doubt that there would be no difficulty whatever in finding other and vastly better and more effectual remedies, the moment the world once looks upon it as established that war, as a remedy, is utterly *inadmissible and out of the question.*

The case is precisely analogous to that of private violence. So long as in any community fists, or clubs, or pistols are regarded as proper instruments for avenging insults or settling disputes between man and man, they will be used, and used frequently. The moment that an enlightened public sentiment has set the brand of its reprobation upon such barbarous instrumentalities, they will be abandoned, and men will find that they can adjust their differences, more easily and satisfactorily than before, by candid argument, or arbitration, or the regular course of law. This is no fancy; it is the well-known experience of mankind in the matter of private violence. Even duelling has been well nigh extirpated in all civilized countries, and the day is not far distant when it will be no more known forever. And why cannot what has been done in the narrower field be done in the wider? The world is finding out, more and more every day, that in ethics, political economy, and everything that concerns social life, there is not one law for individuals, and another for states.

The first and most obvious remedy for alleged grievances is candid discussion and conference between the parties concerned. That this has not been more effectual hitherto, in national disputes, is owing chiefly to the fact that the aggrieved party, if it cannot at once obtain the admission of its alleged wrongs, and the grant of its perhaps extravagant demands, is ready to threaten and resort to war. Remove the possibility of falling back upon this remedy of violence, and who doubts that reason would often have the opportunity to assert her rightful sway? What is more consistent with the dignity of two great nations —like England and America, for example— than that each should candidly state to the other its own view of the points in controversy between them, and endeavor to establish it by

fair argument, and at the same time stand ready to listen to the other nation's answer with the same attention and candor which it demanded for the consideration of its own statement and demands. In ninety-nine cases out of a hundred, such peaceful conference and discussion ought to suffice for the settlement of all points of controversy. But many difficult questions may arise, upon which irreconcilable prejudices may prevent the two nations from seeing alike. In such cases let the matter be submitted to the arbitration of some impartial sovereign or commission of men. These two methods, diplomacy and arbitration, have already been successful in preventing many wars. What I contend for now is, that they would be vastly more successful than they have been, were war, that ugly resort of obstinate prejudice and selfish pride, forever taken out of the way. And if it be conceivable that cases should arise too difficult for solution by either of these modes, there remains the remedy which so many wise statesmen and philanthropists have suggested and approved, of establishing the august tribunal of a congress or a supreme court of nations, composed of the ripest jurists and the purest statesmen of all lands, and gradually maturing a system of international justice, prescribing rules and precedents for the settlement of every possible dispute in the strictest accordance with the eternal laws of right, and the revealed, unchangeable will of God. Is not the plan possible? Are there not integrity and wisdom enough in the great nations of Christendom at this moment to establish and sustain such a tribunal? I believe that the world is already sufficiently wise, sufficiently Christian, to find these three remedies for national quarrels amply sufficient, if it would only banish the wicked remedy of war; that, in all ordinary cases, the first remedy would suffice, but, when it did not, there would be no country so unreasonable as not to accept either the award of impartial arbitrators or the verdict of an august court of the wisest jurists of the world. And even if there was sometimes a hitch in the proceedings, and painful controversies were kept open, when these means, worthy of enlightened and Christian nations, were resorted to, it would be no worse than it is now. Are not *wars* often long, and lingering, and indecisive? Do they not often end in a manner most unsatisfactory to every one of the parties concerned? Nay, is it not often the case, (as notably in our last war with England), that a much more satisfactory settlement could have been made *before* the war than was made after it? There is no doubt that the adoption of reasonable and Christian methods of adjustment would vastly diminish, and I believe they would soon completely remove, such cases of controversies vexatiously prolonged or imperfectly settled.

Our late war is the most easily justifiable of all the wars of history. It saved the Union, it abolished slavery. Glorious results! But are we so certain that they could not have been attained in a more innocent way? I do not say that, as things are, it is likely that we could have got rid of slavery so soon by any peaceful mode. The South would fight rather than surrender her favorite institution. God permitted war, and scourged us both—the North and the South—as thousands of aching hearts can testify, and it will be long years before the victors shall have paid the multiform price of victory. But if the Christian Church had done her duty and had put her ban upon war—if that ready instrument of rebellion, that ally of slavery, had been previously destroyed—could not the wisest and best men of the two sections of the country have found some reasonable settlement of their differences, or at least agreed to hold them suspended till time should work a remedy? Why, the money alone which the North sunk in the war would have bought every slave in the country at an extravagant price, and left enough surplus to build two or three Pacific Railroads and endow a Harvard or a Yale in every State in the Union; while it spared us the more fearful expense of six hundred thousand lives, and broken hearts unnumbered.

But there is a class of men, like Tennyson, who, asking whether war is a cause or a *consequence*, infer that it will last as long as bad passions shall exist in the hearts of men. I grant that war is a consequence. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" But war is also a *cause*,—the fearful cause of crimes innumerable and unutterable, of passions most deadly and insatiable, of woes unparalleled and unmeasured. Like a hideous cancer, it is the consequence of corrupt humors in the body politic; but it must be removed by bold and skilful surgery, or it will cause fearful suffering, ruin, and death. Man can often remove from himself temptation, even though the passions are not yet extinct which that temptation would arouse. Society can abolish evils—it has already abolished evils—which it sees are injurious to its interests, even although they have been fed thus far from its own vices. Slavery may be abolished, and yet the selfishness and pride in which it originated remain behind. Still, while they remain, they have lost their most favorable field of exercise, and we may expect them to diminish accordingly in their activity and strength. Murder is well nigh banished from Christian communities; yet, murder is a consequence of hatred—"whosoever hateth his

brother is a murderer," and hate is not yet extinct. Let the Church issue her fiat, and expel war from the Christian world. She will not eradicate all evil passions from the human heart, but she will remove forever one of the fields most conducive to their action, and the opportunity most favorable for their running riot.

We have faith that the Christian sentiment of mankind can destroy war, and that it will destroy it, for this simple reason, that war is wrong. Nothing is invincible but the right. However venerable with years, however safely intrenched in custom and precedent, all wrong is intrinsically weak and perishable. Though baptized, like Achilles, in the waters of hell, the giant War has at least one spot where the arrow of Truth can find him. Some day he will receive his death-wound, and, as men gaze at his hideous corse, they will wonder that he did bestride the earth so long like a Colossus; that men so long spoke of him with reverence and bated breath. The time will come, and we must help it to come—for God demands our co-operation in all His gracious purposes for the progress of our race—when "nation shall not lift up sword against nation, neither shall they learn war any more." "The battle-bow shall be cut off, and he shall speak peace" even "unto the heathen." "Down the dark future,"—nay, let us trust that in the *near* future, the *next* generations,

"The echoing sounds grow fainter, and then cease;
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
Peace!—and no longer, from its brazen portals,
The blast of war's great organ shakes the skies;
But, beautiful, as songs of the immortals,
The holy melodies of love arise."

For Friends' Review.

THOUGHTS ON WORSHIP.

Addressed to Young Men.

BY DR. H. HARTSHORNE.

(Concluded from page 677.)

"From this study of the subject, we conclude that our Lord, alone among the New Testament speakers and writers, is reported as using the word 'worship' metaphorically; that is, for a special purpose, He on this special occasion took a word which in its ordinary acceptation referred to the posture of the body mainly, and used it with reference to the posture of the soul.

"But now let us consider what was the worship of which our Lord here spoke, which was irrespective of place—which, as we have said, was as possible in the crowded mart as in the lonely desert. Evidently it was the worship, the bowing down, of the individual soul of a man before the Almighty.

"The idea of PUBLIC worship is not here at all. We find that, in fact, there is no such thought expressed in the New Testament as the idea of a 'Meeting for Worship.'

"There were pious people, who knew nothing of Christianity, who at Philippi were in the habit of meeting by the river-side, 'where prayer was wont to be made;' but among the early Christians we have not a phraseology, giving even *this* purpose of their meetings.

"From the example at Troas, the meetings of the Christians on the first day of the week would seem to have been meetings 'to break bread;' which practice is referred to not a few times in the Acts of the Apostles.

"In fact, as has been not unfrequently noticed, our Saviour seems to have adopted a practice peculiar to himself in this breaking of bread, when alone with his disciples; so distinctive indeed, that it was by this that He was recognized by the two disciples at Emmaus.

"Inasmuch as it was on the First-day of the week that He appeared to them for the first time after His resurrection, and as He again appeared to them the following First-day—so they seem to have concluded to meet together regularly on that day of the week; and when they met, they appear to have taken a meal together, breaking the bread, and doubtless giving thanks, as He had set them the example, and giving thanks for, and drinking 'the fruit of the vine,' as they had done with Him at the last meal they had together before His crucifixion.

"As, then, at these meal-times, 'they talked together of all these things which had happened,' when the disciples began furthermore to realize the gifts which the Church had received, these meetings to break bread came gradually to be regarded as opportunities for the exercise of those gifts; hence, the meeting, though not primarily intended as a 'Meeting for Worship,' but a meeting to remember their late Teacher—now their risen Lord—became a 'Meeting for Worship:' the worship consisting in rendering back in service to God those spiritual gifts, which He had so abundantly bestowed with a view to 'the edifying of the body of Christ' (*i. e.* the Church of Christ).

"When the Church began to be silent, began to fold these gifts in a napkin, or hide them in the earth, then the worship ceased. Then one man (at first, probably the angel—*i. e.* the ev*angel*ist of the Church) alone offered his sacrifice to God—edifying the Church as best he might; then the rest, having lost the clue to their true place as worshippers, in ceasing to exercise the gifts they possessed, made this one man, who seemed to be faithful, their priest; and naturally being unable to feel that *his* sacrifice was at all *theirs*, turned back in the course of ages to the counting the Lord's Supper as a sacrifice,

and the priest as offering it, turned back to that worshipping 'with men's hands' out of which the New Covenant dispensation had formerly delivered them."

These extracts seem to me to convey a just account of the origin of public worship among Christians, and of the manner of its degeneration. More than one effort at reform has been necessary to restore it to its primeval simplicity.

Of the experiences of those who, under the name of the Religious Society of Friends, especially in the earlier days of their history, have earnestly sought to realize the Bible-teaching, that they who worship the Father through the Son, must worship Him in spirit and in truth, of their very remarkable, indeed wonderful experiences, much might be said. Their history is full of interest and usefulness. But it is, at the present time, the aspect of our subject to *ourselves* that I have most in view.

Coming, then, right down to our practical point; what are we, ought we to do, when we go to a meeting for worship? Silence is not *in itself* worship, any more than the house and seats are worship; those are the *conditions* of it only. As the author just quoted (E. Pearson) says, "Silence is not spiritual food, but rather the table on which it is to be spread." Or, we might say, it is not the offering or sacrifice, but only the altar to lay it upon, to await the fire from heaven to burn it acceptably.

Let us imagine to ourselves that group of men who, 1836 years ago, about, had been scattered in terror and dismay by the execution, outside of Jerusalem, of their Great Teacher, whom they had followed as a prophetic leader, and, by his own showing, "divine;" but whom they had now lost from among them. Startled that very day by his re-appearance from a three-days' grave, they had come together, still in fear, with the doors shut. Then, *He himself came and stood in the midst* and said to them: Peace be unto you. And when he had so said, he showed to them his hands and his side. Then were they glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. And after eight days they were again together, the doors being shut; and then came Jesus and stood in the midst, and said, Peace be unto you.

Can we not imagine much that is not expressed in this short and simple account of what those lately dispersed and trembling men now reassured, would have to ask and say as well as to feel in His presence, restored to them from the open grave and opening to them now the light of heaven, reaching down to Him from the throne above? I will not venture to try to describe such a scene. But, we may believe, that *every* place and occasion of public worship ought to bear some likeness to it; unless it may be admitted to a share of the yet more glorious experience told of, afterwards, in the same history; when, at Pentecost, they were all again of one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting, And there appeared unto them cloven tongues like as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance.

Now, of all things to be avoided, fanaticism is one of the worst. If all this were not real it should not be believed. If it *be* not real now, it becomes only history to us. But, if it *be* real?

It *was* said by Christ, "I am with you *always*, even to the end of the world." "Where two or three are gathered together in my name, there am I in the midst of them." Wherever, whenever, it is all the same; only in His name. Nor are we to *suppose* the realization of this promise, nor, much less, to try to *counterfeit* it by gorgeous ceremonies, burning candles and smoking incense, or strains of solemn music filling the air and sky. As of old when visiting the waiting prophet, He was not in the thunder, nor in the mighty wind, nor in the earthquake, but was heard in the *still, small voice*, so He is not in these. We must, in our very hearts, *be still* and know that He is God.

How then? The mind must think;—are good thoughts worship? Is it the business of the "meeting" to reflect laboriously upon subjects of an elevated kind, to construct trains of thought upon the attributes of God, the beauty of doing well, and the delights of heaven?

Truly all this is not worship; certainly not, but far from, at all events, the whole or the best part of worship. The part of Martha, cumbered about many duties, is well enough for many at other times; but the attitude of Mary, prostrate, adoring, listening, at the Master's feet, should be that of all in true worship.

Yet are, indeed, all good thoughts to be desired and cherished. Let me endeavor to illustrate this matter. If one were in a very dark cave seeking to find the way out, and knew that in one direction only there was an open door up to the light of day, every gleam of even dim light would be welcome. Toward its direction he would hasten on. He would know that he was going in the right

way, by everything being lit up more and more around him. So, as we cannot of ourselves, without the help of God's Holy Spirit even think one good thought,—if good thoughts are in our minds,—as, regrets for wrong done, aspirations after better things, the cry, "God be merciful to me a sinner," or deep thankfulness for good received, then we may know that we are on the way towards worship. The window is opened and the light is coming in. So may it shine more and more until the perfect day.

It is not irreverence to enter a house of worship with a covered head, because it is not the place, the house, but the presence looked for that we ought to revere; and true reverence is not in any formal act, but in the feeling of the heart. But it is, if not great irreverence, at least very greatly out of place, to allow the wilful or even negligent *meandering* of *thoughts*, far away from all things divine in place and hour. Would any one of those who were gathered with shut doors, after Jesus had once appeared among them, while they sat waiting, thinking that He might come again,—have dozed and dreamed, or mused and wandered in indolent reverie? Much more, when He stood in their midst, would they have failed to look at and listen to Him? To those who thus idle time in the hour to which so much is promised, by One whose word cannot be broken, we may use words which are true, even if among those so addressed should be ourselves who speak them;—"*There standeth one among you whom you know not.*"

It is a dreary thing to sit, week after week, hour after hour, gathered under the name of worship, and to be compelled to fear that but few present really know at the time anything of worship at all. At such a house, there is One who stands at the door and knocks. Foolish and blind are we, if we let Him wait without, when the day will come, to every one of us, when all that we have would be most gladly given up for one hour of waiting safely at his feet.

Lastly, let me quote a short account of the true place and mode or mood of worship for every heart,—which must be *first sought in private* before it is possible in public;—as the worship of the closet is, after all, the *most* essential and preparatory to all other. It was given in a sermon heard from a very simple-minded preacher. "I saw in a vision a temple," she said, "built for the worship of the most High God. The door of entrance thereto was *low in the ground;* but *its light was all from above.*"

In that light from above must we all come to *live*, if we ever know the only life that is worth living for;—that which is with Christ in God.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 26, 1869.

To the Poor the Gospel is Preached.—When our Lord was applied to on the Baptist's behalf for evidence of his Messiahship, it is very noticeable that the above blessed fact was cited by him, as of equal significance with the mightiest miracles. The healing of the blind, the lame, and the lepers, and even the raising of the dead, without the application of recognised means, confounded reason;—the sweet humanity by which "the poor have the gospel preached to them," *convinced* reason. Thus we may infer that the daily benevolence of our Saviour in giving to us the good gifts which he received for men when he ascended up on high, is a better evidence of Christianity than his touching the hills that they smoke, or the wreck of matter, or the most amazing special displays of omnipotent power.

John Wesley having preached in "a large old ruinous chapel," said: "I suppose it has scarce had such a congregation during this century. Many of them were gay, genteel people—*so I spoke on the first elements of the gospel*—but I was still out of their depth. *O! how hard it is to be shallow enough for a polite audience!*"

New England Yearly Meeting.—This body commenced by the holding of public meetings for Divine worship at Newport and Portsmouth on First-day the 13th inst. These were largely attended, and our own houses being insufficient, additional accommodation was furnished, the Methodists and the Baptists generously tendering the use of their houses in both places. Of these meetings a brief notice was given last week. All these are spoken of as seasons of favor. *The Yearly Meeting at large* opened with large attendance on the 14th inst. A season of solemn silent waiting upon the Head of the Church, and a vocal supplication to Him for the right ordering of His own service, preceded the minute of organization. The Representatives, sixty in number, were all present but one, who was detained by illness. Credentials were read for the following ministers. *From New York Yearly Meeting*, Louis Bedell, Rebecca Collins, Zaccheus H. Powell, W. R. Taber, John Wood. *From North Carolina Yearly Meeting*, Dr. Wm. Nicholson. *From Ohio Yearly Meeting*, Martha Watkins and Caroline E. Talbot. *From In-*

diana *Yearly Meeting*, Daniel Hill. *From Western Yearly Meeting*, Eli Newlin, and *from Iowa Yearly Meeting*, Mary B. Pinkham. The following Friends were also accredited: Howlett Bedell, Mary S. Bedell, (both Elders,) *from New York*. R. W. Hodson (Elder) companion to E. Newlin; Thos. Pinkham, (Elder,) companion to M. B. Pinkham; James H. Terrell, companion to D. Hill. Wm. Henry Chase, a minister *from New York Yearly Meeting*, not having a minute, was cordially welcomed. The Clerk, Samuel Boyce, on behalf of the meeting, tendered to the Friends present from other Yearly Meetings a cordial greeting of Christian welcome. We notice with pleasure the presence of our dear friend J. G. Whittier. After the reports from the several Quarterly Meetings were disposed of, in the beautiful and precious order long ago established in that true love of the brethren which the apostles recognized as an evidence of life, the Christian Epistles from abroad were taken up and read with a reverent thankful sense of oneness in "Him which is the Head," "compacted in that which every joint supplieth," and "making increase of the body unto the edifying of itself in love." First was the London General Epistle of 1868, already known to our readers, yet it came in freshness of life to those who had heard it previously, eliciting lively remarks. As the service in the Church is varied, so are the qualifications of the laborers. Unity in purpose and in the feeling of love, but individuality of thought and of action, according to the gifts and callings of God were set forth, and the young and middle-aged were exhorted to come forward and lighten the burdens resting upon the aged standard-bearers. David could not fight in Saul's armor. Let the young fill the ranks in all faithfulness of service, each clothed not in another's armor, patterning after no example but that of Christ —true to his own individual commission. One correspondent says: "The meeting was deeply impressed with the fulness and richness of this Epistle's doctrines on great fundamental points. Especial mention was made of the distinction between unity and uniformity. A variety of mind is to be reached among members, and the beauty was clearly presented of that unity in diversity which is arranged for various modes, appearances and operations which the same Spirit worketh for the edifying of the body, attracting all to one common centre by cords which extend in numerous directions." Lively and instructive epistles were received from all the Yearly Meetings which preserve the unity and *keep the bond*, except North Carolina, whose salutation was missing. The Women's Epistle from Carolina came duly to hand.

The large committee to prepare responses to these acceptable epistles included many of those who must necessarily be looked to as workers in the future, and who were now rightly called upon to "bear the yoke in their *youth*." It is well and wise that the young should be associated with the aged in the service of the Church. It is neither wise nor well when the children would bid the fathers to stand aside.

The nomination, by the Representatives, of Samuel Boyce and Chas. R. Tucker as Clerks for the ensuing year, was fully approved and confirmed. The report upon the Boarding School at Providence being read, elicited practical remarks upon the subject of education, and information concerning the past and present management of this Institution.

A belief prevailed that an important benefit would result from commencing the session of the Yearly Meeting at an earlier day. There was much expression, and little or no difference of opinion. The subject was referred to the Representatives, to be reported upon at a future sitting.

The Freedmen's Committee made a report, which was approved, and they were continued to the service. The work of New England Yearly Meeting, in their mission at the National Capital, is highly creditable. The first Query being read, a correspondent says:

"The meeting was introduced into lively exercise upon the great subject of Divine worship. The love of this present world was set forth as a great cause of our neglect of this duty. Those who are negligent were exhorted to faithfulness, and those who are regular in attendance were also exhorted to such a preparation of heart—such a devotion of soul —as would secure the Divine blessing, and make our meetings lively and attractive to earnest seekers after truth. One great purpose of public worship is (in addition to mutual help and encouragement) to afford an opportunity for the exercise of the gift of ministry for the conversion of sinners and for the perfecting of believers. We live in these last days in which the prophecy of Joel is still being fulfilled —in which the gift of prophecy is still bestowed upon servants and handmaidens for the great purpose of salvation. If we would all enter into united prayer when we meet publicly, not merely for our own souls, but for those who are gathered with us, (both within and without the fold,) how often would the spirit of prayer be poured forth upon us *very wonderfully*, and some be constrained to vocal utterance! And the word of exhortation from called, gifted and willing children would reach even hardened souls, and comfort, strength and a new hope be given to the Lord's feeble followers. This would render our meetings lively in the truth, and more interesting both to young and old, because there the wants of their souls would be supplied."

"One cause of dull meetings is want of preparation of heart—going from our business to the meeting-house with very little consideration of what we are about to engage in—and being cold and indifferent ourselves, we do not enliven others. When, on the contrary, we have our hearts warmed into devotional feelings, those feelings are deepened as many come together, and even those who are careless are sometimes reached by the influence. We

should go *expecting* to realize the presence of the Lord.

"Friends were exhorted to take their children to meeting, and also to avoid speaking disparagingly before them of the Society as though it was about to cease its existence, whilst it has yet so large a mission to fulfil. Would not the children of such parents lose their attachment to the Society, and look elsewhere for religious fellowship? Who would like to embark in a sinking ship?"

These hints are entitled to attention. We believe that there is for the Religious Society of Friends an important future, with her stakes strengthened and her cords lengthened.

(*The remaining notes of New England and New York crowded out.*)

MARRIED,

At Friends' Meeting, Pickering, Province of Ontario, on the 15th of Fourth month, 1869, ROYAL ROGERS to MARY JANE ROGERS, both of the Township of Pickering.

DIED.

STANTON.—Phebe, wife of Thomas H. Stanton, and daughter of Thomas and Absela Edgerton, a member of Neuse Monthly Meeting, N. C., aged nearly 42 years. When in extreme physical weakness she was spiritually strong in the Lord, and enabled to impart much excellent counsel; and being favored with some foretaste of the joys in store for the redeemed, she exclaimed, "Come quickly, Lord Jesus."

PIERCE.—At the house of his brother E. S. Pierce, in New Market, Tennessee, on the 25th of Fifth month, 1869, Isaac M. Pierce, in his 55th year; an esteemed member and elder of Lost Creek Monthly Meeting. He manifested, through the course of a protracted illness, that patience and resignation that adorns our high Christian profession, saying at different times that he was ready; and we trust that our loss, and that of his dear motherless children, is his eternal gain.

WOODARD.—On the 15th of Second mo., 1869, after an illness of three weeks, Eliza Jane, daughter of C. J. and S. B. Woodard, of New Garden Monthly Meeting, Ind., in the 20th year of her age. This dear young Friend possessed traits which gave promise of future usefulness. Though she was often favored with the tendering visitations of the Holy Spirit, she did not fully yield her heart to his guidance, and it was not till after she was attacked with her last illness that she obtained peace with her Saviour. Her natural vivacity of mind inclined her to delight in some of the vanities of the world, and she often experienced a powerful conflict between her own will (which was naturally less flexible than perhaps is usual in others of her sex) and the Good Spirit. During one of these conflicts she rashly wished that the Holy Spirit would let her alone till she was twenty years of age, that she might enjoy herself; but in a moment she felt bitter remorse for having given place to so wicked a wish, and prayed for forgiveness. This circumstance gave her much trouble during her illness. In the early part of her confinement she was apprehensive that she might not recover, and prayed earnestly for opportunity and ability to secure the forgiveness of her sins. This was mercifully granted, and for several days previous to her death she seemed resigned and happy. She gave messages of love and caution for some of her absent associates, and on the morning of her departure she took an affectionate leave of her family and others present, and then with remarkable composure awaited her close. She departed as one falling into a gentle slumber, and her spirit, we doubt not, was received into that rest which remaineth to the people of God.

EVANS.—On the 28th of Fifth mo., 1869, Richard Evans, in his 37th year; a member of New Salem Monthly Meeting, Indiana. After passing through much bodily and mental suffering for several months, he left the consoling evidence that his end was peace.

HENLEY.—Near Carthage, Ind., on the 24th of Second month, 1869, in the 4th year of his age, John B., son of Thos. W. and Hannah C. Henley, members of Carthage Monthly Meeting.

HOBLET.—At the residence of her sister-in-law Mary A. Sears, near Centreville, Montgomery Co., Ohio, on the 14th of Eleventh month, 1868, Lydia Hoblet, in the 71st year of her age; a member of Springboro Monthly Meeting.

PEEBLES.—In Springboro, Warren Co., Ohio, on the 7th of Third month, 1869, Elihu Peebles, in the 76th year of his age; a member of Springboro Monthly Meeting.

BANER.—In Springboro, Warren Co., Ohio, on the 26th of Second month, 1869, Isaac Baner, in the 81st year of his age; a valued member of Springboro Monthly Meeting.

SMITH.—On the 23d of Sixth mo., 1868, Wm. A., son of James and Hannah Smith, (the former deceased,) in the 30th year of his age; a member of White River Monthly Meeting, Ind. His friends are consoled with calming evidences that *all is well.*

JAMES.—On the 27th of the First month, 1869, Samuel James, a member of Damascus Monthly Meeting, in the 63d year of his age. He was favored with entire trust in his Saviour. "I wish," said he, "that everybody would believe in Christ," adding, "death has no terrors for me." The last morning of his life he said, "I am spared a little longer," and closing his eyes seemed to be in solemn mental prayer. After which he requested to have a chapter read in the New Testament. The fifth chapter of Mathew was chosen. After a little pause he spoke very encouragingly of the many blessed promises contained in that chapter, and in a few hours after quietly departed, leaving a comfortable belief that his end was peace.

JONES.—On the 5th of Fifth month, 1869, in the 37th year of her age, at the residence of her brother-in-law John N. Mason, in the city of Chicago, Margaret C., wife of Dr. M. O. Jones, of Pittsburg, Pa. Her close was peaceful and triumphant. She frequently expressed a full assurance that a crown awaited her, not from any merits of her own, but through the mercy and love of Jesus her Redeemer, exhorting her friends to endeavor to meet her in heaven. Just at the close strength seemed to be given her to speak clearly and distinctly, taking leave, separately and most touchingly, of her husband, children, mother, brothers and sisters, who surrounded her bedside,—saying she wished to do this while she was fully conscious; and in a few moments after passed quietly away without a struggle.

The Thirtieth Annual Commencement of Haverford College will take place on Fourth-day, Seventh month 14th.

For those desirous of attending, a special train has been provided, leaving the Depot of the Pennsylvania Central Railroad (Thirty-First and Market) at 9 A. M. *Returning, leave the College at* 1 P. M. The Farewell Address to the Graduating Class will

delivered the evening before, (13th) after the ublic Exercises of the Loganian Society. The ain will leave at 5½ P.M., returning at 9.13 P.M.

CORRESPONDENCE.

TOTTENHAM, 3d of Sixth mo., 1869.

My dear friend Wm. J. Allinson.—Thou ilt in all probability hear direct from our ear Eastern travellers, E. and S. Jones and rty, but I think that nevertheless thou ayst be glad to see the enclosed extracts om letters from Eli Jones at Jerusalem, and om S. H. Calhoun at Mt. Lebanon.

I rejoice that E. and S. Jones are enabled accomplish so much, and I firmly believe at these visits are very useful and encour- ing to many of the Frank missionary labor- s there, and to those portions of the native pulation with whom they come into con- ct. I cannot but think that the simplicity d spirituality of Friends' mode of worship ust commend itself to the Oriental mind.

I also enclose a note received from Eliza- th Maria Thompson's sister S. H. Smith, specting their deeply interesting field of bor. Our London Yearly Meeting, which as largely attended, terminated last Sixth- y, the 28th of Fifth month. The presence our American Friends was very acceptable; d now Sarah F. Smiley has the prospect of ortly going to the Shetland Islands, and mes Owen to Norway. Elkanah and Irene ard are diligently engaged in the study of indostanee during the three months prior to eir embarcation for India,—a delay that ll probably prove to have been time well ent in useful preparation for their future ork.

Hoping that thou art in usual health,
Believe me very sincerely thy friend,
A. LLOYD FOX.

xtract from a Letter from Eli Jones to A. Lloyd Fox, dated

JERUSALEM, 5th mo. 1, 1869.

We have as a party been blessed with quite od health, with a little exception on the rt of E. C. M., and she seems stronger than one time. Since arriving here, she and my have taken several short turns on horse- ck,—one as far as Bethlehem, Bethany and e like. Both have borne the fatigue well, d quite hope they may be able to make eir way to Beirût by the same mode of con- yance.

Our visit to Egypt was one of much inter- t. Had precious meetings with the few riends there. Were gratified to find that F. Pinkerton, the American missionary, is aking good progress among the natives. We ended three meetings with him and his ople. They seem more spiritually-minded an most we meet with in the East.

At Cairo we were at the schools under the care of the Americans, and also those of M. J. Whateley. Were much pleased. Gave some aid to all, leaving about £50 of the funds in hand to various work in Egypt. On our way to the Pyramids we crossed the Nile on a bridge of boats. We looked into a tomb near by where we saw remarkably well-defined hieroglyphics, almost as if cut yesterday.

On our way to Suez we followed the iron horse for five hours across the desert. The railroad much of the way runs parallel with the canal from the Nile to Suez, on which we frequently saw the sails of small boats. All this presents a rather novel idea of travel upon the desert, superseding the camel, and bringing places hitherto remote in *point of time* near together. We had a delightful sail upon the Red Sea, landing near where Moses and the host he led came up from between the watery walls. All around reminded us of the past, and of the strong hand and outstretched arm of our God. . . . .

We spent a few days at Jaffa; pitched our tents out at the colony. S., E. C. M. and self lodged with the Hays'. They were very kind. J. B. Hay has a small school; gave him £10 by way of encouragement—the same to Jane Arnott.

Reached Jerusalem on the 16th of Fourth month, where we have been busily engaged visiting institutions, holding meetings, &c. Have been to Bethlehem, where we visited the schools and held meetings three evenings in succession: quite an attendance. At Beit- jalla we had two large gatherings, the last especially so. We are getting to the people much more than when last here."

Extract from a Letter from S. H. Calhoun to A. L. Fox, dated

ABEIH, MT. LEBANON, April 27, 1869.

I am furnished with the "Friends' Review" by some generous donor, and have seen from time to time notices of Mr. and Mrs. Jones's preaching services. May the word not fall on barren soil to bring forth no fruit, but on the soil that shall produce many fold to life everlasting. We are just commencing our summer term in our seminary. We have had during the winter about fifty pupils, and we hope our labors have not been in vain. The lad Ali gets on well, and I trust will not dis- appoint the expectations of the kind friends who have given him such timely aid. I can- not believe that he will grow up with the spirit of the sect in which he was born. There are several young men of that sect who seem to be of another spirit, and our and other educational labors, I have no doubt, are working a silent but effectual change in many hearts. Our hope is in the great Head of the Church, who so loved the world as to give himself a sacrifice for sin.

Mr. Bird is on a visit to Zahleh, on the other side of the mountain, where Mrs. Thompson has a girls' school. There is a very considerable religious interest there; seven or eight have recently joined themselves to our mountain church.

I am quite surprised at Mrs. Jones being able to preach and accomplish so much. . . . But the spirit is often willing when the flesh is weak, and indeed the spirit often gives strange vigor to a feeble body. Mrs. Calhoun unites with me in cordial salutations.

Susette Smith to A. Lloyd Fox.

Morden College, May 24th.

You will like to see the two petitions from *Antioch*, where the "disciples were first called Christians"—one from the *Greek*, and another from the *Armenian* community. Mr. Mott also had an urgent request to open a School for the Blind at *Sidon*. So he took his intelligent Druze Ghandoor, now a true and earnest Christian, who taught a native of Sidon the system.

The master of our Blind School at *Damascus* was formerly in *Bashan*, and the Druze prince of the *Hauran* or *Giant Cities* has sent an earnest entreaty to my sister to let Ibrahim come to him and open a school for the children. If we had the means—about £50 per annum—we could at once send Ibrahim; and here, too, he might instruct the blind as well as the seeing.

Our Bible Society are now printing Mr. Mott's arrangement on Moon's System—the Gospel of Matthew in Arabic. Nothing can exceed the intense desire of these poor creatures to acquire the power of reading for themselves. Many of the blind at Beirût, too, have set about learning English, because they say the English speak such good words, and they want to understand them. When I come to see E. Forder, I will bring some specimens of work by the blind.

Antioch, March 17, 1869.

Most honored Ma'am! — After inquiring about your health and hoping that you are in good one, I wish to tell you that I have received several letters from my son George who learns at your school. I must confess my obligation to you especially, because my son writes to me that you are very kind to him. May the Lord Jesus Christ recompense you for all that you do for him! I sent to my son to inform you that I wish to establish a school for the blinds here, and my son sent to me that if the blinds themselves would present a petition to you, ma'am, about establishing a school for them; and now the blinds have given me a petitionary letter to send it to you, which I did with this letter. The Blinds are Greeks, Armenians and peasants. And I wish to establish it, but cannot on account of not having the means for maintenance thereof; and this year I ha need to be supported from benefactors for sustenance of my own family; and if I co establish a school for the blind, I would d freely. Now I pray you to do the favor me and the blinds. I have a large family six girls and two boys. Pray if you wo be pleased to send you two of the girls—o is nine years, the other seven years old— there are no schools for the females here.

. . . . . Moses Feel.

Mrs. Bowen Thompson, Beirût.

The Petitionary Letter from the Armeni Blinds at Antioch.

(*Translated from the Armenian.*)

This petition from the Armenian blinds *Antioch*, in which they beg very much for t opening of a school to them, saying as th are prevented by the loss of their sight to s the light of this world, may they not be p vented to see the heavenly light which con through God's word, which contains the m precious treasure of salvation in Jesus Chri Therefore, as they have heard about the Bli School in Beirût, they beg of Mrs. Thomps to be kind enough as to help this in this spect, and open this school to them. Etc.

This petition is signed by seven blinds, a they say there are nine more Noussayrie blin

From "the Blinds of the Greek community Antioch."

(*Translated from the Arabic.*)

Mr. Feel,—We have heard that you are tending to open a school to teach the blin reading and writing gratuitously; therefo we beg you to inform us about the place a the time in which the school should be opene because we, the blinds of the Greek co munity at Antioch, desire very much this i struction: and we shall be very much oblige May the Lord reward those who will have t kindness to help us in this respect.

THE WESTERN INDIANS.—NO. VIII.

BY JOSEPH POTTS.

Idaho Superintendency.—The India generally resident in Idaho are said to nu ber 6,000 persons. The only Reservatio are, one at Lah Toh, in the north, on t Cour D'Alene Lake, for the tribe of th name, and for the Spokanes, about 700 number, on which, however, by last repor nothing had been done; one for the N Percés, in the north-centre of the Territor on Clearwater River, west of Bitter Ro Mountains; and one on which it is intend to gather the Idaho Bannocks and Shoshon near Fort Hall, on Snake or Shoshone Rive in the southeastern part of the Territory.

The Nez Percés number about 3,00 They were collected on the Reservation by

reaty made in 1855, which was renewed and xtended in 1863. Up to last summer, when he last published Report was written, they ere still in a great state of dissatisfaction be- ause of delay in the fulfilment of its obliga- ons by Government. A large party headed y a chief named Ashalot (called "Lawyer" by he whites), has always been friendly and pa- ent. About two years since, from assurances hat his life depended on it, this chief was forced join in peremptory demands for justice. hey seem disposed to render in their deal- gs the justice they so much desire from ose who have promised them compensation r peaceably resigning their natnral right to e mountains and valleys of Idaho. A mer- ant who had purchased from one Cru-cru- -ye a quantity of oats by weight, was sur- ised to find the empty bags brought to be eighed, that the grain only might be paid r. The tribe has raised as much as 15,000 ushels of wheat per annum, besides other pro- uce. Gold having been discovered on their eservation, many white settlers located there, hich, beside the occupation of their proper- , was a great disadvantage to them. En- avors are being made, in accordance with eir new treaty, to collect them on a portion the Tract still free from these inroads, being out one-tenth of the original Reservation. arge amounts of money are specified in the eaty, to be annually expended for this tribe, r the definite objects of agriculture, educa- n, and mechanical aid. Reports on educa- n have not been published, though there s a mention in 1867 of one school, with e teacher and 16 scholars. The treaty pro- les for a Superintendent of teaching, two achers, two assistants, two matrons for board- g schools, and considerable sums for repairs d the maintenance and clothing of pupils. e find an allusion made to property of the n. Board of Comm. for Foreign Missions, hich had become included in this Reserva- n, where, it was said, the first printing press st of the Rocky Mountains was set up. e Boisè and Bruneau Shoshones, who med through the centre of the Territory, re kept by their Agent, in 1868, near Boisè y, where many of them were industriously gaged to work for the citizens ; while others ed as guides and scouts for the military. 500 Indians who were under the imme- te notice of the Agent for many months, says he never had one complaint of theft, r of drunkenness. It was very desirable, wever, to have some provision made for ir settlement on the Reservation. A new d important field of labor for missionary chers will be opened, when these and the er friendly Shoshones and Bannocks are ng gathered upon their Reservation. Be- es the Indians mentioned there are a num- ber of Pah Utes and Shoshones roaming over the southwestern part of Idaho, who have heretofore been very hostile. It is said that they have at last succumbed to the efforts of the military.

Montana Superintendency.—Previous to last autumn there was but one Reservation for Indians in Montana. This was for the confederate tribes of Flatheads, Pend d'Oreilles, and Kootenays, with whom a treaty was made in 1855. It is in the northwestern part of the Territory, extending southward from Flathead Lake. One year ago Major W. J. Cullen was sent out as special Indian Agent, to examine into the state of affairs in Montana, and with power to make treaties, &c. We will make extracts from his interesting reports. Of the Flathead Agency he says: "It is situated near the head of the Jocko Valley, in a very beautiful and attractive spot. The valley is about ten miles long by five or six miles wide, and is surrounded by a chain of towering snow-capped mountains, (August 22.) It has a good soil, well adapted to the production of all the cereals and vegetables which can be grown in this latitude. The valley is skirted by heavy bodies of timber, affording some of as fine lumber as I have ever seen. The Jocko, a beautiful clear mountain stream, abounding in trout, and large enough to afford a good mill privilege at all seasons of the year, meanders through the valley, affording plenty of water for all purposes." He found everything but nature in a very dilapidated condition, and the Agency deeply in debt. As we have seen in regard to other Agencies, different causes had conspired to make the good promises and regulations of the General Government of very little value to the Indians. A prominent interference with these arrangements, was the late all-absorbing Rebellion, which greatly precluded even the thought of these distant obligations ; and when the authorities at Washington endeavored to be just to the Indian wards of Government, the desired result was often defeated by the dishonesty of agents and freighters. Of the details of these things, however, it is not our intention to speak.

Major Cullen visited St. Ignatius Mission, located about 15 miles from the Agency: "It was founded in 1844 by Father P. J. De Smet, the veteran missionary of the Rocky Mountains, and has been instrumental in doing much good among the Indians. At present the mission is in charge of Fathers Palladino and Van Zaio, who are assisted in their labors by four sisters of charity and several lay brethren. The mission consists of a large frame church, a large log school-house, dwelling houses for the clergy, a grist and saw mill, shops for the mechanics, &c., surrounded by a great number of Indian houses.

These latter are built of logs, and seem to be well tenanted. The Pend d'Oreilles who reside here number 895 souls, and the Kootenays number 300 more. Some of these Indians are in destitute circumstances, but others are comparatively comfortable and well off. They have raised this year about 80 fields of wheat, besides other grain and vegetables, all of which are in splendid condition. Most of these Indians have embraced the Catholic religion, and are in some degree civilized. During my stay I attended church twice, once in the morning and once in the evening. There were present each time about 500 persons, men, women, and children, and seldom have I seen a more orderly or devout congregation. The Indians all joined in the services, which were held in their own tongue. The Sisters have here an orphan school (for 19 children,) and many of their pupils are full-blooded Indian girls. These little Indian girls (ages from 4 to 14) showed great proficiency in the branches taught, particularly as all instruction is in the English language. The Mission is very poor, and the school-room is in an unfinished condition. In view of this and of the great good they seem to be accomplishing among the Indians, I sent each of the little girls a new dress, and the Sisters five kegs of nails to complete their school-room, besides some other needful articles of smaller importance. The lay brethren employed oversee, instruct and assist the Indians in all their mechanical and agricultural pursuits, and under their instructions the Indians have made good progress in farming as well as the more necessary trades. The grist mill and the saw mill have been run entirely for the benefit of the Indian, and indeed everything that has been done here seems to have but that one common object. It would be hard to speak in terms of too high praise of the efforts for the civilization and improvement of the Indians, which have been made by the devoted men having this mission in charge."

Up to the time of this Report, no school had been established on the Flathead Reservation by Government, as specified in the Treaty. The Flathead tribe proper, numbering about 550 Indians, reside in Bitter Root Valley, 50 miles from the Agency. They complain much of the Government's delay in carrying out their treaty; saying they have received their annuities but five years out of the thirteen, have no school nor hospital, nor any assistance in agriculture, although now greatly dependent on it. "One old man, showing his hands, said: 'Look at these; they are my tools; I scratch the ground with my nails!' Upon inquiry, we learned that the old man had planted a considerable crop this year, literally scratching it in with his nails."

When it can be done peaceably, this tri will, doubtless, be removed to the neighb hood of the Agency in Jocko Valley; and t persuasive argument will be a clear eviden that the stipulations of the treaty on the pa of the Government are about to be carried o Major Cullen was successful in maki treaties, during last summer, with the Blac feet, Bloods, Piegans, Gros Ventres, a Crows, also in Montana, ranging within a east of the Rocky Mountains.

By information just received from the off for Indian Affairs, it appears that these treat have not been confirmed by the Senate, t Reservations contemplated by them have r been located, nor has anything been done ward insuring these Indians a permane home.

The practice of making treaties with trib of Indians is becoming very questionable the minds of many who are honestly desirc to advance the welfare of these poor peop It would seem, however, that great inju would result from such hesitation in ca where an agent having due authority has tered into the formalities of treaty-makir It becomes almost impossible in such a case make an explanation that will clear us fr the reproach of bad faith in the minds of t Indians.

We have now very rapidly glanced at t condition of all the principal tribes of In ans within and west of the Rocky mountai except those inhabiting Alaska. We have fou some twenty-six more or less permanent R ervations, on all of which there is confessed great room for improvement; and, not name many smaller bands, our attention h been claimed by the two large noma tribes—the Apaches in the south, and t Snakes in the northwest, with whom there a continual warfare. Yet their great ign rance of the whites gives us more ground hope that right efforts may yet establish pea than we can have in relation to the belligere Sioux, of whose sad history and condition have yet to speak.

In all the vast extent of "Indian Affai nothing should strike us more painfully th that, except in some half a dozen spots of that we have touched upon, the remark of C Marcy regarding the Camanches is very ge erally applicable: "No missionaries have, my knowledge, ever visited them, and th have no more idea of Christianity than th have of the religion of Mohammed. We fi dwelling almost at our doors as barbarous a heathenish a race as exists on the face of t earth.... It is not at this late day in our pow to atone for all the injustice inflicted upon t Red men; but it seems to me that a wise poli would dictate almost the only recompense is now in our power to make—that of int

ducing among them the light of *Christianity* and the blessings of civilization, with their attendant benefits of agriculture and the arts."

(To be continued.)

Selected.

THE WAYSIDE WATCHER.

"All the day you sit here idle,
And the Master at the door:
And the fields are white to harvest,
And our labor almost o'er.
You are dreaming, you are dreaming!
Time is gliding fast away;
See! the eventide is waning,
Soon shall break eternal day."

"Brother, my hand is feeble,
My strength is well-nigh spent;
I saw you all at noon day,
And I marked the way ye went.
I cried 'God's blessing on them,
What a favored band they be,'
But I'll watch upon the highway,
God may find a work for me!"

"Yet you tarry, yet you tarry,"
Said the laborer again;
You may idle on the highway,
And wait all day in vain.
'Tis easy labor "waiting,"
On the dusty road *we* tread,
To toil within the vineyard;
Go out and work instead.

The watcher smiled and answered,
"My brother, is it so,
Who waiteth on the Master,
The Master's will shall know?
He hath taught me one sweet lesson,
I have learnt it not too late,
There is service for the feeblest
That only stand and wait."

I sat me by the hedge-row,
No burden could I bear,
But I often thought how blessed
In the field to have a share!
The loving Master whispered,
Through the often lonely day,
"Still wait on Me thou weak one,
The lame shall take the prey."

Not long I tarried watching,
A wayfarer drew nigh,
He was weary, sad and hungry,
For the glowing sun was high.
His foot lagged faint and fainter,
His eyes were down and cast,
That laborer by my lattice
At early morn had passed.

I drew him 'neath the trellis
Of the vine's inviting shade,
Down by the soft green pasture
Our Shepherd's love hath made.
I fetched him from the streamlet
Fresh water for his feet;
I spread the bread before him,
And bade him rest and eat.

He bathed in the bright fountain,
And then, refreshed and strong,
He journeyed on rejoicing,—
You could hear his happy song.

Where on the dusty wayside,
The traveller had been,
Stood One, in heavenly beauty,
With more than regal mien.

"I thank thee," said the stranger,
"For all thy cares afford,
For rest and food and welcome,
Beside thy simple board."
"Nay, Lord," I said, "what succor
Have I bestowed on Thee?"
"Thy service to my servant
Hath all been done to Me."

Oh it was well worth watching,
A summer's day alone;
Well worth the weary waiting
To hear His sweet "Well done!"
Is it too small a matter
That in man's foolish pride
He scorns *one* heart to gladden,
For which the Saviour died?

Oh ever-blessed Master!
The harvest field is fair,
And Thou hast better servants
Than thy weak one, everywhere.
Thou never hast forsaken,
One walking by the way;
Still meet me with a promise,
"The lame shall take the prey."

From the tangled thicket near me,
I heard a mournful cry;
A little child had wandered
From the sunny path hard by;
His hands were torn with briars,
His hot tears fell like rain,
And he wept lest he should never
See his Father's face again.

Close to my heart I drew him,
And pointed to the sky;
I showed him how the dark clouds,
So slowly sailing by,
But veiled the bright sun's radiance
From valley and from hill,
For the faithful sun was shining
In all his glory still!

He ceased to weep, and listened;
I soothed his childish woe;
Then on the way I led him,
And soon beheld him go
Back through the green fields singing;
Sweet was the joyful sound,
That told the Father's welcome,
And the little wanderer found.

Then on the highway near me,
I saw the Stranger stand,—
Stranger no more! He guided
The fair child by the hand.
"I thank thee," said He softly,
"Thou hast not watched in vain;
Behold my child returning
Safe to my arms again."

What grace is Thine, O Master!
For work so poor and scant;
How glorious is the guerdon
My living Lord doth grant!
I only saw a nursling
Was wandering astray;
Oh it is worth cross-bearing,
To wait for Thee one day.

Have ye known the shadows darken,
On weary nights of pain?
And hours that seem to lengthen
Till the night comes round again?
The folded hands seem idle;
If folded at *His* word,
'Tis a holy service, tried one,
In obedience to the Lord.

We know the joy of labor,
Within the busy field;
But there are deeper pleasures,
A faithful heart may yield
To willing ones that suffer,
And listen at His feet;
From the far-off land God giveth
The fruit of life to eat.

Brief is my hour of labor;
My Lord my lot has cast;
He giveth royal wages,
To the first called as the last.
I have seen Him in His beauty,
While waiting here alone,—
I know Him ever near me,
For He cannot leave His own.

None e'er shall lack a service,
Who only seek His will;
And He doth teach His children
To suffer and be still.
In love's deep fount of treasures,
Such precious things are stored,
Laid up for you, oh blessed,
That wait upon the Lord!

Anna Shipton.

ERRATUM.—In last week's Summary, page 688, second column, thirty-eighth line, the words "by some persons" were omitted after "parishes."

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE—European dates to the 18th inst. have been received.

GREAT BRITAIN.—The debate in the House of Lords, on the question of passing the Irish Church bill to a second reading, was continued on successive evenings until the . The general course of the debate indicated that many of those who opposed the bill would yet vote for a second reading, with a view to the subsequent offering of amendments.

The Admiralty Court has ordered the sale of the steamer Alexandra, which was built for the rebel government, but seized before leaving England, by order of the British Government, and has directed the proceeds to be lodged with the Court.

FRANCE.—It was announced on the 15th that all the preparations for laying the French trans-Atlantic Cable were complete. On the 18th, the shore end had been submerged at Brest. The Great Eastern had not arrived with the deep-sea cable. When it should do so, it was intended to make the splice, and at once commence laying the line to St. Pierre, island of Miquelon, near the south coast of Newfoundland.

At the latest accounts, Paris was tranquil, and fears of further disorder had subsided. The manager of a newspaper called Le Rappel, recently established by opponents of the Napoleonic dynasty, has been sentenced, on a charge of inciting contempt of the government, to four months' imprisonment, the editor to six months' imprisonment and a fine of 3,000 francs, and each printer in the establishment to 1,000f. fine, and imprisonment for one month.

SPAIN.—The Cortes, on the 16th, passed a decree establishing a regency under Marshal Serrano, by a vote of 193 to 45. He was to take the oath of office on the 18th.

On the 17th, the Minister of the Interior said in the Cortes that now that the Constitution and Regent had been adopted, the shouting of republican cries in the streets would be illegal, and would be prohibited. This declaration produced a great sensation in the Cortes.

Large meetings had been held by the republicans in Valladolid and Seville, to protest against the presence in Spain of the Duke of Montpensier.

TURKEY.—The frontier difficulties between Turkey and Persia have been settled, and diplomatic relations resumed.

SOUTH AMERICA.—Accounts received at Lisbon from Rio Janeiro were to the 15th ult. The Brazilian iron-clad steamers had ascended the Paraguay river to a point near the camp of Lopez, but were unable to proceed further on account of shallow water and want of coal. The Paraguayans attempted to obstruct the river and blow up the fleet, but without success. An English officer with the permission of the Brazilian commander had passed through the lines with dispatches for President Lopez, and in returning, brought dispatches from the American Minister to Paraguay, Gen. McMahon, from whom nothing had been heard for a long time, communication being cut off by the Allies. The contents of the dispatches are not announced.

The American Minister to Brazil, J. W. Webb, had taken his passports, on account of a variance between himself and the Brazilian government, relative to certain claims presented by him. The government expressed a determination to treat with the authorities at Washington through its own representative there.

DOMESTIC.—The Florida Legislature has ratified the 15th Constitutional amendment; the House by yeas 26, nays 13, the Senate by a vote of 13 to 8. A bill introduced in the House of Representatives of that State, to equalize accommodations and fare for whites and blacks on all steamboats and railroads, failed by a tie vote.

The Supreme Court of Georgia has decided, two Judges agreeing, and one dissenting, that colored men are eligible to office in that State. One of the assenting Judges held that the State was without civil government before the formation of the present State Constitution, in the framing of which both blacks and whites participated, and that it was against its spirit to exclude either from the privilege unless expressly prohibited. The other considered also that the 14th Constitutional amendment forbids depriving any one of the privilege, and as the code gives citizens the right to hold office, and the Constitution makes negroes citizens, they must have the right. The dissenting Judge held that the negro, as a new political creature in the body politic, can hold office only by special enactment; that the code defining the powers of citizens, being enacted before he became a citizen, does not apply to him; that he has not the right either by common law or by statute passed since he became a citizen; and that the Convention voted down the proposition to make him eligible to office.

Henry J. Raymond, editor of the *New York Times*, died suddenly on the 18th inst. He had been long and widely known as a journalist, and had also occupied some conspicuous positions in political life.

FRIENDS' REVIEW.

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THE SOLAR ECLIPSE

Of Eighth month 7th, 1869.

BY SAMUEL J. GUMMERE.

More than a year ago there appeared in the columns of the Review a notice of the approaching Eclipse of the Sun. Now, when the event is so near at hand, further details may be acceptable, and, in accordance with the request of some readers, the following remarks on solar eclipses in general, and on that of this summer in particular, are offered.

For a proper understanding of the various phases of a solar eclipse for different places or for different times at the same place, it is quite essential to have a clear conception of the form, position and dimensions of the lunar shadow and penumbra. This may be readily acquired from the illustrations and accompanying explanations of almost any good elementary work on Astronomy.

When the moon's position is such that her penumbra falls fully on our planet, the intersection of its conical surface with the globular surface of the earth forms a continuous curve somewhat irregular, but approaching more or less nearly the elliptical form. To all parts of the area thus bounded the sun is at least partially obscured; the obscurity being in general greater as the point of observation is farther within,—that is, more remote from the boundaries of the area. For any point momentarily situated on the boundary line, the eclipse is just beginning or just ending; beginning for those points which the boundary has just reached, ending for those which it is just leaving.

For a considerable time after the first contact of the two surfaces, the curve of intersection is necessarily incomplete; that is, it does not return into itself, but terminates at those points where the outline of the penumbra ceases to be intercepted by the earth. For all these terminating points since a direct line from some point of the sun's circumference becomes a tangent to the earth's surface, that portion of the sun must evidently be seen in the horizon, and consequently the rising of the sun is simultaneous with the beginning or the end of the eclipse.

In very many eclipses the curve of intersection does not become continuous at all; the penumbra passing so far north or so far south that a portion of it falls always beyond the polar regions. Supposing the curve, however, to become complete, after a few hours at most it is again broken, in consequence of the anterior portion of the advancing penumbra falling beyond the earth. For that point of the earth's surface where the rupture of the curve occurs, the sun must again be in the horizon; and here the eclipse commences just as the sun is setting, and from this time the extremities of the broken curve continually mark points first where the eclipse *begins* and afterward where it *ends* at sunset. The curve finally dwindles to a single point—the point of last contact as it is called—and here the whole phenomenon ends.

The reader may see in either the English or American Nautical Almanac for this year a diagram in which the positions of the points above referred to are shown. He will there find distinctly marked a collection of curved

lines having together the form of an elongated bent and twisted figure 8. Starting from the centre of the 8, and tracing it around continuously the four quarters into which the whole may be divided, mark respectively the positions of places where the eclipse begins at sunrise, ends at sunrise, begins at sunset, ends at sunset.

As all these branches of the curve have one point common,—viz., the centre of the 8,—the complicated paradox seems set before us, that sunrise, sunset, the beginning and the end of the eclipse, may be all simultaneous events. The explanation, by the aid of diagrams is not very difficult; but for a full account of this case and of all the varieties of form and position assumed by these curves of intersection, the reader is referred to such astronomical treatises as those of Delambre, Lalande or Vince. I would merely add that the phenomenon of the "midnight sun" just grazing the horizon, and blending sunrise with sunset, is familiar to those who visit high latitudes, and that everywhere on the border of the penumbral track, there would be instantaneous contact and separation of the limbs of the sun and moon.

Such are in general the main features of the phenomena of the passage over a portion of the earth of the moon's penumbra. With regard to the umbra or dark shadow, several different cases may occur. The length of the conical shadow being about equal to the average distance of the moon from the earth, it may happen for different positions of the moon in its orbit that the cone may reach the earth's surface, or that it may fall short, although the axis prolonged should meet the earth. Let us then conceive the axis to be prolonged, and the converging lines of the conical surface that meet at the vertex, cross each other and then diverge, to be also prolonged indefinitely, forming another cone, which we may call the supplementary umbra.

Now the umbra being centrally enclosed by the penumbra, it may happen that the latter shall meet the earth in such high latitudes, north or south, that the former with its supplement shall escape the earth entirely. We shall then have no other phenomena than those of the partial eclipse as set forth above.

Again, the umbra may meet the earth: then the intersection of its conical surface with the surface of the earth forms a continuous curve, enclosing an area very small in extent compared with that before noticed as formed by the penumbra, but possessing similar properties. Within this area the sun is totally eclipsed; on the boundary total obscuration is just beginning, or just ending, and the total, like the partial eclipse, and for the same reason, commences for the earth in general with the rising and ends with the setting sun.

Once more, the moon may be so distant that the supplementary shadow alone shall reach the earth. In this case also a curvilinear area is marked out, within which there is only a partial eclipse, but a partial eclipse of a peculiar kind—the unobscured portion of the sun surrounding the moon in the form of a luminous ring. This constitutes an *annular* eclipse. From all places within the curvilinear area the ring is visible; for a point on the boundary the ring is just being completed or just being ruptured. During the progress of an annular eclipse, the area of visibility contracts for a time, because it is falling on portions of the earth less and less distant from the moon —that body when on the meridian being evidently nearer to us than when in the horizon. In rare cases this contraction of the area of visibility may reduce it to a point, and here the interesting spectacle would be presented of all portions of the luminous ring vanishing at once, and the eclipe instantaneously changing from annular to total.

In the eclipse of Eighth month next the first contact of the penumbra will occur at a point east of the island of Niphon, in lat. 36° 53′ N., long. 138° 37′ W. from Washington. The contact will take place on the 7th day of the month, at 2.30 P. M. Washington time, though by the Asiatic or local time it will be precisely at sunrise of the 8th. In little more than half an hour from this time the advancing curve of the penumbra will have reached Behring's Strait and touched the American Continent, and after about two hours more, or at 5 P.M. Washington time, the penumbra will have reached New York. The time of last contact of the penumbra with the earth is 7*h*. 16*m*.,* and the place is in lat. 14° 50′ N., long. 13° 10′ W. The entire duration of the eclipse is thus about 4¾ hours; but the duration for any one place is much less. The limiting point at which sunrise, sunset, the beginning and the end of the eclipse may be regarded as simultaneous is in lat. 74° N., long. 112° E.

The umbra makes a track of about 140 miles in width, extending from lat. 52° 42′ N. and long 165° 26′ W. to lat. 31° 15′ N., long. 9° 34′ E. The whole duration of the eclipse —that is, the time from the first to the last contact of the umbra—is a little more than 2½ hours.

The following description of the northern and southern limits of the umbra within the settled parts of our country will enable any reader to ascertain whether his residence is within the limits, and if not, what would be the most accessible and convenient place for him to repair to if he desires to see the eclipse as total. The lines were traced by the writer

* Washington time is always meant in this article, and all longitudes are reckoned from the meridian of Washington.

on one of the latest editions of Mitchell's Atlas, from the positions given for every minute of time in the "Supplement to the American Nautical Almanac" for the present year. The reader may find it desirable to trace them from the description on the map of his own State and of those adjoining.

The northern limit of total eclipse, starting from the middle point of the western boundary of Winnebago Co., Iowa, runs north of Cedar Falls, south of Anamosa, crosses the Mississippi at Port Byron, Ill., and passing a little south of Pontiac, it reaches the Indiana line directly west of Covington, thence to a point in the southeastern part of Indiana at the intersection of the 39th parallel of latitude and the meridian of 8° west from Washington. It crosses the Ohio river at a distance of about 22 miles from Cincinnati, (the nearest approach to that city,) passes through Moorhead in Kentucky, north of Newbern, Pulaski Co., Virginia, through Roxboro, Oxford and Williamston in North Carolina to Cape Hatteras.

The southern limit, from a point on the Missouri River in lat. 41° 40′ north, passes through Quincy, Adams Co., Iowa, just north of Princeton, Mercer Co., Missouri, south of Bowling Green in the same State to the mouth of the Missouri; thence across Illinois to the mouth of the Wabash; through Bowling Green in Kentucky and Clinton in Tennessee, north of Knoxville, through Columbus in Polk Co., N. C., and thence to the ocean at the point where the boundary between the two Carolinas meets the coast.

Everywhere between the lines thus described the eclipse will be total—the obscuration continuing longer as the place is nearer the middle of the belt of country thus marked, the greatest duration being about three minutes.

The following are the principal villages and cities that lie very near the track of the central eclipse, and that are therefore the most favorable points for observation:—Boonesboro, Des Moines, Oskaloosa, Fairfield and Burlington in Iowa; Macomb, Petersburg, Springfield, Shelbyville, Greenup and Robinson in Illinois; Washington, Fredonia and New Market in Indiana; Shepherdsville, Bairdstown, Springfield and London in Kentucky; Estillville in Virginia; Wilkesboro, Ashboro and Clinton in North Carolina.

(To be concluded.)

For Friends' Review.

HAVERFORD COLLEGE.

More than thirty years ago this institution was established, for the purpose of providing a high grade of education for the sons of Friends, with protection from the ordinary dangers of college life, and under circumstances favorable to the inculcation of Christian principles, and the cultivation of religious character, as well as of manliness and true refinement. Although not connected with, or controlled by, the Society in its official organization, it was, from the start, a "select" denominational school, admitting none but members. In view of the small and but slowly increasing number of the members of the Society of Friends, it was no wonder that doubts were entertained as to the possibility of its success.

In one sense, undoubtedly, it had a large degree of success. Under able and faithful teachers, a considerable number of young men were trained and graduated, with a thoroughness not unfitted to compare well with the actual results of college education elsewhere. Several of them grew up, and continued to be, in the fullest sense, consistent and valuable Friends. Many others imbibed principles which affected favorably, to a most important degree, their whole lives, although subsequent influences modified in part their external profession. A few (where will it not be so?) left the institution without showing, either in it or elsewhere, any good to have been obtained, except some intellectual advantages.

But the ordeal of criticism to which an institution like Haverford is subjected, is peculiarly severe. Its very purpose being to enlarge and cultivate the mind, unsectarian liberality is, for this, essential. Yet, it had to be judged according to the high and close standard of the principles of Friends; and this standard is one less easy, perhaps, to define and apply, in such critical judgment, than almost any other. Especially, too, was this made difficult, toward the close of the first period of the history of Haverford, by the divided state of opinion and sentiment among Friends in this country, upon certain points. Not to dwell upon these, the result is well known. Not continuing to find support upon its original basis, its doors were closed. With extreme disappointment, its founders abandoned their enterprise, which had seemed so full of usefulness and hope.

Then appeared, after a very few years, striking evidence that, after all, so excellent an effort had not been a failure. The old students of Haverford retained their attachment to it; and, under an impulse given by their enthusiasm, an endowment fund (considerable for that time) was raised; and, with many of the same managers, though with a different faculty of teachers, the institution was re-opened, with new promise.

It is not proposed now to go into the particulars of its subsequent history. Vicissitudes, far from unimportant, have occurred in it. Dangers, on the right hand and on the left, have been encountered; not always with-

out loss. Latterly, its prosperity has been increasing; and, in some respects, it may be regarded as having as safe a position as at any previous time.

But, the question remains, does Haverford College answer all the purpose for which it was founded and is sustained? As already stated or implied, the experiment of an *exclusively* denominational College for the sons of Friends was considered as having been shown to be impracticable, after its first suspension. It is now, with limitations, open also to others. In a pecuniary or "business" sense, this is clearly an advantage; nay, in that sense, a necessity. It is not nearly always a disadvantage even in the character of the institution. Human nature is the same everywhere. Some of the least creditable students at Haverford have been sons of consistent Friends, and some of its best graduates not members of the Society. Yet there are good reasons why a really "select" assemblage of those brought up under the same general principles and mode of life would be a desirable thing, if practicable. Associations formed at College often last through a lifetime, and extend, also, indefinitely. Conflict between the teaching of the institution and that met with at home, on subjects of importance, must sometimes prove unsettling; and, proper as it is to avoid sectarian narrowness in all institutions, and most of all in those of learning, Haverford can only be true to the purpose of its origin, and so meet rightly the responsibility of its conductors, while it adds to the best attainable secular instruction the inculcation of Christian truth in its simplicity, as taught in Scripture, and testified to by the founders of the Society of Friends. Should this seem to be propagandism or proselyting, it is still unavoidable, and right.

Is it *practicable, then*, to make Haverford, again and now, an exclusively "select" institution? Intimate acquaintance with almost the whole of its history convinces the writer that only in one way could or can this be made possible,—by an *endowment*, large enough to render it entirely independent of its annual number of students. Upon its present basis, admitting some every year who are not members, its numbers have not been for several years quite enough to meet its current expenses. How, then, in recollection of its former compulsory closure on the select basis, can it be imagined that it could be enabled (un-endowed) to live, if the limits of its supplies were narrowed? Haverford College needs a large endowment, for some greatly wanted improvements, apart from this. Probably no other denomination in this country has done so little for its educational institutions, in proportion to their needs and the resources of its members, as the Society of Friends at large. This is said in full recollection and recognition of the generous, sometimes munificent acts of a number of individual Friends, to whose support Haverford College owes, and has over and over again owed, its present existence. But there is no advantage in repeated special aid which could not be *much more productively* obtained by means of a permanent sufficient fund.

In conclusion, this view is urged for the consideration of those interested, as it is believed an increasing number of Friends now are, in the College. Haverford must either be self-supporting on business principles, or it must be conducted and supported *for its usefulness*, without being expected to maintain itself. In order for it really to support itself, its basis should be *widened* rather than narrowed. Students of good character should be invited and encouraged to come to it from all quarters. Advertisement of its special and general advantages should be made, extensive enough to reach all likely to avail themselves of them. Restrictions and limitations of a purely denominational kind should be relaxed; and every thing should be done to attract, as well as to instruct youth. The other alternative above mentioned is, to the mind of the writer, of itself much more desirable. That is the *summum bonum*, the ideal of Haverford. But it will never, in a business sense, pay for itself. To accomplish its true mission, Haverford College requires, and should have now, a *large permanent endowment*.

ALUMNUS.

THE WESTERN INDIANS.—NO. IX.

BY JOSEPH POTTS.

Missionary Work.

It cannot be denied that the Society of Friends has developed much less of what is generally known as the missionary spirit, than might have been expected from a body which so truly recognizes the duty of self-denial, and the right of oppressed humanity. With deep thankfulness we note that "Quakerism" has become almost synonymous with impartial benevolence. It is also a matter for heartfelt praises to our Lord, that our ministry has not become stated and localized, but that numbers of earnest men and women have always stood ready "with their loins girded and their lights burning," to run hither and thither preaching the word, regardless of every consideration but their Master's will. It would not be difficult, perhaps, to find the reasons (or *reasonings*) which have operated to prevent more godly men and women Friends—with or without the special gift of preaching—from seeking to teach and elevate those who dwell in "the dark places of the earth" by casting in their lot with them in a lengthened residence. But the needs of the hour require

us rather to leave the past. The providence of God opens its work before each generation. Let us inquire whether a loud call is not going forth *just now* for Friends to enter earnestly into this missionary work in our own western country,—among a poor people, who, with all their natural capacities, their simplicity of (unenlightened) belief in one Great Spirit, and freedom from idolatry, are passing rapidly from the earth—perishing "for lack of knowledge."

If the truths of Christianity are a blessing to men; if we have hope through patience and comfort of the Scriptures, and must thereby be "thoroughly furnished unto all good works;" if a civilized life conduces to happiness and the glory of God; *just now* the responsibility attaches to all before whom the Holy Spirit places this open door.

Thousands of Indians are collecting upon Reservations where Government stands ready to encourage and assist missionary efforts. Thousands more are yet without the knowledge of a white man, except as an enemy eager for a pretext to destroy them, and with whom great intimacy has only taught them corruptions from which they had before been free. To brave the perils of seeking intercourse with the latter class, or to settle down to the slow work of instruction among the former, requires the most genuine self-denial —which springs alone from the grace of Christ in the soul.

It is not hard to define what the necessities of the case require. The Indians need everything. Some of them must even be taught to think and feel. Yet there must be few in whom the "Witness of truth" cannot be awakened. The best human evidence persuades us, that many of them are peculiarly open to the impressions produced by consistent, self-forgetting loyalty to the Prince of Peace and truth. And how seldom have they had a chance to see it!

In the condensed account I have thus far given of the different tribes and their locations, I have wished continually to get before our minds a view of the field each presented for missionary work—for education and instruction in all that is good. Whatever may be the result of the experiment now begun, of acting in the capacity of governmental agents and controllers of the Indians, Friends will always be greatly needed in what men call the humbler vocation of Teachers.

Those of us who appreciate in some degree the value of unadulterated Truth as we hold it, must feel that Friends are especially qualified to tell the story of Redeeming Love to those who need it so much. They who are convinced there can be no stronger arm to lean upon than that of Immanuel, nor any more vigilant protector and counsellor than the Holy Spirit, should often be found cheerfully dispensing with human protection, and with human discouragment also. It is for such purposes that these convictions are given us; and God delights to have His faithfulness proved. It is of course primarily necessary that this proving of the promises should be in accordance with a call of the Spirit.

There are many positions of Superintendents of Instruction, and of Teachers, where qualified persons are greatly needed; and in those isolated fields such positions would permit the development of just such qualifications as each person had received, unless he had altogether mistaken his calling.

The slight sketch we have given must show that the duties of such a station include any and every good work that circumstances make possible. While relieved from the responsibility of governing, which is the Agent's business, and freed by their religious convictions from anxious care to protect life or property, (Christian prudence being distinguishable from unchristian carefulness,) they are called upon continually to do good to "the bodies and souls of men" in the ability afforded. Their schools, when it is possible to have them, are the centres of their work. The instruction in these will be in accordance with the possibilities of their location. They must become scholars themselves, to learn the native tongue of the tribe in which their lot is cast.

I can hardly conceive of the possibility of an earnest Christian being found in such a position without knowing, when upon his field of labor, some measure of a call and qualification to set forth the Way of Salvation. It is, of course, extremely desirable that this should be the work to which all the rest is subordinate; but the engagement entered into leaves full scope for the liberty we so highly prize, to speak of these things or refrain from speaking, as conduces most to the true peace of the individual. It may be his calling to prepare the way for some Gospel messenger in that land of darkness; and his faithful discharge of duties which are seemingly temporal—the imparting of new and elevating thoughts, and advancing the physical well-being of the Indians by new habits of industry, of thrift, and of cleanliness, may be as highly acceptable to his Maker as anything else could be.

These important points are also within the scope of practical Farmers, who are greatly wanted to instruct the Indians, that their reluctant labor upon the soil may not be wasted, and that the change in their mode of life may subserve their interests, as well as those of their white neighbors.

It is a serious thing to go thousands of miles from home and friends for a stay of many months or years, and to undertake the

exposures and privations inseparable from such a life. The prospect of worldly gain could not move us to it, as it has done many thousands. But these have gone for a selfish purpose (more or less)—they have been self-reliant spirits, or what is another form of the same thing, have relied on "the arm of flesh" with their companions in travel—the strength of numbers and carnal weapons—and trusted to be upheld in all difficulties by the prospect and the realization of temporal gain.

Shall not they much more be helped through, with all the physical ease that is necessary, and with great mental peace and strength and comfort, who go for the love of Christ and of His creatures? Whose reliance is continually upon Him of whom it is said, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him;" who shuts the mouth of lions who seem ready to devour; and who said Himself, "I will never leave thee nor forsake thee!"

There is no man that hath left house, or parents, or bretheren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting!"

(To be continued.)

For Friends' Review.

FAITH.

BY CHARLES WILLIAMS.

Man is placed upon this earth to undergo that probation which has been made necessary by the will of Heaven, preparatory to his entering upon that state of happiness intended for him in future. In his weakness and imbecility he cannot fathom futurity—even to the next succeeding moment it is shrouded from his most scrutinizing gaze by the veil of mystery.

The Deity can with a frown destroy our proudest works, and render abortive the utmost efforts of our power and ingenuity; or, with a smile, call forth into strength and energy the most insignificant of earthly things; and His watchful and protecting care is over those who yield up all to the dictates of his will. This, then, is a basis of morality and humility upon which the whole fabric of human transactions should be reared. Upon these principles rests the faith of the Christian, of which we find many beautiful illustrations both in the Old and New Testaments.

When Israel was beset by the Egyptians behind, and stopped by the Red Sea before; when all human prudence dictated to them the most decided, the most energetic action, how beautiful, how sublime is the scene, when their great Prophet, the devoted servant of the Lord, in the name of the Most High, utters that impressive command, "Stand still, and see the salvation of God." How different this from the dictates of human prudence! "Stand still," when difficulties, dangers, and trials surrounded them! "Stand still," when the oppressor hung close upon their rear, just reaching forth his relentless hand to grasp their wives and children, and drag them back into cruel and degrading bondage, from which they had just escaped! "Stand still" in such a moment as this! How loudly did human nature demand protection! How urgent were the dictates of human wisdom to ACT—to act with all their might—the part that reason would assign them.

The command thus given was accompanied with the assurance of safety. "Stand still, *and see the salvation of God.*" And how sublime is the effect upon that great multitude! Relying, in simple faith, upon the protection of their God, they obey the injunction thus laid upon them, and when, to the view of man, no way appeared for their deliverance, behold! a miracle in their favor. The waves of the sea parting, stood upon heaps, like a wall on either side, and disclosed a path to conduct them to safety, and their pursuers to destruction.

And while the Great Eternal is veiled from mortal eyes, as being too pure to be beheld by material vision, He has revealed His will to man in strict accordance with the manifestations of the outward world, and He has not only permitted but commanded us to approach His throne in prayer. That prayer which arises as incense from the altar of the contrite heart, is more acceptable to Him who was a Man of sorrows and acquainted with grief, than praise from the altar of professional zeal. It is the simple exercise of faith that is required of us, reposing in filial confidence on Him who has invited the weary and the heavy laden to come and find rest to their souls.

How many beautiful illustrations of this principle do we find around us. It is shadowed forth in the operations of the mental, moral, and physical worlds. It is a principle that lies as it were below the reach of reason: it forms the substance of this great system of nature. The light of science reveals nothing to explain it. It is too deep for the plummet of human wisdom. We are at once lost in profound wonder, when we attempt to fathom the mysterious abyss around us.

The birds of passage, at the approach of winter, take their departure from our unfriendly climate, and confidently pursue their flight to realms unknown, in seach of brighter skies and more congenial lands, relying upon that instinct which nature has implanted within them, and whose authority is to them what that of faith is to us.

Behold the gallant but frail bark as she glides out from port upon the bosom of the tranquil ocean, freighted with her priceless cargo of human life! How gracefully she skims over the waters, as a swan sporting upon its swelling waves. But when the winds are sent forth to vex the troubled deep, when the heaving main, lashed by the raging tempest, rolls its fearful billows to the clouds, see the little vessel, scourged on by the blast, and exposed to the fury of the tempestuous elements, now mounting magnificently upward on the foam-capped wave, and mingling her sails in the clouds, as the beautiful bird of Paradise rides triumphantly on the wings of the storm, rejoicing in its lightness, buoyancy and beauty; and now plunging precipitately into a dread abyss, as though she was rushing to inevitable destruction amid the huge watery waste and the wild war of elements: yet the pilot, steadily watching the needle beside him, skilfully turns about the driving vessel at his will, and so baffles the winds and waves, that he rides out the storm in safety, and is at last landed at the appointed haven.

So the Christian, amid the storms of temptation and trial that ever assail him here, if he keep a single eye to Him who ruleth in the families of men, and carefully perform his duty, regardless of selfish indulgences,—if he do but "stand still" when the Fiat of Omnipotence commands—will at last assuredly be permitted to "see the salvation of God."

GENERAL MEETING OF FRIENDS IN KANSAS.

A General Meeting for religious service and the consideration and elucidation of religious subjects was held by appointment and under the supervision of a committee appointed by Indiana Yearly Meeting of Friends, with the co-operation of committees appointed by Kansas and Cottonwood Quarterly Meetings at Springfield Meeting-house, Douglass Co., Kansas, commencing on the 14th, and continued by adjournments through the 15th and 16th of Fifth month, 1869.

Present of the Yearly Meeting Committee, Joseph Cox, Francis W. Thomas, John Henry Douglas, Luke Thomas, Susan B. Pedrick and Anna Maria Pugh. Present also with credentials, Asa C. Tuttle, of Salem, Ohio, and Nathan H. Ballinger and Ann B. Gauze, from Spiceland, Indiana.

The meeting convened for Divine worship on the morning of the 14th. Earnest supplication was raised, imploring the presidency and blessing of our holy Head, which, it is reverently believed, was answered in the ability vouchsafed to his servants in the ministry of the Word. At the opening of the afternoon session, during a season of solemn waiting, the Divine Presence was felt to be near. The Yearly Meeting Committee, by their clerk, proposed that Francis W. Thomas should preside over the business sessions to be held. This being united with, Washington Hadley was appointed clerk, and Mahlon Stubbs and Elizabeth A. White assistants.

An interesting consideration arose as to the object to be accomplished by the Christian Church, and what is of vital importance to make it effective. The subject was pertinently and weightily elucidated. The object to be accomplished is *the salvation of souls.* The The Church is the appointed means under God for the salvation of the world. Christ came into the world to seek and to save that which was lost, and this is the foundation of the work of all Christian churches,—*to seek and to save.* The Church should move on aggressively, until the Gospel message is carried to earth's remotest bounds.

Among the numerous means to render the Church effective in accomplishing its object, the fostering of a divinely-appointed, anointed and qualified ministry is of vital importance. The apostles were anointed to go forth with the message, but were commanded to wait until imbued with power from on high. The dissemination of the revealed will of God as contained in the Holy Scriptures was felt to be a means of much importance. Inasmuch as it is declared by the inspired writer that they are "able *to make wise unto salvation* through faith which is in Christ Jesus," how important that they should be brought within the reach of every son and daughter of Adam. First-day schools for scriptural and religious instruction were also felt to be a means of much importance. Churches should foster and push the First-day school work, and not be satisfied with making them an intellectual feast merely, but endeavor to reach the heart, and let every thing be done to the glory of God.

But among the means of effectiveness, individual faithfulness of the members of the Church was regarded as of most vital importance. There is need of each member coming up to the help of the Lord against the mighty. Let each feel that the efficiency of the Church is to be affected by his or her faithfulness. Faithfulness in little things constitutes *a great thing.* There is no cross so great but it becomes easy if borne immediately and willingly. We must keep Christ constantly before us, and in humility be willing to learn of his humblest instruments. Let it be the prayer of every Christian, "Make me more like Jesus."

After a session of about three hours, the meeting adjourned to 10 o'clock next morning, the 15th, when, after a solemn silence and vocal prayer, the meeting was occupied with the subject of worship, and the

consideration what constitutes acceptable worship from the creature to the Creator. In elucidation of this point, F. W. Thomas, J. H. Douglas, A. C. Tuttle, S. B. Pedrick, N. H. Ballenger and others bore testimony to the spirituality and individuality of Divine worship as being the homage due from the creature to the Creator.

In the afternoon, after observance of a season of retirement and prayerfulness, the subject of Peace was introduced for consideration by the Query, What is the duty of the Christian Church in the furtherance of the principle of Peace? This called forth much exercise and weighty communications from many Friends, occupying attention until the time of adjournment.

A meeting for worship was held in the evening. Many hearts were tendered, and the meeting separated under a renewed sense of Divine favor.

On First-day, the 16th, a meeting was held at 8½ o'clock, A.M., more especially for the children. Also one for Divine worship at 10 A.M. and 3 P.M., and another at candle lighting; after which the meeting came to a solemn conclusion.

The attendance was very large, and the meeting-house being quite inadequate for the accommodation of the company, a large canvas was erected adjoining, under which the sessions were mostly held.

Remarkably good order and serious interest characterized the various sittings. The presence and lively zeal of our dear Friend Joseph Cox, of Indiana, over 90 years of age, who, with his wife of nearly the same age, had travelled a distance of over 600 miles to attend the meeting, was felt to be an example of faithfulness in the Lord's service, both strengthening and encouraging. Many hearts were touched during the various sittings, and were made to overflow with thankfulness for the precious evidence afforded of Divine Presence and favor, and were led fervently to acknowledge that verily it has been good fer us to be here.

Condensed from the proceedings of the meeting.

WASHINGTON HADLEY, *Clerk.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 3, 1869.

GENERAL MEETING OF FRIENDS IN KANSAS.—It is to be regarded, not as an innovation, but as a return to a good usage of "the earnest days of old," that general Meetings of Friends are held in various places, at which masses of people, members of our religious Society and others, assemble for the highest object of life. In many other localities this might be done, (if upon reverent seeking for counsel and for the mind of the Spirit, it should be found to be right), in districts where our Society is extinct or nearly so, and where inaccurate sentiments prevail in reference to our doctrines and principles. In the modern meetings of this character some new features are introduced. In addition to the assemblies purely for worship, seasons are in some cases appropriated to the presentation and vindication of particular moral and religious positions, upon which the general mind needs enlightenment–as temperance and peace, the inappropriateness of continuing, in this Christian era, those ceremonial observances which had their proper place before the incarnation of Christ, and which then pointed *forward* to the great central fact of time. These meetings are held by the authority of Yearly Meetings, and under the direction of committees composed of solid Friends, and we are content to trust to their religious judgment as to the work required of them, in their day, and in reference to their surroundings. To their own Master they stand, and to serve Him faithfully is, we doubt not, their concern.

It is right to cultivate a feeling of confidence in our fellow-servants and fellow members, and to bear in mind that the ends to be accomplished and the means to be employed may, of necessity, vary in different districts of country and conditions of society. With regard to the holding of religious meetings for masses of people in neighborhoods where, in the light of Truth it is clearly seen that such are needed, we have nothing but encouragement to express. As to connecting with them an arrangement for services not included in a clear religious concern and Divine requirement, a jealous care, we trust, will be exercised, that the leading idea, the cardinal principle of our Church system be left uncompromised. Not as words, of course, but reverent conviction would we adhere to Headship and Presidency of Christ in the Church, by the Holy Ghost whom He has sent and given to abide with us and to teach us all things, the Anointing—the Unction from the Holy One, without whose influence the truth cannot be savingly promulgated. In approving the Christian labors of our dear

Friends, we *assume* their practical recognition of a principle and guidance without which we should not be the associates and the successors of Fox and Penn.

That souls have been converted and brought to Christ on some of these occasions, cannot be gainsayed. In every such case there is rejoicing with the angels of God. Shall our human hearts regard with callous indifference those gracious dealings of the Lord which thrill with joy the courts of heaven?

For such general meetings there is both room and need, and we would gladly see them regularly and annually held in various parts of New Jersey and Pennsylvania where we have meeting-houses deserted, or nearly so. Where such is the case, it is time for the Society to do again her first works.

By the kindness of our friend W. Hadley, of Lawrence, Kansas, the *Review* is furnished with notes of such a gathering in that State. We do not doubt that *the many* assembled in the Saviour's Name were favored to know that He was in the midst of them. May His Name be blessed and His work revived "in the midst of the years."

THE GREAT ECLIPSE OF 1869.—We are indebted to the President of Haverford College for another valuable paper in reference to this interesting event. The attention of readers is invited to it, and it may be desirable to many to recur to his previous paper on page 346 of last volume.

TEACHER WANTED at Crosswicks, N. J. See advertisement.

NEW YORK YEARLY MEETING.—(*Concluded from page* 670).—The sentiment having been expressed in an early sitting that the Clerk's position should be occupied by some younger Friend, it was interesting to observe, as the meeting progressed, how satisfactorily the ship was steered by a veteran pilot. We have ever been favorable to the development in the Church of the gifts of the young, and may be best not to retain in the clerkship the same individual for a great many successive years. In some instances a meeting is well served by a young Friend in this capacity. Yet in New York Yearly Meeting, the Clerk immediately preceding the present incumbent was of advanced years when first appointed, and his predecessor, the venerable Richard Mott, the Nestor of that body, performed the functions with extraordinary ability after he had attained to great age. No rule can be laid down on this subject,—yet it is to be remembered that a Yearly Meeting Clerk has to decide promptly upon points involving much acquaintance with discipline, order, and underlying principles. For this it would seem desirable that he should not only be possessed of religious weightiness and experience, but it is well also that he should be able to grasp in his remembrance the consecutive facts and acts, the usages and the legislation of many years. This observation is made as a remark of general bearing. It is not meant that changes should be infrequent, but that it is a happy thing for a Yearly Meeting to have at the table a clerk who is a veteran in the discipline, and whose decisions will be sound and satisfactory. This may sometimes be attained without taxing the same person unadvisedly. In London Yearly Meeting, for 80 years the clerk was changed annually, though a former clerk was not unfrequently recalled after an interval. The present clerk evinced no abatement in his well-proved capabilities, whilst the labor was lightened by an assistant of satisfying completeness.

A vacancy having occurred in the Representative Meeting, it was filled by the appointment of Edmund A. Purr.

On the afternoon of First-day, (previous to the afternoon meeting for worship), the anniversary of New York First-day School was held in the basement of the meeting-house. Of this interesting occasion it may suffice to say that it was not only conducted in an exemplary manner, as viewed from a Friend's standpoint, but that it was one of intense and touching interest, showing deep religious concern on the part of the teachers, rewarded by beautiful and beneficial progress on the part of the pupils.

Five CORRESPONDENTS having been released at their own request, the following appointments were reported, which should be noted in the copies of the *Book of Meetings.*

For New York Monthly Meeting, Westbury Quarter. WILLIAM R. THURSTON, address

141 William St., New York. (In place of William Cromwell.)

Oswego Monthly Meeting, Nine Partners Quarter. Joseph Flagler, address Poughkeepsie, Dutchess Co., N. Y., in place of Geo. Congdon.

Butternuts Monthly Meeting, Butternuts Quarter. Joseph Bull, address West Oneonta, Otsego Co., N. Y. (In place of Henry Bull.)

Marleboro Monthly Meeting, Cornwall Quarter. George Hallock, address Milton, Ulster Co., N. Y. (In place of Thomas P. Thorne.)

Farnham Monthly Meeting, Ferrisburgh Quarter. Joshua Bull, address East Farnham, Province of Quebec, Canada. (In place of Abner H. Beede.)

The concluding minute embodied a thankful acknowledgment of the condescending goodness of the Master in the blessing of the influence of His Spirit, by which the Church had been enabled to transact with great harmony the concerns that came before it.

New England Yearly Meeting.—(*Continued.*)—Additional correspondence informs that 3,500 copies of the London General Epistle were ordered to be printed. It was mentioned that an important City paper annually reprints this Epistle, and suggestion was made that with a little effort it might be inserted in town and village periodicals wherever Friends reside, thus giving extended circulation to a document so edifying and so calculated to impress the reading public with the doctrines and moral principles held by our religious Society. It was regarded as especially valuable in its brief presentation of the testimony against war. Report was made respecting the Boarding-school at Providence. No. of pupils in the autumn term 170—in the spring term 148. The clear profit of the school for the year was $3,500. This had gone towards liquidating the debt for additions to the buildings, leaving still an indebtedness of $11,000. The following scale of prices was adopted on recommendation of the Committee. For members of New England Yearly Meeting $140 per annum. For children, one of whose parents is a member of New England Yearly Meeting, $190. For all others $300. Sixty-two children belonging to this Yearly Meeting were in attendance, and 17 from other Yearly Meetings. An increase of the fund for the tuition of needy members was recommended.

There was much appreciative expression of the need of a higher education, of a more thorough and extended mental discipline, and many seemed resolutely bent upon renewed and inceeased exertion in this direction. The concern took so practical a form, that results may be expected. The example of George Fox was referred to, encouraging learning, and industriously availing himself of the scholarship of others. Barclay, Penn and Dymond were also referred to. Report was made of 64 First-day schools, with 343 teachers, and an attendance of 1,693 pupils, of whom 1,073 are members. The membership of the Yearly Meeting was reported to be 4,618, being an increase of 59 during the year; 53 had been admitted by request, 31 by birth, and three by certificate. There had been 22 disownments, 29 removals, and 88 deaths.

At a general meeting on the subject of education, the danger was pointed out of a merely theoretic teaching of Scripture doctrine, without connecting internally with practice, experience and every item of living. Startling disclosures were made of depravity on the part of individuals who had been thus theoretically instructed, without being directed, according to our most practical doctrine, to mind, in all our counsellings and doings, the directings of the Spirit of Truth, whether seen in the written or known in the immediate revelation. The importance was shown of beginning early with all children brought under the care of Friends in First-day schools, in enlightening their consciences upon all our moral testmonies, as against intemperance and war.

The cost of the school for Freed-people at Washington during the past year was $2,761.-20. This is to be continued under the care of the same Committtee, "who are meanwhile to look towards drawing the Freedmen away from the city to the open country, where, in colonies, they might cultivate the soil and be removed from their overcrowded, idle, unhealthy condition in cities." Subscriptions for Freedmen's libraries were recommended.

It is among the symptoms of vitality in a Church when, overlooking the boundary of its own pale, there is a Christian yearning, leading to Christian action for the highest good of them that are without. "When thou art converted," said the Lord to Peter, "strengthen thy brethren." And the statistics respecting the use by our members of the means of intoxication showing a very satisfactory clearness, a solemn sense of responsibility pervaded the body in reference to the community, and a feeling that whilst the Society was very nearly clear of this evil, they were called upon to use their influence, in every suitable way, to save the lost and to arrest and preserve those who may be tempted.

The concern so far ripened as to demand expression in the holding of a public Temperance meeting. It was stated by a Friend, that when George Fox visited this Island (R. I.) *two centuries ago lacking three years*, he addressed a letter to the government of the Province, desiring legal measures to be exercised to stop drunkenness and the traffic of "them that sell liquors." It will interest the readers of the *Review* to know that the letter is now in preservation. The public meeting was largely attended, was addressed by Dr. Nicholson and others, and was deemed to be a season of favor and of profit.

"During the consideration of the state of the Yearly Meeting," [writes an esteemed correspondent,] "the usual deficiencies appeared, and were treated with more than the usual freshness of counsel. With regard to the attendance of meetings, and attending to them, Friends were reminded, "Ye are not of the world, even as I am not of the world." But yet we allow ourselves to be so encumbered with the world's cares and affairs that we do not enjoy the opportunities open to us. Our Lord expressed a desire that all his followers should *behold his glory*, that where He was they might be also. The example of Abraham conveyed instruction; for when he was going to the sacrifice of his son, he said *to his servants*, "Tarry ye here, while I go yonder to worship." With right purpose of heart to worship, there would be a preparation of heart for the meeting with the Lord,—an engagement of spirit before Him while going to the meeting, full dedication of a wide-awake hour of watching with Him unitedly with the brethren, and a continued exercise of devotion while returning and afterwards; thus making at least three solemn convocations that day, wherein we should feel that we are not of the world, even as our Master is not, but that we are citizens of a better country. None of us can be heirs of two kingdoms, serving both God and mammon. Never was there a day so much given to the service of mammon as the present. But if we are not of the world, the celestial kingdom will in our meetings, thus held and protracted, break in upon our vision, and we shall know our treasure to be in heaven. If we possessed somewhat of the zeal of our forefathers, drowsy listlessness or absence would not occur, but we should ever present our bodies a living sacrifice, holy, acceptable to God, which is our *reasonable* service to One from whom *all* our blessings come. A great cause of our deficiency in meetings for worship is our lack of *faith*. If the Queen of England should promise to be at a certain meeting of Friends, no doubt all the members of that meeting would so depend upon her word as to assemble there and see her. But now, when the King of kings has promised to be present where two or three are gathered in His name, and when His promises are infallible,—not, like those of an earthly monarch, *yea*, with a risk of turning out *nay*, but promises which are surely yea and *amen* forever,—we ought to have faith to believe that our Saviour will be there, and should go up with alacrity in that expectation. Thus a good example would be set to our children, who are quick to discern whether we love more the things of the world than the things of God.

"One Friend remarked on the responsibility resting upon those who were unfaithful in the attendance of meetings. They do not realize their great loss. But there was a responsibility likewise resting upon those, who, attending the meetings, do not make them attractive, so that all would desire to come and no young man hesitate to invite a stranger to meeting with him. 'Where the carcase is there will the eagles be gathered together.' Where the meetings are rich and full of the fruits of the Spirit, they become such a feast that Friends will not wish to stay away from them. Another had felt a delicacy about inviting an acquaintance to a meeting where he might possibly see one at the head of the meeting asleep. Another advised none to make a stumbling-block of others' failings by looking to man at all during the seasons of worship, but all to bear one another's burdens, seeking to fulfil the law of Christ alone in individual faithfulness. Where each one employs his time aright, holding the meeting, so far as he is individually concerned, in the power of the Lord, the meeting will assuredly be interesting and attractive. There will be that blessed covering over it that all will feel "it is good for us to be here," that it is an attractive place though occupied, and because occupied by the silence of all flesh. One young Friend was not afraid to invite any one to *his* meeting to worship our common Father. He has promised that He will be there, and the hungry soul waiting upon Him will be fed. Let each be faithful to his allotted place in meetings, and such will surely be good meetings and interesting—none more so. The voice of prayer was then raised for divine blessing upon our meetings for worship."

The duties of the several classes towards each other were set forth with clearness and tenderness, and the cultivation of sympathy and fellowship between the young and the old was earnestly encouraged. It was shown that there is ample room in our religious Society for every one of its members to work efficiently and acceptably. All were exhorted to follow, even in the affairs of daily life, the gentle intimations of our Saviour, which are to be profitably felt as a safe guidance, as we humbly approach Him in prayer for His direction.

A large joint-meeting was held on the subject of Bible and tract distribution. A portion of Scripture was read by the Clerk. Daniel Hill of Ohio knelt in solemn supplication. Funds were raised to carry on the work. Interesting remarks were offered by many Friends; after which Daniel Hill was very acceptably engaged in setting forth the claims upon Friends of the great cause of Peace. A correspondent says: "Much interest was evinced, and most, if not all, seemed to feel that it was a blessed meeting."

On Fourth-day an acceptable visit was made to men's meeting by Caroline E. Talbot of Ohio. Her service was earnest, in testimony and prayer, solemnizing the meeting deeply.

One of our correspondents writes: "The minutes of the Meeting for Sufferings were read, carrying a peculiarly lively interest this year on account of the Western Indians, and the combined action of Friends of all the Yearly Meetings with reference to them. It appeared that an executive committee composed of two from each of the Yearly Meetings would have general oversight of all our relations to the Indians, nominating suitable Friends for Indian agents, seeing that unsuitable agents were superseded by others, &c. A letter had been received that morning by the clerk from Enoch Hoag, General Superintendent of the reservation assigned to Friends, describing matters as going on favorably, and cautioning Friends against giving credence to newspaper reports about Indian disturbances, since at the time when the Atlantic and the Pacific had been joined by a great thoroughfare through the Indian regions, at the very time when our country was settling down into a more confirmed and peaceful stability, when the Most High seems to be opening marvellous providences in store for a great people, at the very time when he has turned the hearts even of the men of war to commiserate, in the spirit of *peace*, the wrongs and low estate of our aboriginal brethren, then, in the fulness of time, an unexpected and remarkable call has come up to our religious Society to fulfil the promise of their ancient record of peace and good-will to the redman, to show their faith in the gospel of the Prince of Peace by their works, and in the love thereof to bridge over the chasm of the hostility and hate of races now interposed between the civilized Pacific coast and the civilized east, that the day may be forwarded when all races, tongues, and people of our common country may be bound harmoniously in one, under the one covering of a common interest, a common Father and salvation. "That in the dispensation of the fulness of times he might gather in one all things in Christ." Friends were exhorted not to shrink from the recognition of the fact that it is by obedient means, by his believing commissioned body in the earth, that the cause of Christ is carried on among men, and that none should fear to query—"Lord, is it I?"—"What wouldst thou have *me* to do?"

The proposed alteration in the time of commencing the Yearly Meeting having been considered and matured by the Representatives, it was decided that it shall hereafter open *on the Seventh-day after the second Sixth-day in the Sixth month;* the Yearly Meeting of Ministers and Elders to be held the day previous (*Sixth day.*)

The Epistles addressed to corresponding Yearly Meetings were thought to be fraught with unusual freshness and life.

Louis Bedell, who thus far had been a silent participant in the interests of the convocation, expressed his satisfaction with the manifest harmony, unity and life which has characterized the proceedings. He was weightily engaged to persuade all that there is no religious society in which so much liberty is allowed as in ours—true liberty—of prophesying, of teaching, of worshipping—extended to all—women as well as men—liberty of world-wide travelling in the ministry—liberty from the slavery of fashions—liberty of silence for ministers—liberty for exercising every divine commission or call. "It was cheering," says our correspondent, "to see how heartily some of our young people responded to this exercise." "Near the close of the meeting, a dear aged Friend gave vent to an exercise concerning our testimonies concerning marriage and plainness. Thereupon a lively interest upon the latter subject pervaded the meeting. All approved and commended plainness, whilst a due prominence was given to the weightier matters of the law and to the vital teaching of our Lord that *we must be born again*—that we must make clean the inside that the outside may be clean also. Like the Pharisees, enlarging phylacteries and borders and cold ritualism may be introduced, and undue dependence upon an outward form as a hedge, which will not keep out the wicked one. An observance of simplicity and even conformity of dress may be found in connection with a denial of the Lord that bought us, and putting him to an open shame. The hedging effect of Friends' simple style of dress was warmly commended, and still more so the hedging influence of the love of Christ in the heart. Throughout all this there was a sincere feeling against subserviency to the fashions of the day, and all gayety and ostentation, and in favor of modest plainness and simplicity of attire.

"Daniel Hill had been much interested in the various remarks, as evincing the diversity of operations assigned by the same spirit, each

laborer having his distinctive testimony and part to fulfil in the service of 'a full, round Gospel.' In the field given us to cultivate, there must needs be the *hedgers* and the *fencers;* there must also be those who drive deep the gospel plow; those who stir over and prepare the soil; those who sow the seed of truth; those who foster the tender plants; and, from above all, there descends the rain of heaven, making the united work fruitful. He who holds the plow has no controversy with him who builds up the fence; nor can the hedger find fault with him who sows the seed; for all are co-workers in one common service in the vineyard of the same Lord. Unto the common Master let each laborer look, and not to the work of him who is assigned another department of the vineyard.

"Dr. Nicholson was comforted in the belief that if in any part of our generally harmonious proceedings and expression of views a ripple had seemed to occur, it was nevertheless a ripple on pure waters, the gospel stream flowing deeply within our borders.

"After the concluding minute was read, expressing gratitude for the blessed covering of love and harmony which had been extended over the various sittings of this annual gathering, a few minutes of solemn silence were occupied, moments felt to be filled with living prayer."

A number of meetings for public worship were held during the week, at Newport and Portsmouth, and in different meeting-houses, the hearts of the people being open, and the Word of the Lord having free course. The servants planted and watered, looking in faith to Him whose is the work, and trusting that He will give the increase.

ACKNOWLEDGMENTS are due to the several valued Friends from whose kind letters the account has been compiled of the Y. Meeting at Newport. One upon whom we relied for a graphic report writes, briefly enough:

"We have had a good large Yearly Meeting, with enough life to differ, and enough love to agree: which is my ideal of an honest, sincere Christian body."

PEASLEY.—On the 11th of Sixth month, 1869, Mary Emma, daughter of Micajah and Seba G. Peasley, of Hunniker, N. H., in the 21st year of her age; a member of Weare Monthly Meeting. Through the merciful help of our Heavenly Father, this dear young Friend was enabled to impart much sweet counsel, and has left abundant evidence of a preparation for enduring joys.

FRIENDS' MODEL-FARM IN NORTH CAROLINA.

The following testimony to the valuable results of recent labors of Friends in North Carolina, comes from an independent observer, "N. C. M.," the intelligent and well-known correspondent of the *New York Tribune,* who is now travelling in that State.

"We have all heard how the North Carolina Friends were treated by the Confederates during the war. When peace came, they had been so despoiled, and had become so poor, along with the land, that they proposed to move to some North-Western States. To prevent this, their Baltimore Friends, after due consultation, employed one of their number, Mr. W. A. Sampson, a native of Maine, to go down to Randolph County and establish a model farm at Bush Hill. Hearing of this enterprise, I stopped at High Point, and a short journey of less than three miles brought me to the farm. At a glance I saw a new order of things. A field of barley on one hand, and a large field of clover on the other, and fine wheat beyond, is presented. In the midst is a large two-story white house, just completed, and also a barn, with all the latest improvements. I met Mr. Sampson, was cordially received, and shown over the farm, which includes 200 acres as badly run down as any in the State. Operations were commenced only a little over a year ago. There are 60 acres of clover, perhaps 25 of wheat, and, besides, corn, cotton, potatoes, peanuts, and, in fact, everything that will grow in this climate. Funds for carrying on these improvements are forwarded by the Association, and whatever is of a permanent nature is charged to it; but that which is applied to the crops is charged to Mr. Sampson, and he has what he can make. After an examination, I decided positively that he will make money, and, at the same time, the farm will be worth at least $25 an acre. To start the clover, he has used from 100 to 150 pounds of guano an acre, but hereafter stable manure, to be made on the place, only is to be applied. During these improvements, he has been engaged in a work of no less importance; this is the instructing of the farmers, who are mostly Friends, in the better way. He attends meetings 10 or 20 miles distant, he has established a great many farmers' clubs, and he has furnished clover seed by the tun, also guano, reapers, and manures at cost, and already the surrounding country has put on an aspect of thrift and beauty. The advantage which this model farm has been to the people is immense, and it will undoubtedly be extended throughout the State. I have on several occasions urged, in *The Tribune,* that the Agricultural Department of our Government ought to establish model farms in every county through the Southern States, and I am glad to present this demonstration of their importance. I must not forget to add that, in connection with this model farm, a school system has been established, with

teachers from the North. I was present at an assemblage of the young people, and I must confess that their progress has been so marked that I ceased to forget that I was in benighted North Carolina; indeed, their appearance, dress, and language were similar to what would be presented in Central New York or in Northern Ohio. Whether this successful farming is in part due to a soil naturally superior to that in the northern part of the State, I cannot say, but I could distinguish no difference.

WHITE'S INDIANA INSTITUTE.

The following is taken from the principal Wabash paper. Under proper management (which we do not doubt,) and with additional capital, there is fair promise of great future usefulness.

WHITE'S INSTITUTE, situated 3½ miles south-east of Wabash—embraces 760 acres of the very choicest land in Wabash County. It has a large substantial brick building for the "Home proper," a commodious brick tenant-house, a large brick school-house and a good frame barn. Has four hundred acres of cleared land, under a good state of cultivation, and the Trustees at their last meeting gave a contract for the clearing of an additional forty acres to be in readiness for a crop next Spring. The whole premises at the present time is worth $50,000 in cash. Below we give you a few items as they came before the Trustees at their last meeting, viz.:

"White's Institute, 3d month 23d, 1869. Board of Trustees convened at 8 o'clock A. M., and proceeded to business by calling Luke Thomas to the chair, to serve as President pro tem. At the request of the President, a short season was now spent in prayer for the wisdom and direction of our Heavenly Father, in the transaction of the different subjects that were to come before the Board.

Members present, Luke Thomas, of Wengarden, Wayne County, Indiana; John M. Macy and Samuel Binford, of Lewisville, Henry County, Indiana; Murray Shipley, of Cincinnati; and John D. Miles, of Wabash Indiana. The Board then proceeded to elect, by ballot, officers for the ensuing year. Whereupon the following were elected: Luke Thomas, President; John M. Macy, Secretary; John D. Miles, Treasurer. The committee on Indentures report that they have received since the last meeting of the Board, seven (7) additional children, making in all at this time twenty (20).

John D. Miles was appointed a Recorder, to open up a *Childrens' Record*, which shall embrace the following information of each child.

1st. Name and date of birth. 2d. Whe received. 3d. Parentage. 4th. Cause th made them subjects for the Institute. 5t Short history of the moral and religio character of the parents. 6th. Character the child when received. 7th. Time take for—to be followed up with a brief history their lives—annually, which shall embra their progress in literary and religious ed cation, and close with the record of the tin they leave the Institute and where they l cate.

The school in connection with the Institu has been a decided success during the pa year, and the rapid progress made by th children in their studies, reflects great cred on both teachers and scholars. The Truste had the pleasure of being present on the la day of the school (24th ult.) and were high entertained with the exercises. The childre indicated by their ready recitations ar prompt and correct answers, that there ha been much labor expended by their teach in a proper training of their minds.

The report made by the Superintende and matron (J. and D. Wilson,) showing th financial and general standing of the Inst tute, was very satisfactory and encouragin showing a net gain of $1,490 over all e penses for the past year, which clearly ind cates the ability of the Superintendent as *practical farmer*.

The matron's report of the general depor ment of the children, was one of marked i terest, clearly indicating an advancing sca of morality and Christian culture—childre who once knew the Saviour only as a r prover for sin, now know Him to be *their ou dear loving* Saviour, because *they love* Him.

A TRUSTEE.

THE YOSEMITE VALLEY

BY C. L. BRACE.

From the hotel there are excursions enou to occupy one for weeks, among the beauti scenes of the Valley. Each morning th guide saddles the horses—which had be turned loose in the mountain pasture—an fastens them in front of the house; and aft lunch has been packed we set off in differe directions to see the famous points and objec One of the most enjoyable features of the e cursion is simply cantering up and down th valley, getting the new aspects which ope freshly every half mile, and are different eac hour of the day. The wonderful thing abo the canyon, which will hereafter draw man an invalid here from distant lands, is its d vine atmosphere. To me, just recoverin from a tedious fever, it seemed the very elix of life—cool, clear, stimulating, and filled wi light and glory from the sun of the Sout which here never seems in Summer to ha

a cloud. The nights are cool, but mid-day would be too warm were it not for the delicious sea breeze which, every day at 11, blows in from the Golden Gate, 150 miles away. The gorge lies fortunately east and west, just about opposite to San Francisco, and about midway between the two flanks of the Sierras —here some 70 miles in width. Were it a north and south valley, at its altitude (4,000 feet) it would be almost intolerable. Now nothing can surpass its mild, invigorating climate, and harmonious and resplendent atmosphere. Life seems to have a new spring and hope under it,—the charm of the Wonderful Valley and its cheerfulness and joy. Even the awe-inspiring grandeur and majesty of its features do not overwhelm the sense of its exquisite beauty, its wonderful delicacy, and color, and life and joy.

As I recall those rides in the fresh morning or the dreamy noon, that scene of unequalled grandeur and beauty is forever stamped on my memory, to remain when all other scenes of earth have passed from remembrance—the pearly gray and purple precipices, awful in mass, far above one, with deep shadows on their rugged surfaces, dark lines of gigantic archways or fantastic images drawn clearly upon them, the bright white water dashing over the distant gray tops seen against the dark blue of the unfathomable sky, the heavy shadows over the valley from the mighty peaks, the winding stream, and peaceful greensward with gay, wild flowers below, the snowy summits of the Sierras far away, the atmosphere of glory illuminating all, and the eternal voice of many waters whenever you walk or rest! This is the Yosemite in memory,

I have been thinking much of scenes in Norway, Tyrol, and Switzerland, with which to compare this. Switzerland, as a whole, is much superior in combinations and variety of features to the Sierra region. But there is no one scene in Switzerland, or the other parts of mountainous Europe, which can at all equal this Californian valley. The nearest approach to it is the Lauterbruenen Valley. It was my good fortune to see that most grand and beautiful Swiss picture, in traveling on foot, by an unfrequented path from the Rhone, over the Gemmi Pass, by Kandersteg, and then straight over the mountains, coming out on the high ridges above Muerren ; a somewhat analogous position to that from which you first strike the Yosemite. The Swiss scene has the advantage in the superb glaciers which flow into the upper end of the Valley, but is inferior in grandeur, and even in life, to the Californian—the latter having immensely grander precipices, and, instead of one waterfall—the Staubbach—a dozen on a much greater scale.

Youth's Department.

RAGGED TOM, THE SURETY.

One Sabbath afternoon a big boy stood at the door of a Sabbath-school. He was so bad that he had been turned out of the school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said, "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school, when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home ; he will be lost if you do not take him back."

"We could take him back if we could secure his good behaviour. I will see," said the superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again ; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?

A pause followed ; the elder boys shook their heads. They said they knew him so well. The others did not care for him.

But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard his little voice, saying, "If you please, sir, I will, sir."

"*You*, Tom! a little boy like you! Do you know what it means to be a surety, Tom?"

"Yes, sir, if you please : it means that when he is a bad boy again, I'm to be punished for him."

"And are you willing to be punished for that big boy?

"Yes, sir, if he's bad again."

"Then come in," said the superintendent, looking to the door ; and the big boy, with downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but *I'm not so bad as that*. I'll never let that little fellow be punished for me —never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the school, the superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am aftaid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son, Tom?"

"Oh! he has just gone up stairs with a

great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"Oh, yes, sir."

The superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in school, O Lord make him the best boy."

The superintendent knelt down by Tom's side, and they all prayed together.

God heard them. The big bad boy became one of the best boys in the school. God raised up friends for "Ragged Tom," who put him to school, and, after that, sent him to a Missionary College. He is now a Missionary, and is preaching to the Africans about Jesus, who became the *surety* for sinners.—*Church Union*,

THE TWO BIBLES.

Some good men who were distributing Bibles called on a woman and inquired if she owned a Bible.

"Do you think I am such a heathen?" she angrily asked.

She then bid her little girl to run and fetch the Bible from the drawer that she might show it to the men.

The Bible was brought, nicely covered up. On opening it the woman exclaimed, "Well, how glad I am you called and asked me about a Bible! Here are my glases that I have been looking for these three years, and did not know where to find them."

Was not this woman more of a heathen than many who have never seen a Bible?

A missionary went to see a little Indian boy who was dying of consumption. He found him in an old hut, with a few leaves for his bed, and a dirty blanket for a covering.

"What can I do for you, my poor boy, to relieve your wants?" he asked.

"Nothing, sir," said the boy; "I want but little; I am very happy. Jesus Christ, the Lord of glory, died for my sins, and I trust only in him."

"Do you find comfort in your Bible?"

"That, sir, is *my dear friend*," said the dying boy, raising himself on his elbow, and pressing the book to his heart. "Last year I went to visit my sister, 200 miles up the lake. When I was half way back, I remembered I had left my Bible. I turned directly round, and myself and my canoe were nine days tossing on the lake before I reached the house. But I got my friend at last; and I never mean to part with it till I am dead, and then, sir, I want you to give it away so it may do good to others."

My child, which have you, a *dusty* or a *well worn* Bible? Once a good man offered a little boy the choice between a present of twenty-five dollars, or a handsome Bible. Said the little fellow, "My mother used to tell me the law of the Lord was better than thousands of gold and silver. If you please, I will have the Bible." May you all make so wise a choice!—*Bible Soc. Record.*

THE OLD BURYING GROUND.

BY JOHN G. WHITTIER.

Our vales are swept with fern and rose,
Our hills are maple-crowned;
But not from them our fathers chose
The village burying ground.

The dreariest spot in all the land
To death they set apart;
With scanty grace from Nature's hand,
And none from that of Art.

A winding wall of mossy stone,
Frost flung in broken lines,
A lonesome acre thinly grown
With grass and wandering vines.

Without the wall a birch-tree shows
Its drooped and tassel'd head;
Within, the stag-horned sumac grows
Fern leafed with spikes of red.

There, sheep that graze the neighboring plain
Like white ghosts come and go;
The farm-horse drags his fetlock chain,
The cow-bell tinkles slow.

Low moans the river from its bed,
The distant pines reply;
Like mourners shrinking from the dead,
They stand apart and sigh.

Unshaded smites the summer sun,
Unchecked the winter blast:
The school girl learns the place to shun,
With glances backward cast.

For thus our fathers testified—
That he might read who ran—
The emptiness of human pride,
The nothingness of man.

They dared not plant the grave with flowers,
Nor dress the funeral sod,
Where, with a love as deep as ours,
They left their dead with God.

The bare and thorny path they kept,
From beauty turned aside;
Nor missed they over those who slept
The grace to life denied.

Yet still the wilding flowers would blow,
The golden leaves would fall,
The seasons come, the seasons go,
And God be good to all.

Above the grave the blackberry hung
In bloom and green its leaf,
The hare-bells sung as if they rung
The chimes of peace beneath.

The beauty nature loves to share,
The gifts she hath for all,
The common light, the common air,
O'er-crept the graveyard's wall.

It knew the glow of eventide,
The sunrise and the noon,
And glorified and sanctified
It slept beneath the moon.

FRIENDS' REVIEW.

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Proceedings of the Associated Executive Committee of Friends on Indian Affairs, at their meeting held at Damascus, Ohio, 6th month, 23d and 24th, 1869.

FOURTH DAY 23.—*Morning Session.*—In the absence of the Clerk, John B. Garrett was appointed for the service for the time.

Certificates of appointment of members of this Committee were received and read, as follows:

From the Standing Committee of *Baltimore Yearly Meeting*, to co-operate with Friends of other Yearly Meetings in efforts for the benefit of the Indians of our country—for Francis T. King and James C. Thomas.

From the Executive Committee of the Indian Aid Association of Friends of *Philadelphia Yearly Meeting*—for Thomas Wistar and John B. Garrett.

From the Meeting for Sufferings of *New England Yearly Meeting*—for Edward W. Howland and Edward Earle.

From the Committee on Indian Concerns of *Indiana Yearly Meeting*, delegating Luke Thomas to attend this meeting in place of Charles F. Coffin, should it be impracticable for the latter to do so.

Verbal information was given of the appointment of Benjamin Tatham and William B. Collins as the representatives of *New York Yearly Meeting.*

The following is a list of the members of the Committee, as at present constituted:—those marked with a star being absent from this meeting:

From NEW ENGLAND Y. M., Edward W. Howland, *New Bedford, Mass.;* Edward Earle, *Worcester, Mass.*

From NEW YORK Y. M., Benjamin Tatham, *New York City;* Wm. B. Collins, *Poughkeepsie, N. Y.*

From PHILADELPHIA Y. M., Thomas Wistar, *Fox Chase, Philada., Pa.;* John B. Garrett, *Philadelphia, Pa.*

From BALTIMORE Y. M., Francis T. King, *Baltimore, Md.;* Dr. James C. Thomas,* *Baltimore, Md.*

From OHIO Y. M., John Butler, *Damascoville, O.;* Geo. K. Jenkins, *Mt. Pleasant, O.*

From INDIANA Y. M., Chas. F. Coffin,* *Richmond, Ind.;* Achilles Pugh, *Cincinnati, O.*

From WESTERN Y. M., Chas. Lowder,* *Plairfield, Ind.;* Benj. H. Wright, *Plainfield, Ind.*

From IOWA Y. M., David Hunt,* *New Providence, Iowa.*

The Minutes of the Conference of Friends held at Indianapolis, 3d month 31st, and 4th month 1st, also of the Executive Committee, then appointed, held at Indianapolis 4th month 1st, and at Richmond 5th month 12th were read.

A written request being received from Charles F. Coffin to be released from his position as Clerk, John Butler, Achilles Pugh, Thomas Wistar, Benjamin Tatham, and Edward Earle were appointed to consider the subject, and if way should open for his release, to propose a Friend to take his place.

Interesting letters from Enoch Hoag, addressed to the Clerk and other members of the Committee, also correspondence in relation to the six vacancies still existing in the agencies of the Central Superintendency, which the President of the U. S. and Commissioner of Indian Affairs desire to fill with approved Friends, were presented and read.

The consideration of the qualifications of Friends proposed for appointment as Agents having been partially performed, the Committee adjourned to 3 o'clock this afternoon.

Afternoon Session.—The Committee met agreeably to adjournment.

The Committee appointed to consider the request of Charles F. Coffin to be released from further service as Clerk and Correspondent of this Committee, proposed that John B. Garrett be appointed to those services, which being approved, he was appointed accordingly, and was authorized to employ such aid in his clerical duties, at the charge of this Committee, as he may find necessary.

Information was received of the appointment by Government of the following named Friends as officers of the Central Superintendency:

Enoch Hoag,	*Superintendent.*
Lawrie Tatum,	*Agent for Kiowas and Camanches.*
Brinton Darlington,	" *Arapahoes and Cheyennes.*
James Stanley,	" *Osage River Agency.*

Also that the first three, and probably the fourth, have entered upon the performance of their duties. Lawrie Tatum, not having been previously considered by the Committee, was now approved.

Upon separate and deliberate consideration of the Friends proposed for appointment as Agents, the following were approved:*

Isaac T. Gibson,	*of Salem, Iowa.*
Cyrus Beede,	" *Oskaloosa, Iowa.*
John D. Miles,	" *Wabash, Indiana.*
Jonathan Richards,	" *Philadelphia, Pa.*
Thomas Miller,	" *Springboro', Ohio.*
Joel H. Morris,	" *Thorntown, Indiana.*

Benjamin Tatham, William B. Collins, Edward W. Howland, John B. Garrett, George K. Jenkins, Francis T. King, and Achilles Pugh were appointed to consider how we can best promote the objects of our appointment, and report to a future sitting a plan of operations; also, what funds may be required in carrying out such plan, and how they should be raised.

A draft of an address "to the people of the United States, and especially to all who profess the Christian name," in relation to our treatment of the Indians, and our present duty toward them, was presented and read; and Thomas Wistar, John Butler, Benjamin H. Wright, Edward Earle, and Luke Thomas were appointed to report, to a future sitting, their judgment as to the propriety of this or any other address being issued by this Committee, and, if way opens, a draft thereof.

No information having reached us of the appointment of members of this Committee, by Friends of North Carolina Yearly Meeting, the Clerk was requested to convey an invitation to the Meeting for Sufferings of that Yearly Meeting, to appoint a standing Committee on Indian Affairs, and to delegate two of their members to co-operate with us.

Then adjourned to nine o'clock to-morrow morning.

Fifth day, 25th.—*Morning Session.*—The Committee met near the hour appointed.

The following minute was presented and read to the satisfaction of the Meeting, which was thereby led anew into much sympathy with those Friends upon whom the active labor in behalf of the Indian devolves; and lively desires were felt that all might seek and find that wisdom which is profitable to direct, and so the work prosper in our hands—the minute being as follows:

At a meeting of the Executive Committee of "The Indian Aid Association of Friends of Philadelphia Yearly Meeting," held 5th mo. 25th, 1869, the following was directed to be entered upon our minutes, and a copy thereof forwarded to the clerk of the Associated Committees:

Impressed with a sense of the importance of the work into which we are entering, and the weight of responsibility that devolves upon Friends in attempting to carry it out, a strong desire has been felt at this time by the Committee, that all who are engaged in the work may seek for that wisdom which is profitable to direct, and constantly act so as to maintain and commend the precious principles of the Gospel, which, as a Society, Friends have felt bound to uphold before the world. It is only as those who are engaged in this deeply interesting concern, whether as Agents among the Indians, or co-laborers with them in other places, are thus conscientiously concerned to exemplify, by their consistent conduct and conversation, the excellency of the high profession we make, that we may expect the divine blessing on our labors, and be made instrumental in extending the kingdom of the Prince of Peace.

Extracted from the minutes.

(Signed) John B. Garrett, Clerk.

It being the judgment of the Meeting that a letter of brotherly sympathy should be addressed by this Committee, to the Superintendent, and Agents, and the families of Friends connected with the agencies, the clerk was requested to prepare such a one, with the assistance of Thomas Wistar and Francis T. King, and forward a copy thereof, signed on our behalf, to the several persons addressed.

The Committee was brought afresh at this time, under a sense of the grave responsibility which attaches to the Religious Society of Friends in the United States, and to us as

*A part of these only have yet been appointed. Unless vacancies occur, the Government may not require the services of the others.

its representatives, for the right administration of the affairs of the Superintendency intrusted to our care by the National Government, and for the wise and vigorous prosecution of the work of civilizing and Christianizing the Indians within its limits, and so vindicating the precious principle of peace, which is inseparably connected with the religion which we profess. The need of a constant, watchful care over, and co-operation with, the several officers appointed by Government upon our recommendation, that no reproach be brought upon them or ourselves, by errors of administration, was keenly felt. The Superintendent and Agents are therefore encouraged to carry out all instructions which the Committee may feel called upon to give, that the work may prove successful, and be recognized by our fellow-citizens as harmonious. And should any Superintendent or Agent, appointed upon our recommendation, fail to carry out all essential requirements of the Committee, or to prove to our satisfaction his adaptation to the particular place assigned him, he is expected (upon being so informed officially), to resign his place,—all nominations being made by us with that understanding.

Upon recommendation of the Committee to propose a plan of operations, it was concluded:

1. That this Committee should hereafter be known as "The Associated Executive Committee of Friends on Indian Affairs."

2. Also, that a stated meeting shall be held in the eighth month of each year, commencing with 1870.

3. Whenever a member of this Committee is unable to attend one of its meetings, the Committee or Meeting which he represents is requested to appoint a substitute to attend such meeting of this Committee, and to furnish such substitute with a copy of the minute of his appointment.

4. Whenever Friends of either Yearly Meeting desire to enter upon the work of educating the Indians in any part of the superintendency under our care, they may select the field of labor preferred by them, and notify the Clerk of this Committee, through their representatives herein. Upon receiving information from him that the field is not pre-occupied, they may at once establish and conduct the schools contemplated.

5. In order that this Committee may properly discharge the responsibility resting upon it, it was concluded that *all subordinates* appointed by the Superintendent or Agents, should be approved by a sub-committee of this; and Benjamin H. Wright and Charles Lowder were accordingly appointed to receive, consider, and approve nominations for service as *farmers* and *mechanics*. Suitably qualified Friends desiring such appointments, or feeling a willingness to enter upon either service, are requested to communicate with the representatives of their several Yearly Meetings in this Committee, who (if satisfied of their adaptation to the work) will forward their names to the sub-committee named above.

6. John Butler, Edward Earle, Thomas Wistar, and Archilles Pugh, were appointed to visit the several Agencies of the Central Superintendency during the summer. Any other member of the Committee who may feel drawn to accompany them in the service was encouraged to do so.

7. It was thought proper that two thousand dollars should be raised for the use of this Committee, by the several Yearly Meetings, in the following proportions, viz.:

By New England Y. M.,	. . .	17 per cent.
" New York "	. . .	17 " "
" Philadelphia "	. . .	17 " "
" Baltimore "	. . .	4 " "
" North Carolina "	. . .	2 " "
" Ohio "	. . .	8 " "
" Indiana "	. . .	17 " "
" Western "	. . .	10 " "
" Iowa "	. . .	8 " "
		100

The Clerk was requested to forward a copy of the above Minute to the Clerk of each Committee from which our several members derived their appointment, and request that their quota of the sum proposed to be raised be forwarded as early as practicable to our Treasurer.

Our friend John Butler requesting to be released from his position as Treasurer, Charles F. Coffin was appointed to that service.

The Committee appointed to consider the propriety of issuing an Address to the people of the United States, reported that, in their judgment, the present was not an opportune time for it. The subject was therefore dismissed from further present consideration.

Enoch Hoag, a representative of Iowa Yearly Meeting in this Committee, having been appointed Superintendent of the Central Superintendency, the Indian Committee of that meeting is requested to appoint a member of the Associated Executive Committee in his stead. The Clerk was requested to forward a copy of this Minute to the Clerk of that Committee.

The Committee appointed to visit the Agencies this summer, were requested to confer at once with Enoch Hoag, in relation to the appointment of a suitably qualified Friend as his Chief Clerk, and judge of and approve a nomination on our behalf.

Two Friends were approved for appointment as Indian Agents, and the Clerk was authorized to forward their names to the

Commissioner of Indian Affairs, should occasion for it arise.

Under a precious sense of Divine favor in the transaction of the important business which has come before us, the Committee adjourned to meet at the call of the Clerk, under advice of the Committee appointed to visit the Agencies.

The Epistle from the Yearly Meeting, held in London, 1869, to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,—We salute you in the love of Christ, desiring that his grace may enrich your hearts, and cause you to bring forth fruit to his praise.

If Christ be anything to us, He must be all. The crucified Jesus is still the rest and the sanctuary of the people of God. One with the Father, He is also the Word made flesh. For this cause, He is not ashamed to call them brethren whom He hath redeemed. In a life of spotless righteousness; in all the ministries of compassion and love; in the endurance of shame and reproach; holy, harmless, undefiled; He marked out and consecrated for his followers the path in which He would have them to tread. But not alone as truly God, and as the perfect man by whom all righteousness was fulfilled, is the Lord Jesus the Foundation and the Corner-stone of the Christian Church. He is the Sacrifice for sin; He is the Great High Priest who "by his own blood" entered "into the holy place, having obtained eternal redemption for us," and who ever liveth our Mediator and Advocate in the presence of God. Beloved friends, how inestimable is the price that has been paid; how deep are our obligations in having been the objects of such love; and how solemn are the words of warning to those who neglect so great salvation. Shall it be said of any of us in the day of final reckoning, that they have "counted the blood of the covenant an unholy thing, and done despite unto the Spirit of grace?" Rather may it be the blessed experience of all, to wash in the fountain so freely set open, that they may be purged from their old sins, and receive through the Spirit a new nature having its fruit unto holiness.

A belief in the immediate operation of the Spirit of God upon the heart has ever been a prominent feature of our profession. In pressing upon our dear friends the importance of a firm faith in this fundamental truth, we desire not to forget that the work of the Spirit must never be separated from the work of our Lord and Saviour. It is He who baptizes with the Holy Ghost. The Spirit is the promise of the Father, the purchase of the Saviour's love. It is the office of the Spirit to testify of Jesus; to prepare the humbled penitent for the acceptance of free pardon and reconciliation "through faith in his blood." The Spirit quickens to a new life, wherein the believer is designed to grow up into an ever increasing conformity to the image of his Lord. To claim to be a Christian, and to disclaim the testimony or authority of Christ Jesus, either as to the truth declared concerning Him in the inspired record of Holy Scripture, or as to his right to reign over us, involves an obvious contradiction. "He is thy Lord, worship thou Him," is the witness of the Spirit concerning Jesus in the believing soul.

He who is unborn in a spiritual sense can have no entrance into the kingdom of God. The words admit of no exception, "Ye must be born again." That which the natural man cannot comprehend is revealed to the babes. To him who is humbled as a little child in the presence of the infinitely Holy God, the grace and truth which came by Jesus Christ, are made precious; and the words of the Redeemer are fulfilled, "He that followeth me shall not walk in darkness, but shall have the light of life." As our Lord and Master, he claims not a partial, but an entire allegiance. His yoke must be ever upon us. In the continued exercise of patience and of that faith which is childlike trust, the character of the Christian is matured. Watching unto prayer with thanksgiving, he rejoices in hope. Walking in the Spirit, he accepts the duties, the conflicts, the trials of this life as a hallowed preparation for that blessed state where love shall serve without weariness and with perfected praise.

Individual subjection to Christ under the guidance of the Holy Spirit, is intimately connected with our fruitfulness as a Church. If the world governs us, we cannot bring forth fruit unto God. We long to encourage all to a life of holy dedication, wherein even our ordinary duties, performed in love to Christ, will become so many opportunities of serving Him. The present is a day of gracious visitation. We rejoice in the many evidences of renewed love and zeal within our borders. What ought we to desire, dear friends, both younger and older, but unreserved consecration to our Lord? His work is ever a humbling work, bringing low and keeping low. But with all the conflicts attending it, it is not without its joy—a joy often largely partaken of in sanctified tribulation. The Christian's training is not for his own sake only, but that he may be taught to sympathize with others. Shrink not from the heavenly discipline. Be willing to be cast into the furnace, that He who is trying you may bring you forth as gold. And may you, dear friends, who bear a public testimony for your Lord, keep very near unto Him. Be willing to

feel the weight of the service, as well as its privilege. Watch against the manifold workings of self. They that are truly subject to the influence of the Spirit know the value of being also subject one to another in love, and will ever cherish a tender regard for the experience and counsel of others.

Our sympathy is awakened for those who may be struggling under burdens little known save unto the Searcher of hearts; with whom the anxieties of business, the care of maintaining a family, the weight of worldly engagements are felt as a heavy load. Dear friends, your Father in heaven knoweth all your need. He never designed that you should bear your burdens unaided of Him. Commit your way unto Him in humble trust. How appropriate is the prayer, "Let integrity and uprightness preserve me, for I wait on Thee." "Rest in the Lord and wait patiently for Him," that He may guide you by His counsel, and that you may receive from Him your daily portion according to your need. Let care never prevail over faith. Though some of you may think that you can do but little for your Lord, He is honored in a course of daily submission, of patient continuance in well-doing, and of that thankful trust in which the promise is applied, "I will never leave thee nor forsake thee."

And let the words of our Redeemer have their due place with us all, "Seek ye first the kingdom of God and his righteousness." The Christian engaged in business is bound to transact it not only with diligence and integrity, and on principles essentially sound, but in the fear of the Lord, and in dependence upon his counsel. It ought not to steal away the heart, or unduly absorb the time and affections. Consider, dear friends, how short and uncertain is the day of your earthly probation and service. May wealth or position never be your object in life. "If riches increase set not your heart upon them," but be largely bountiful, as God hath prospered you. Watch carefully, lest that which may have been originally Christian prudence degenerate into the habit and the love of accumulation. Guard against an enfeebling indulgence even in lawful things. In the furniture of your houses, in your personal habits, in the scale of your expenditure, keep within the bounds of an enlightened conscience; seeking in all things to be good stewards, ready to devote both time and money to the service of Christ.

Great are the blessings of Christian marriage. May no right union be unduly delayed by overmuch carefulness as to provision for the future. It would be far indeed from our desire to encourage a hasty and ill-advised procedure in this important matter; but we fear that in the present day of increasing luxury and ease, there may have been a tendency, from considerations of mere worldly prudence, too long to defer unions, which, with moderate views and simpler faith, might have been productive of mutual help and joy, spiritual as well as temporal.

Of all the influences bestowed by God upon man, one of the most important and responsible is that of the parent. Filial submission is the first commandment with promise; and the Divine precept to the child involves the obligation on the parent so to walk before his children as to be worthy of the honor and obedience thus enjoined. Be encouraged, dear friends who are parents, to fulfil this obligation. Pray earnestly and in faith, for the wisdom of which you must feel the want. Remember that in entrusting you with children, your Father in heaven has devolved upon you the high privilege of nurturing them for Himself. In the words of George Fox, "We esteem it a duty incumbent upon us, to pray with and for, to teach, instruct, and admonish those in and belonging to our families, this being a command of the Lord, the disobedience whereunto will provoke his displeasure." No religious teaching or training is likely to be so effectual as that which proceeds from the loving heart, and is confirmed by the consistent walk of the Christian parent.

Our attention has been again called to the subject of reading. Our books are our companions, associated with our most retired thoughts, and never more influential than when we are alone. We would caution our members against all writings, the tendency of which may be to weaken their allegiance to Christ, to create a disesteem or disrelish for Holy Scripture, or in any other way to enfeeble their capacity for engaging with sober earnestness in the duties of life. And let parents and teachers watch carefully over the books and periodicals introduced into the family, and seek opportunities for directing the minds of the young to the perusal of such of the lives and writings of our faithful Friends, and of others of the Lord's devoted servants, as may serve to instruct and confirm them in the knowledge of the truth as it is in Jesus, and in a course of heartfelt experience under the teaching of the Holy Spirit.

The progress of public opinion in this country, and of legislation on ecclesiastical questions, has been of late in the direction of the views long maintained by our Society. On the continent of Europe, the course of events has signally tended to favor religious liberty, the circulation of the Holy Scriptures, and the diffusion of the knowledge of the truth by means of the press. We note these changes with thankfulness. The testimony to the supreme authority of Christ in the church, and against all usurpation of man in the things of God,—the principle that religion is

a matter between man and his Maker, and that therefore conscience must be free,—are still precious to us as they were to our forefathers, and we earnestly exhort our members to continued steadfastness therein. May our dear friends take their full share of interest in the increased facilities afforded for the circulation of the Scriptures and religious tracts, not only at home, but also in countries now, for the first time, and we know not for how long, open to receive them. We would especially encourage Friends travelling abroad or frequenting watering-places, to keep in view the requirements of their Christian profession, to uphold them with consistency, and to make diligent use of the varied opportunities for good thus opened before them.

Our meeting has been large, and our hearts have been at times made thankful under a sense of uniting fellowship. The Testimonies concerning deceased Friends, who have long labored for their Lord, have been so many instructive memorials of His faithfulness and love, exemplifying, in different positions and in varied lines of service, the workings of His manifold grace. The Epistles received from our dear friends in Ireland and in America, give evidence of their continued love and zeal; and in several places a considerable accession of members, on the ground of conviction, is reported. It is our prayer that it may please the Lord to cause his Spirit to flow forth as an ever deepening and widening stream, quickening to new life, making every wilderness like Eden, and every desert like the garden of the Lord. May his will be done, and may his work prosper amongst us; may our hearts be more and more knit together in faith, and in love to Christ; and may we be prepared, as a living church, to unite with the redeemed who have gone before, in ascribing "blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb." Signed in and on behalf of the Meeting, JOSEPH CROSFIELD,

Clerk to the Meeting this year.

THE SOLAR ECLIPSE

Of Eighth month 7th, 1869.

BY SAMUEL J. GUMMERE, A. M.

(Concluded from page 707.)

By way of furnishing a tolerably near approximation to the time of commencement of the eclipse, it may be stated that along a line from New York to the mouth of the Ohio River, the beginning is very nearly at 5 o'clock; on a line from Quebec to Chicago it takes place about ten minutes earlier; and on a line from Charleston, S.C., to New Orleans, about as much later. For the local time, of course, allowance must be made for the constant difference between that and the Washington time as here given.

The magnitude of the eclipse for Portland on one side of the central track, and for New Orleans on the other, is about 9 digits. From these cities, respectively to the northern and southern limits of the shadow's track, as before described, the magnitude varies from 9 to 12 digits.

Arrangements have been made for observations with suitable instruments at several places on the line of central eclipse, and valuable as well as interesting results may be hoped for should the weather prove favorable. There is one point, however, on which any careful and accurate observer, without instruments, may contribute desirable information,—viz., on the degree of obscurity where the eclipse is total or nearly total.

The statements that we find on record in reference to the darkness attending a total eclipse are mostly indefinite, frequently conflicting, and in some cases evidently exaggerated. A notice of the stars or planets that come into view, of the distance at which print of a certain description and size becomes illegible, or at which familiar objects cease to be distinguishable, would be more serviceable than any vague or fanciful description of the gloom and obscurity attending the eclipse.

For Friends' Review.

A MAN OF PRAYER.

In 1743, David Brainerd, then in his twenty-fifth year, went among the Indians as a Missionary, under the (outward) auspices of a Society in Scotland for propagating Christian knowledge. His first labors were with a small tribe in New York State, where, for a time, he dwelt with some of the Indians in a wigwam, until a hut, constructed principally with his own hands, was ready for occupancy. Here he resided alone for many months. The Indians being removed to another Mission station, Brainerd felt it right to leave them, and go to the Indians located about "the Forks of the Delaware,"—probably near where Easton now is.

The secret of his remarkable success as a Missionary is very apparent from his Diary. He says: "Spent much of my time, while riding, in prayer that God would go with me to the Delaware. My heart sometimes was ready to sink with the thoughts of my work, and going alone in the wilderness, I knew not where; but still it was comfortable to think that others of God's children had 'wandered about in dens and caves of the earth;' and Abraham, when he was called to go forth, 'went out not knowing whither he went.' O that I might follow after God!" He had been truly baptized for the work, but he was yet to be deeply baptized in it, and that continually. A few weeks after his arrival he

writes: "To an eye of reason everything that respects the conversion of the Heathen is as dark as midnight; and yet I cannot but hope in God for the accomplishment of something glorious among them. . . . Though I was much discouraged with the extreme difficulty of the work, yet God supported me; and especially in the evening, gave me sweet refreshment. In prayer my soul was enlarged, and my faith drawn into sensible exercise; was enabled to cry to God for my poor Indians; and though the work of their conversion appeared impossible with man, yet *with God* I saw all things were possible. My faith was much strengthened by observing the wonderful assistance God afforded his servants Nehemiah and Ezra, in reforming his people and re-establishing his ancient Church.

I was much assisted in prayer for my dear Christian friends; and for others, whom I apprehended to be Christless; but was more especially concerned for the poor heathen, and those of my own charge; was enabled to be instant in prayer for them; and hoped that God would bow the heavens and come down for their salvation. It seemed to me that there could be no impediment sufficient to obstruct that glorious work, seeing the living God, as I strongly hoped, was engaged for it. I continued in a solemn frame, lifting up my heart to God for assistance and grace, that I might be more mortified to this present world, that my whole soul might be taken up continually in concern for the advancement of Christ's kingdom. Earnestly desired that God would purge me more, that I might be as a chosen vessel to bear his name among the Heathen." We continually find him going with prayer to the place of worship, and returning therefrom praying as he journeyed, or at home; or leaving his Bible study and prayer in the house, to seek the solitude of the groves *to pray*. "Spent the morning in reading several parts of the Holy Scripture, and in fervent prayer for my Indians, that God would set up his kingdom among them, and bring them into his church. About nine I withdrew to my usual place of retirement in the woods, and there again enjoyed some assistance in prayer. My great concern was for the conversion of the heathen to God; and the Lord helped me to plead with him for it. Toward noon rode up to the Indians in order to preach to them; and while going, my heart went up to God in prayer for them; could freely tell God he knew that the cause in which I was engaged was not mine; but that it was his own cause, and that it would be for his own glory to convert the poor Indians: and blessed be God, I felt no desire for their conversion that I might receive honor from the world as being the instrument of it. Had some freedom in speaking to the Indians." A few days afterward he writes: "After I came to them my mind was confused, and I felt nothing sensibly of that sweet reliance on God with which my soul had been comforted in days past. Spent the forenoon in this posture of mind, and preached to the Indians without any heart. In the afternoon I felt still barren when I began to preach: and for about half an hour I seemed to myself to know nothing, and to have nothing to say to the Indians; but soon after I found in myself a spirit of love, and warmth, and power, to address the poor Indians, and God helped me to plead with them to 'turn from all the vanities of the heathen to the living God;' I am persuaded that the Lord touched their consciences, for I never saw such attention raised in them. When I came away from them, I spent the whole time I was riding to my lodgings, three miles distant, in prayer and praise to God. . . . My heart rejoiced in my particular work as a missionary; rejoiced in my necessity of self-denial in many respects; and I still continued to give up myself to God, and to implore mercy of Him, praying incessantly every moment with sweet fervency." He relates how the approach of an occasion of false worship among the Indians brought him into great exercise of spirit; and how he was enabled to persuade them to desist when in the midst of it, and attend to his preaching; yet still, he says, "there appeared nothing of the special power of God among them. Preached again to them in the afternoon, and observed the Indians were more sober than before; but still saw nothing special among them. Hence Satan took occasion to tempt and buffet me with these cursed suggestions: There is no God, or if there be, He is not able to convert the Indians before they have more knowledge, &c. I was very weak and weary, and my soul borne down with perplexity; but was mortified to all the world, and was determined still to wait upon God for the conversion of the heathen, though the devil tempted me to the contrary. . . . Felt in some degree disconsolate; yet could have no freedom in the thought of any other circumstances or business in life. All my desire was the conversion of the heathen, and all my hope was in God. God does not suffer me to please or comfort myself with hopes of seeing friends, returning to my dear acquaintance, and enjoying worldly comforts."

The Lord was pleased to let this dedicated servant labor for more than a year with very little outward evidence of success. It is hardly possible to conceive of any one abiding in prayer more continually and fervently than he did. Doubtless every one of these exercises of spirit was greatly acceptable with God; but Brainerd's experience was to teach him (and *us* also, if we will accept the lesson,) that

a very great point in all such labor is, that it may be evident that after all it is *the Lord's work*. In great loving-kindness the Master showed him that the abundant fruit afterward gathered was indeed fruit of the Spirit. The Lord made of him a true missionary for Himself; and this young, solitary reaper in a new, untried harvest-field, was brought to look with amazement at the sweet fulfilment of his Master's words, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The details of this wonderful work of grace are deeply interesting. J. P.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 10, 1869.

OTHER SHEEP—NOT OF THIS FOLD.—"Grace be with all them that love our Lord Jesus Christ in sincerity." Eph. vi. 24. Our dear Friend Joel Bean has favored us with extracts (not designed for publication) from letters of veteran laborers in the gospel in the Sandwich Islands. These dear Friends (for such we may truly call them) welcomed Daniel Wheeler with Christian fellowship, and bore cordial testimony to their value of his services. Their loving hospitality was extended to Robt. and Sarah Lindsay during their brief stay at Hilo. Joel and Hannah Bean also testify respecting them: "It was our privilege to receive every aid which brotherly kindness could give in the discharge of the duty which drew us thither, and to share a feast of Christian communion which has rarely fallen to our lot." J. B. also speaks of them as persons "who, with enlarged minds and hearts, praying for the prosperity of Zion, would desire that *our* candlestick might not be removed out of its place." A few sentences from letters which were among those of the first mail across the Pacific Railroad, may show that oneness in Christ includes many who are not one in name, whilst it is pleasing to notice that whilst Friends are, we fear, wilfully misapprehended by numerous professors, there are those who justly estimate their effort to display, because of the Truth, the banner which God has given to them that fear Him.

From Titus Coan, Missionary at Hilo.—"This great doctrine of the spiritual unity of God's children by the affinity of love, is the hiding place of our Redeemer's power to convert and sanctify and glorify our race.

"The minutes of your [Iowa] Yearly Meeting came safely, and I was very happy to read the reports, the transactions and the resolutions of your excellent body. How I would rejoice to be present at one of your meetings. But 'though absent in body, I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.' Should we by grace ever reach the pure realms of Heaven, I expect to meet a very precious company of *the Friends* there."

From Fidelia Coan.—"It seems to me that this Christian fellowship between the widely separated children at West Branch and Hilo is all the more *tender* because we are so unlike. It was to be expected, (alas!) that trained in such different methods, and working in the Master's vineyard in such different ways, we should each have our own opinions to push forward, our own methods to impose; when lo! we discover that the unity of the Spirit is mightier than the difference of modes, so that nothing is left for us but to cordially approve and adopt the excellencies which each sees in the other's plan of spiritual campaigning. Am I right in this little theory? Whether I am or not, I am quite sure that for the honored body of Christians with which you are connected I feel a profound respect and tender love. I believe they have borne witness to *vital truth* and godliness, often through scorn and obloquy, when other denominations have been far too compliant."

One other passage we venture to copy, remarkable for its far perception, trusting that it may prove a word in season.

"In these times of intense activities, we have need of heavenly wisdom to know just when to put down the brakes, and how to detect and exclude unprofitable working."

As it is interesting, and may be profitable, for members of a Christian body to listen at times to voices respecting them from beyond their pale, an extract is also given from a letter written thirty-one years ago to John G. Whittier by a Congregational clergyman.

"With regard to the principles of Friends, I am more and more convinced of their truth. In my opinion the Friends are right on all essential points. There is less *pretension* and more reality in the piety of the *Christian* Friends than among any other class of Christians, in proportion to the number. Would that some George Fox might arise among them, to call them back to their pristine faith, purity, missionary zeal and devotion, and stir them to go forth, in the spirit of *Christ*—of *martyrdom*—to sound the trumpet of salvation and to spread the triumphs of Redeeming Love around the world. But, as to the spirit and power of their testimonies, as a *Society*,

their days are, I fear, numbered, and will soon be finished, *unless some one should arise* in the spirit and power of Elijah to rebuke their inactivity and worldliness. The Lord hath shown them the Light—the true Light—but they, as a Society, have hidden it under a bushel, instead of holding it high up steadily and perseveringly, to illuminate the darkness of the earth, and scatter the gross darkness of the people. *Some*, I know, feel deeply on this subject, but, as a Society, they seem to me very indifferent to the greatness and glory, the grandeur and eternal importance of their heaven-descended principles. That deep sense of the superiority of man's spiritual over his carnal nature, of his immortal over his mortal part, of his soul over his body, which characterized the early Friends, seems in a measure to have departed from them. But the Friends *will not sleep always*. THE LORD WILL SEND A RESURRECTION TRUMP AMONG THEM; and they will start up and come forth from the graves of spiritual sloth and ease in which they now lie. They will again act out those great principles which aroused early Friends to a course of Christian *action*."

How much truth is there in this utterance of thrice ten years ago! We believe with the writer that "the Friends will not sleep always;" we *do not* believe the days or the mission of the Society to be ended. At no time has the unfaithfulness been universal, and in all time there have been those who could not sleep as did others. Whilst the pen of this faithful friend who would tell us of our faults was tracing the lines just quoted, Thos. Shillitoe had just ended a life of extraordinary missionary work; Daniel Wheeler was plowing the South Pacific,

> "His locks with Zion's dews still wet,
> And in his hands retaining yet
> The pilgrim's staff and scallop shell;"

Stephen Grellet, bearing for his motto, "The field is the world," was following the steps of Fox, Penn and Barclay, and showing the signs of an apostle as manifestly, perhaps, as any one not of *the twelve* could show them; Joseph John Gurney was doing his Master's great work on the earth very faithfully and very well, leaving an ineffaceable mark upon the era in which he served the Lord Christ; Elizabeth Fry was still performing her extraordinary mission, ministering to her Lord in the persons of his most degraded children, and standing for his name before kings and rulers; Joseph Sturge's great heart was still beating and his free hand still stretched forth; Wm. Forster still walked steadily in the arduous path of painful duty, bearing in his heart a weight of sympathy for suffering and for sin which few are even capable of appreciating; J. and M. Yeardly, Jas. Backhouse and G. W. Walker were traversing oceans and continents for the work that was set before them; and Whittier's harp was sounding over the land, melting hard hearts, strengthening weak ones, bringing thousands of recruits to the moral warfare, striking terror into the strongholds of tyranny, and proclaiming liberty to the captive. The list might be extended. Even then *the Friends* did not all slumber. And since that warning pen was laid aside, the toilers have continued their "course of Christian *action*." In the pure love of Christ, from that day to this, the spirit that was in George Fox has been moving over this century, and his congenial successors have been drawn to the uttermost parts of the earth. The missionary zeal of *the Friends* has carried them again and again over France, Norway and Germany,—to Russia, Finland, China,—to the Hawaiian group and the South Pacific isles,—to China, Madagascar and Hindostan,—to Italy and Greece,—to Egypt, Jerusalem and Damascus, and over Syria and Palestine. We write in humility and not in boasting. All this and all these in our days of apathy! What will it be in the full awakening, when "the Lord shall send a resurrection trump among us!"

But then as now, no glory be to us or to "the Society." What were the Society worth should self-exaltation ever be its motor? No praise is due to it. Its members are but servants—unprofitable servants. Having done all, those who attain the nearest to perfection can present no higher statement of account than this:—"We have done that which *it was our duty* to do." The system which scoffers have in derision called Quakerism *has* merit, but the merit is all in Him whose spirit and precepts it has caught and embodied.

In these history-making days, there will assuredly be work for Friends. Let them be found at the post of duty. From the nature of their principles and the dignity of their commission, we cannot think the place assigned them will be in the rear of the Lord's host; but to be occupied to His glory and to

their peace, it must be a place, not of their own seeking, but of his appointing. Then, whatever contumely and suffering may be their portion, their mission will be maintained through the great overturnings, and glory will redound not to them, but to Him who is Head over all things, blessed forever.

"Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the works of thine hands: they shall perish, but Thou remainest: and all they shall wax old as doth a garment: and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

Canada Yearly Meeting opened on Sixth-day, the 25th ult., with an attendance about as large as last year. The love for the brethren, which the apostle Paul regarded as an evidence of life, characterized the early proceedings. The credentials of many Friends from other parts of the vineyard were read, and a cordial welcome extended. From *Ohio Y. M.*, Caroline E. Talbot, Jos. Hobson, Wm. Jenkins, Jesse T. Hartley. From *New England Y. M.*, John Paige and Huldah M. Beede. From *New York Y. M.*, Hannah S. Fry and Eliza H. Meader. From *Indiana Y. M.*, Isaac Jay and Sarah Ann Linton. From *Western Y. M.*, Eli Newlin. From *Iowa Y. M.*, Amos Battey and Jos. D. Hoag. The following Friends (not ministers) also produced minutes: Wm. Dean, Rufus Hazzard, Seth Linton, Robert W. Hodson, Nicholas Battey, Martha Battey, Joel Kirk, Lebbeus Benedict, Elizabeth F. Hobson, Martha A. Ensign. Epistles from corresponding Yearly Meetings were read. The London General Epistle was regarded as especially edifying. (Through the kindness of our beloved Friend J. B. Braithwaite a copy is presented to the readers of the *Review*.) Adam Spencer and Levi Varney were appointed Clerks.

Further notice of this Yearly Meeting will be given.

A Variety of Sketches, Observations and Extracts. Philada., J. B. Lippincott & Co. Pp. 53.—The first thing we consider in examining an anonymous book is the *motive* of the compilation. This, in the instance before us, is evidently to benefit the reader by placing before him or her passages suggestive of pure thought and promotive of moral and religious instruction. Some of the extracts are trite: there are others less familiar to the general reader, which evince good Christian taste in the selection. The book may be regarded as a modest labor of love.

Spring River Quarterly Meeting was opened at Union, Jasper Co., Mo., on the 19th ult. It was attended by the Yearly Meeting committee appointed for the purpose, also by several Friends with certificates for religious service. The meeting is represented as a favored one, the mercy of the loving Head of the Church being extended in a living ministry. Israel Negus of Iowa left immediately to accompany Brinton Darlington into his field of labor as agent among the Cheyenne and Arapahoe Indians. "The prayers of many hearts," says our correspondent, "go with them." A proposition was entertained to request the establishment of a Yearly Meeting in Kansas.

Errata.—Several typographical errors crept into the last number. Will those who file the *Review* please make such correction that page 712, ninth line from the foot of second column, shall read: "Not as words of course, but in reverent conviction, would we adhere to the Headship and Presidency of Christ."

Meeting of the Associated Committee of Friends on Indian Affairs.—On the first page of the present number will be found a full report of this important meeting, to the several details of which the careful attention of our readers is called. There was much business, and several correspondents from different Yearly Meetings bear concurrent testimony that all was transacted in the utmost harmony, and, it was trusted, under the ordering of Truth. One writes: "Every thing has worked well—beautiful harmony." Another—"I want to endorse the harmony, earnestness, and ability which marked the proceedings of the Committee. If the Superintendent and Agents are of the same grade we shall have little to fear."

For Friends' Review.

THE VATICAN AND ALEXANDRIAN MANUSCRIPTS.

BY THOMAS CHASE, M. A.

Next, if not equal, in antiquity to the Codex Sinaiticus is the Codex Vaticanus, a beautiful manuscript of the first half of the fourth century, preserved or buried with nearly twenty-five thousand other manuscripts, Greek, Latin, and Oriental,—the richest collection in the world,—in the Library of the Vatican Palace. I shall always be grateful that I was permitted to examine this codex for a few minutes, as its leaves were turned over; although of it, as well as of one of its most famous companions, I can not say much more than *Vergilium vidi tantum*, "Virgil I only *saw*." We have no such romantic story to tell of the discovery of the Vatican MS. as of the Sinaiticus, but its intrinsic merits compensate for the absence of any such incidental interest. It contains the greater part of the Old Testament, and the New as far as Heb. ix. 14. In authority, it is safe to say, it is of equal weight with any other codex extant. It probably found its way to its present abode at about the time of the foundation of the library, four hundred and twenty years ago; it is named in the first catalogue, "dating from 1475," and we find it appealed to by Erasmus, who had "obtained some account of it as early as 1521." Of late years it has been guarded from the eyes of scholars with excessive jealousy. Let one example suffice. Dr. Tregelles, one of the foremost New Testament scholars living, went to Rome in 1845 for the special purpose of consulting it. He was allowed to *see* it, but not to copy any of its readings. "They would not let me open it," he says, "without searching my pocket, and depriving me of pen, ink, and paper. If I looked at a passage too long, the two *prelati* would snatch the book out of my hand." Scholars all over the world rejoiced when it was announced that Cardinal Mai was preparing an edition of this codex.* After a long delay, his edition appeared in 1858, three years after his death; but it proved to have been so carelessly and inaccurately executed, as to be almost valueless; a smaller edition, also prepared by the Cardinal, appeared in 1859, avoiding some of the errors of the former, but introducing almost as many new ones. The discoverer and decipherer of the palimpsest of *Cicero de Republica* added no laurels to his fame by these editions of the Codex Vaticanus.† Tischendorf, who had been allowed to examine the MS. for six hours in 1843, (an examination which especially extended our knowledge of its palæography,) repaired to Rome in 1866, in the hope (doomed to disappointment) of being permitted to publish a fac-simile edition. There is a pleasant subacidity in the words in which he describes his interview with the Pope.* He was received, he does not say *kindlily*, but with *a look* of kindness (*benigno vultu.*) On his speaking of the need of a new edition in consequence of the suspicion with which Mai's readings were regarded, Pio Nono strongly defended the work of his Cardinal, and seemed to imply that a belief in its accuracy was incumbent upon all the faithful: ("*è un' affare della fede.*") "But faith cannot be compelled," Tischendorf answered, and suggested that if the Cardinal was so accurate, a careful edition by another hand would vindicate his fame. "But *we* too can bring out such an edition," (*ma potremo fare anche noi*), answered Pius; the declaration of which unexpected intention showed Tischendorf that his way was foreclosed. However, he obtained leave to examine the codex in all the places where there was a dispute among scholars as to its readings; a work upon which he at once entered with his accustomed zeal. But he could not refrain —the enthusiastic palæographer that he is— from transcribing a few pages in fac-simile, with a view to acquainting the world, by their publication, with the palæographic characteristics of the codex. Some "envious spy" observed him, and suspicion was aroused. Tischendorf had not finished his collation of the first three Gospels, when he was forbidden any further use of the MS. "I was thunderstruck," he says, "yet I thought I ought not to despair;" and, by persistent effort, he obtained, through Cardinal Antonelli, permission to examine the remaining difficult places, in the presence of the Barnabite Carlo Vercellone, to whom the chief care of the Papal edition had been entrusted. He was not allowed, however, the opportunity of a final comparison and revision of his work with the manuscript itself. His edition was published in quarto form, and in common cursive characters, in Leipsic in 1867. While falling short of the *highest* authority, on account of the restrictions placed upon his use of the MS., it will always be greatly valued by scholars, and will generally be held *decisive* on the disputed points in which its editor gives his deliberate judgment upon personal examination of the passage. His

* Some partial collations had previously been made,—as notably one by Bentley's orders and at his expense,—and many important readings had been noticed even in the brief examinations permitted in recent times; but an edition of the whole MS. was still wanting.

† Mai's edition was republished in London, Holland, Berlin, and elsewhere; in Berlin with corrections by Philip Buttmann.

* *Prolegomena* to his edition of the *Novum Testamentum Vaticanum*, pp. viii–x.

work ended, Tischendorf is permitted to call upon the Pontifex Maximus *pour prendre congé.* "If at any time your Holiness would like my aid," he said, "in preparing your edition, I should be happy to render it." "Will you have the kindness to send us *the types which you had cast for your edition of the Sinaitic manuscript,*" was the Pope's reply: a piece of "sharp practice" worthy of Ben Butler. The types were sent; *(sic vos non vobis;)* and in 1868 the first volume of the Papal edition appeared, (the first to be published, but the fifth of the entire work), containing the New Testament. The size and shape of the MS. are accurately represented, and it is copied line for line and letter for letter, in printed characters approaching fac-simile, inasmuch as the writing of the Vatican Codex is astonishingly like that of the Sinaitic.* There seems to be no reason to doubt the accuracy and fidelity of the Roman editors, (Carlo Vercellone and Giuseppe Cozza;) and, grateful that the treasure has at last been laid open to the world, we must give the Papal goverment due credit for publishing the codex in a style worthy of its importance, even if it be that its officials were moved thereto only because the trophies of Miltiades did not suffer them to sleep.

In 1628, Cyril Lucar, the same Patriarch of Constantinople who made an attempt to reform the Eastern Church "after the model of Geneva," sent to Charles I. of England "a truly royal gift" in that ancient Greek codex of the Holy Scriptures, now displayed in the British Museum, and known as the Alexandrian: (Lucar having been Patriarch of Alexandria, from which city he had brought the MS. with him). It is written on "thin, fine, and very beautiful vellum," in handsome uncial letters, with two columns on a page, (the Sinaitic, as it will be remembered, having four, and the Vatican three;) and is referred, by the general consent of palæographers, to the beginning or middle of the fifth century. It may be that its neat chirography is due to a female hand; for it bears an ancient Arabic inscription on its margin, asserting that it was written by the martyr Thecla. The authority of this inscription, however, has been questioned, and on better grounds than the modern canon so approved by some critics of history, whether sacred or profane: "whatsoever was written of old is false." It is not improbable, however, that it is the workmanship of a woman; for we know that women as well as men were employed as copyists in Alexandria. It contains the old Testament, with some deficiencies in the Psalms, and all the books of the New, with a few chasms where leaves are wanting. To these it adds "the one genuine, and a fragment of the apocryphal, epistle of Clement of Rome to the Corinthians."

As regards these uncanonical books, as well as those contained in the Sinaitic MS., I may remark by the way that they are the instructive and in some respects edifying productions of good and pious men. Clement is the same who is commended by the apostle Paul (Phil. iv. 3), as one of his "fellow-laborers, whose names are in the book of life." Of the faith and works of Barnabas, the companion of Paul, the record of Scripture is full; it is doubtful, however, whether he was the author of the epistle which bears his name. It is not improbable that the author of "The Shepherd" is the same Hermas, who is mentioned by the apostle in his salutations to the brethren at Rome (Rom. xvi. 14.) The presence of these books *at the end* of the codices of the New Testament does not necessarily imply that they were held as canonical by the transcribers; but they were sometimes read in the congregation, and were recommended to new converts as sound and instructive writings, written not without a measure of the aid of the Holy Ghost. Yet, as we read them, we *feel* a certain delicate difference between them and the genuine Scripture; e. g. in some of them an excessive allegorizing tendency; and our confidence is increased that, in the gradual establishment of our present canon, men were rightly and infallibly guided. The Christian scholar will readily assent to the confession of the French churches in 1559, (cited by Barclay Apol. iii. §1): "We know these books" (of Holy Scripture) "to be canonical, . . . not so much by the common accord and consent of the Church, as by the testimony and inward persuasion of the Holy Spirit."

The Alexandrian MS. has been published in elegant style, in type cast for the purpose and resembling nearly the written characters —the New Testament in 1786, edited by Charles Godfrey Woide, and the Old, edited by Baber, in 1816–28. An octavo edition of the New Testament, in small letter, in which Woide's text has been corrected from the MS. itself, was published in 1860, edited by B. H. Cowper. The Old Testament has been recently edited by Field.

It would be a pleasing labor to describe other leading MSS. of Sacred Writ; but the three named stand alone in the combination of antiquity, authority, and completeness. It was stated by the present writer in the *Friends' Review* of Tenth mo. 21, 1865, tha

* From this resemblance, and some other reasons, Tischendorf conjectures that the Cod. Vat. was written by one of the four copyists, (D.), to whom he ascribes the Cod. Sin. It is the copy of a different exemplar, however, and cannot be considered as one of the forty copies ordered by Constantine through Eusebius.

the library of Haverford College had recently received from Friends in England, the munificent gift of the imperial fac-simile edition of the *Codex Sinaiticus;* some account of which was subjoined. It is with pleasure and gratitude that I add that the same library has since received the very valuable donation of Woide's edition of the *Codex Alexandrinus*, from that ripe scholar and lovely Christian, Joseph Bevan Braithwaite of London; and that he has also recently sent us the volume of the beautiful Papal edition of the *Codex Vaticanus* containing the New Testament, on condition that the five remaining volumes (which are to appear in succession at intervals of about ten months) shall be procured. A Friend in Philadelphia, one of the founders of Haverford College, and from the beginning one of its wisest, ablest, and most untiring friends, has pledged himself for one volume; and the rest have been subscribed for from the library fund.*

I cannot but believe that Divine Providence has some gracious purpose in the discovery of new, and the publication of old witnesses of the text of Holy Writ, and the newly-awakened interest of scholars in this text, which are so characteristic of our times. The revival of the study of the Greek Testament in Western Europe was one of the prominent causes of the great religious awakening of the sixteenth century. Let us trust that we are on the eve of a new reformation and a new revival of spiritual life; and that in them the Society of Friends will be found faithful in its allotted task. The Master will prepare both tools and workmen; but we can hardly doubt that baptized Christian scholarship will be called upon to perform an important part of the work. It is cause for gratitude that our first literary institution is becoming better furnished with the means for developing and fostering such scholarship.

(To be concluded.)

* We have also, of the smaller editions, the *editio minor* of the Sinaitic, Tischendorf's Vatican, and Cowper's Alexandrian. In palæography, the library has a fine copy of Montfaucon's *Palæographia Græca.* The gift of the fac-simile reprint of Tyndale's version, (originally published at Worms in 1525),—one of only 177 fac similes printed,—from a liberal Friend in Providence, R. I., deserves grateful commemoration. The Library has Bosworth's edition of the Gothic and Anglo-Saxon versions, with the translations of Wycliffe and Tyndale, in parallel columns; and the "English Hexapla," containing Wycliffe's, Tyndale's, and Cranmer's versions, together with the Genevan, the Anglo-Rhemish, and the Authorized. It is *very deficient*, however, in editions of the "Fathers" in the original languages, and of the *ancient versions* of the New Testament. I trust that some son or friend of Haverford will sometime secure for us at least a fragment of a *papyrus MS.* from Egypt, or some specimen of the MSS. of the early or middle ages.

That valuable work, Silvestre's *Paléographie Universelle*, I have studied both in the Harvard and the Astor Libraries. I found a good collection of the ancient versions, as well as excellent apparatus of all kinds for the study of the N. T., in the large library of the American Baptist Union in New York. I wish to express my personal obligations for assistance in these studies to Ezra Abbott, A. M., one of the Librarians of Harvard College, and the first American authority on these subjects.

For Friends' Review.

THE "DARK DAY" OF 1780.

Doubtless thousands have read with interest, in Whittier's "Tent on the Beach," the poem entitled *Abraham Davenport.* The remarkable phenomenon therein portrayed receives interesting confirmation in the following narration left in writing by an eye-witness of the "Dark Day," Silvanus Hussey, who "lived in Lynn, Mass., for many years, but was of Nantucket origin: an uncommon man for his day," as my informant has been told, "for general information and gentlemanly deportment. He was a sea-captain, but was at Lynn at the time of the darkness." The paper as originally written with his own hand was shown me at the house of an esteemed Friend in Sandwich, Mass., with whose ancestral family the narrator was connected, and it is kindly allowed by the owner for publication. J. H. D.

A Day which I Never Saw the Like Before.

the Morning Opens with Thunder and Litenings.

On the Nineteenth Day of the 5 mo. called May, 1780, the wind at S. S. W., the Sun shined out About 8 o'clock in the Morning; about 9 A'clock it began to Rain small Showers, & Continued untill about 10 A'clock; then the Ra n Seast and the Clouds seeamed to be gathering together in great thickness, and About half after Ten their seeamed to be A Darkness graddually appeard, and by Eleven it was Quite Discoverd to be sumthing uncommon, and by 12 Clock it was so Dark that we could Not see to Read Large print in the Room, and by Dinner time, or at one Clock, it was so Dark that we Could Not see to Dine, but was forst to have Candels Litt, as in the Evening, when the Moon shone Not very Bright. So the Darkness Continued for About two Hours, with But Littel alteration, from 12 to 2 A'clock; at Length the Darkness begun graddually to go off, but Left a Brassey yellow which was all the time, insomutch as silver Buckels Lookt Exactly like Gould in ones Shoes, that yellow Loocks Continued untill about half after three, when it went off pretty suddenly and Left the Loocks of Nature mutch as usual, but in the Evening the wind Now had Got to the North or Eastard of it, prohaps as far, when it smell of sulpher, or sumthing like being to leward of a swamp that has ben burning, or a chimney that has ben a Fire, and a Darkness came on in the Evening, Insomutch that we could not see even Aney odds when our Eyes

ware shot fast or when they ware opened, Notwithstanding the moone was at its full, and that Darkness Continued untill about 12 A'Clock at Night, and then went off, the moone Rose A Minute after 9. It was to the astonishment and terror of I Beleave allmost every Person; for my Part I was Not without thoughts that the Last Day was Come, for no one that did not see it can Emagin how Gloomey it Loockt. I leave this a memorandum for Futur generations to see how it was at that time, that if the Like was ever to be again that they may know it was no more then has Ben Before.

S. HUSSEY.

[The painstaking yet homely record of the *Dark Day* is in singular contrast with our friend S. J. G.'s pre-description of the coming Eclipse. Whittier's poem, alluded to by J. H. D., follows as a necessity, and in this connection will be read with interest by those to whom it is already familiar.

ABRAHAM DAVENPORT.

BY J. C. WHITTIER.

In the old days (a custom laid aside
With breeches and cocked hats) the people sent
Their wisest men to make the public laws.
And so, from a brown homestead, where the Sound
Drinks the small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the State
Wisdom and grace in Abraham Davenport.

'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the Spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sound of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State-House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's Great Day! Let us adjourn,"
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till He come. So, at the post
Where He hath set me in His providence,
I choose, for one, to meet Him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do His work, we will see to ours.
Bring in the candles." And they brought them in.

Then by the flaring lights the Speaker read,
Albeit with husky voice and shaking hand,
An act to amend an act to regulate
The shad and alewive fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question, with no figures of speech
Save the ten Arab signs, yet not without
The shrewd dry humor natural to the man:
His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

STRATIFIED HISTORY.

(Condensed from a letter from Madrid in the *London Friend.*)

"This day (May 12th) 189 years ago, a notable *Auto da Fé* was celebrated in the Plaza Mayor of Madrid. The anniversary has been kept by an open-air meeting on a broad mound, the site of the ancient *Quemadero*, or burning-place of the Inquisition. The construction of a new road has recently rendered it necessary to cut through this mound. Precisely as in other places we see *geologic strata* of marl or gravel, or the *fossil remains* of a bygone age, so in this broad section are laid bare, alternating with sand and earth, a series of *black bands of ashes, thickly bedded with human bones.* Thus the cruel intolerance of man is written in the very earth; "the stone cries out of the wall" against the wickedness of a tyrant priestly domination. Instruments of torture have also been exhumed; amongst them an iron collar, of which an orator in the Cortes said its iron was softer than the hearts of those who used it, "the infamous executioners of an infamous theocracy." Many who were present at the manifestation to-day carried off some bone or bones. I have half a dozen on the table before me as I write. To-day in view of the black seams of martyr soil, our good brother L. was vending the Holy Scriptures, as fast as hands could supply."

Youth's Department.

THE CHIMNEY SWEEP AND THE WATCH.

A poor chimney sweep, being called, in his work, to a nobleman's house, and being left alone in a chamber, saw on a table a beautiful watch. Cautiously taking it in his hand he said to himself, "Ah, if it was only mine! But," he continued, speaking to himself, "if I take it I shall be a thief, for the Bible tells me not to steal." "And yet," he added, "no one sees me. Yes God, who is everywhere

sees me; and if I took it, how could I pray to Him, and how could I die in peace."

Overcome by these thoughts, he carefully laid the watch down in its place again, saying, 'I would much rather be without it and poor, than rich and a thief." At these words, as if afraid of temptation, he hastened back to his work. The owner of the watch, a lady, who, in the next room, had overheard his soliloquy, the next morning sent for him, and said, "My little friend, why did you not take the watch yesterday?" And as the boy fell on his knees, astonished and in fear, not knowing what would come next, she continued, "I heard everything you said, and I thank God He enabled you to resist the temptation. From this time I will take you under my care; and if you ever live thus in the fear of God, His blessing will always attend you."—*N. Y. Tract Association of Friends.*

THE ALTAR OF INCENSE.

How often must I offer thanks to the Most High?" asked Othniel.

"Let thy heart be like the altar of incense in the Sanctuary," said Simeon.

"The holy fire never expires on that altar," answered the youth.

"The hand of the priest," continued the old man, "fills it morning and evening with new incense. Thus the balmy cloud rises in the brightness of day, and scents with fragrance the shadows of night."—*Krummacher's Parables.*

"When De Tocqueville saw a Bible in the hands of every pupil in a Sabbath school, he exclaimed, 'Is this common? What a mighty influence it must have upon a nation!'"

Selected for Friends' Review.

The following poem by John James Piatt, one of the younger American poets, presents two contrasted scenes on a Western prairie, with faithful adherence to reality.

FIRES IN ILLINOIS.

How bright this weird autumnal eve—
While the wild twilight clings around,
Clothing the grasses every-where,
With scarce a dream of sound!

The high horizon's northern line,
With many a silent-leaping spire,
Seems a dark shore—a sea of flame—
Quick crawling waves of fire!

I stand in dusky solitude,
October breathing low and chill,
And watch the far-off blaze that leaps
At the wind's wayward will.

These boundless fields, behold, once more,
Sea-like in vanish'd Summers stir;
From vanish'd Autumns comes the Fire—
A lone, bright harvester!

I see wide terror lift before—
Wild steeds, fierce herds of bison here,
And, blown before the flying flame,
The flying-footed deer!

Long trains (with shaken bells, that moved
Along red twilights sinking slow)
Whose wheels grew weary on their way,
Far westward, long ago;

Long wagons, bivouack'd in the blaze
That, long ago, streamed wildly past;
Faces from that bright solitude
In the hot gleam aghast!

A glare of faces like a dream,—
No history after or before,—
Inside the horizon with the flames,
The flames—nobody more!

That vision vanishes in me,
Sudden and swift and fierce and bright;
Another gentler vision fills
The solitude, to-night:

The horizon lightens everywhere,
The sunshine rocks on windy maize;
Hark, everywhere are busy men,
And children at their plays!

Far church spires twinkle at the sun,
From villages of quiet born,
And, far and near, and everywhere,
Homes stand amid the corn.

No longer, driven by wind, the Fire
Makes all the vast horizon glow,
But numberless as the stars above,
The windows shine below!

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 4th inst.

Great Britain.—The House of Lords voted on the second reading of the Irish Church bill at 3 o'clock A. M., on the 19th ult., the result being a majority in favor of the second reading, of 33 in a total vote of 325. On the 29th the House "went into committee" on the bill, and at that and subsequent sessions, some amendments as to details were adopted, one of which changed the date for disestablishment from 1871 to 1872. One authorizing grants to Roman Catholics and Presbyterians, was lost by 115 yeas to 146 nays. The Government has promised that an additional clause shall be framed, providing that the Irish bishops may retain their seats in the House of Lords. The Earl of Shaftesbury has given notice of an amendment that the surplus Church property shall be a fund from which to grant loans to the Irish peasantry.

In the House of Commons, on the 18th, a motion to go into committee on a new commercial treaty with France, the present treaty expiring before the next session, was lost by a majority of 54.

A deputation representing the Lancashire cotton trade, have united in a request to the Duke of Argyle to obtain government assistance for the production of cotton in the British colonies, especially in India, so as to compete with the United States.

It is stated that the purchase of the telegraph lines by the government, as contemplated, will cost £6,500,000.

A telegraph cable has been successfully laid from Peterhead in Scotland to the coast of Norway.

France.—Most of those arrested on account of the disturbances connected with the recent elections, have been released. H. Rochefort, editor of the *Lanterne*, an opposition paper, published at Brussels to avoid the French press laws, has been convicted of illegally introducing his journal into France, and sentenced to three years' imprisonment

and a fine of 3,000 francs, with the forfeiture of his rights of citizenship for three years. Several other editors have also been variously sentenced for violations of the press laws.

The session of the Legislative Body was opened on the 28th ult., Rouher, Minister of State, making the opening speech. He said the renewal of that body by universal suffrage afforded a national opportunity for the nation to express its thoughts, aspirations and wants, but the political results of that manifestation should not be precipitate. The government would present projects of law to realize the wishes of the country. It was said on the 3d inst. that some members of the majority proposed to bring in a motion for certain changes, giving to the Legislative Body more scope for independent action, and it was rumored that the government would accept these reforms; but subsequently the motion was withdrawn. The Opposition demand a responsible ministry and the authority of the Legislative Body to elect its own officers.

On the 21st ult., the deep-sea cable of the Transatlantic telegraph line was connected with the shore end, and the Great Eastern commenced paying out the cable, constant telegraphic communication with the shore being kept up. At noon on the 3d inst. the vessel had run 1,145 miles, and had paid out 1281 miles of cable. Everything was then working well. A temporary interruption of signals occurred on the 30th, compelling a suspension until the defective portion could be ascertained; and, to avoid accident, as a heavy gale prevailed, the cable was cut and buoyed until more favorable weather, when it was recovered, the fault was removed and the paying out was resumed.

Spain.—Serrano took the oath of office as Regent, on the 18th ult. A new Ministry was announced with Gen. Prim at the head. In assuming office, they promised to observe the provisions of the Constitution, and exact equal respect for them from the nation. Some changes in the Ministry, however, were expected. The language of some of its members toward the Republicans in the Cortes, and its apparent reactionary tendencies, gave great offence in some quarters, and the Republican Junta of New Castile issued a manifesto against its course, recommending reorganization, and affirming the right of insurrection.

The Cortes had passed a bill giving to the acts of the provisional government the force of law, and conferring on it the power to carry them into effect, and had also passed the revenue budget, and authorized the government to expend such sums as may be necessary for three months. A resolution disapproving of the presence in Spain of the Duke of Montpensier, and demanding that the government order him to Portugal, was rejected after a long debate; as were also propositions for increased duties on foreign cereals, and for a tax of 15 per cent. on the coupons of rentes, (public stocks).

Austria.—The government announced a policy of reserve in respect to the General Council summoned by the Pope, as the course to be adopted by that body cannot be foreseen.

Japan.—Advices from Yokohama are to 5th mo. 29th. The Mikado had arrived at Yeddo on the 9th. Numerous outrages were reported to have been committed upon foreigners, and the English Minister had complained on the subject to the Japanese government. The Mikado's government had fitted out a fleet to attack Enemato, the leader of the opposing party, who was said to be strongly fortified on the island of Yesso.

China.—A dispatch of the 9th ult. from Hong Kong, said that a great and decisive battle had been fought between the imperialists and the Mohammedan rebels, in which the latter were defeated with a loss of 20,000 men.

South America.—The dispatches received from Gen. McMahon, U. S. Minister to Paraguay, state that his relations with President Lopez were so friendly, that the family of the latter had been intrusted to his care after the defeat of the Paraguayan army. The long interruption of communication with the Minister, had caused apprehension that he was kept under restraint by Lopez; but it is now explained as having resulted from the refusal of the Allies to permit flags of truce to pass with dispatches from him. No important operations are reported in the Paraguayan war. The allied forces had commenced their march into the interior from Asuncion early in 5th month.

A revolution had broken out at Montevideo, caused by the disorganized condition of the finances.

Cuba.—The new Captain General, Caballero de Rodas, arrived at Havana on the 28th ult., accompanied by 900 regular troops. He immediately issued a proclamation declaring that the basis of his line of conduct was embraced in three words, "Spain, justice and morality." He has thus far pursued a conciliatory course, and having investigated the cases of many of the political prisoners, has released several of them. Several engagements of no great importance have occurred in the interior. Accounts from the insurgents represent that they have regained some important positions, and are masters of the northwestern part of the island. Disease prevails to a fearful extent in both armies, especially in the Spanish, the insurgents having a more healthful location.

Domestic.—The monthly statement of the public debt, for the 1st inst., shows a total, principal and accrued interest, of $2,646,292,477.16, and an amount, less cash and sinking fund in the Treasury, of $2,489,002,480.58; a decrease during the past month of $16,410,132.54, and since the 1st of 3d month, of $36,460,779.43. The bonds issued to the Pacific Railroads amount, with accrued interest not yet paid, to $60,303,789.44, and the balance of interest paid by the United States and not yet repaid by transportation of mails, &c, to $1,789,863.99.

A. E. Borie, Secretary of the Navy, resigned his position on the 25th ult., ill health and the requirements of his private business being assigned as the reason. Wm. M. Robeson of New Jersey was appointed by the President as his successor.

About fifty prominent business firms of St. Louis, Mo., have united to guarantee the Merchants' Exchange or Grain Association against loss in the experiment of bringing an ocean steamer to that city from New York, and loading it there with grain for that port.

George Peabody has added $1,000,000 to the fund for education in the Southern States established by him some time ago, placing it in the hands of the same trustees, and under the same conditions. The principal of the fund now amounts to $2,000,000, the annual revenue from which is over $130,000. The letter of G. Peabody to the trustees, announcing this gift, expresses great satisfaction with the manner in which the trust has thus far been discharged.

The Legislature of New Hampshire has ratified the 15th Constitutional amendment.

It is announced that by a new arrangement, the fare for passengers from San Francisco to Omaha over the Pacific railroads has been fixed at $135 currency. Each passenger is allowed 100 pounds of baggage. Children under five years of age will ride free; those from five to twelve, half price.

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THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.

BY H. L. HASTINGS.

In the epistle to Timothy, as also in that to Titus, Paul's "own son after the common faith," may be found the most clear, explicit, and perfect system of instructions and regulations for the conduct of the Christian minister that the world has ever seen. Every point is noticed, his inner life, his outward deportment, his personal faith, his public example, all are prescribed. Every needful caution, warning, and direction, may here be found, clothed in the most tender language, and applied with the most careful discrimination to the especial needs of the servant of the Lord Jesus.

Hence no portions of the inspired Scriptures are more worthy of the special study of the preachers of Christ's gospel than are these epistles. He will find here those things which will thoroughly furnish him for his important work. The man who conforms his life to these instructions will be a good minister of Jesus Christ, nourished up in the words of faith and sound doctrine. He will here find warnings against evil, incentives to good, admonitions to flee worldliness and youthful lusts, instructions to war a good warfare, words of warning for the ungodly, messages of hope for lost sinners, solemn charges for the rich, gracious consolations for the fainting, weighty exhortations to fidelity, and strong enouragements to diligence and zeal. He will find something for all, and much for himself.

Among the important personal instructions of the Apostle to his son Timothy, was one which seems worthy of especial notice: "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.

The *study* here spoken of is more than the mere study of books. The word *study* has the sense of endeavor, as when we say a man studies to do right. It comprehends every effort which may be put forth to accomplish a desired end. To be "approved unto God," is to be, in our lives and labors, such persons as God can consistently approve. "A workman that needeth not to be ashamed," is one who in the service of God so performs his duty, that notwithstanding all his consciousness of personal imperfection and frailty, he has no proper cause for shame in view of the work he has done in the name and for the honor of his Master. And "rightly dividing," or straightly cutting, the word of truth, indicates the proper duty of the Christian minister, who is not to wrest, pervert, obscure and mangle the sacred oracles, but rather to unfold their accurate sense, and lift up their testimony in the ears of a perishing world.

No admonition can be more important than that here given; and in view of this fact we may well consider the characteristics of the man who studies, or endeavors to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The first great prerequisite of the "workman that needeth not to be ashamed," is a thorough personal and experimental know-

ledge of the things which he declares. In his own life, and heart, and mind, and soul, he must know the gospel as the power of God to his own personal salvation. No study of books, no teaching of wise instructors, can supersede the necessity of this personal preparation for the Christian work.

The Bible is the great fountain of the gospel testimony, but yet men make a great mistake when they go to it simply to find something to preach. Let them go there to find something to live by, let them go there for food for their own hungry souls, and then they will know what to give to others who are famishing for the bread of God. Sermons made by the rules of theological mechanism, avail but little, even if they are truly scriptural, compared with the burning words of those who speak the things they do know, and testify that which they have seen. He who goes to God's word as a beggar goes to a table, and eats, and satisfies his soul, is the man of all men to go out into the highways and hedges, and bid the hungry there to come to the feast which the Lord has bountifully prepared. He who best can bind up broken hearts, is the man whose own heart hath been smitten by affliction, and healed by the great Physician's hand. He can best wipe away the tear of sorrow, whose own eyes have been dim with weeping, and into whose soul the light of hope has broke through the riven clouds of darkness and dismay. He whose faith once faltered in the hour of conflict, and whose love has burned with but a feeble fire, knows how to follow in the labor of Christian sympathy, the footsteps of Him who did not quench the smoking flax nor break the bruised reed.

These things are taught alone in the schools of sorrow and experience. We study pardon at the cross where we unload our burden. We learn the richness of abiding peace in the lowly vales where humble souls delight to dwell. We know the purging power of the Redeemer's blood, when for us the dark leprosy of sin has been all removed. We prove the value of our armor and the excellence of the Christian's shield, in our stormy conflicts with the grim destroyer, amid the fierceness of the fight of faith. All these things must be known by experience or never known at all. This is the only way in which the man of God may be fully furnished for his work.

Nor are these qualifications requisite for preachers of the gospel alone; but also for every one who has named the name of Christ, and who desires to work the work of God. To us it is said, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure." We can only work out what God has first wrought within us; and our mightiest efforts can only be "according to His working" that worketh in us mightily. Saved ourselves, we can seek and save others. Standing within the ark of heavenly mercy, we can watch the shadows of the gathering storm, and call the unsheltered ones to come and live. Plucked ourselves as brands from the burning, we can save others "with fear, pulling them out of the fire."

Let us not then forget these things. Let us keep this great fact, the necessity of a personal knowledge of God's grace and love, ever before our minds. And so when we have known the experiences of earthly toil, and tears, and shame, and sorrow; when we have tasted and understood the whole, we shall be more fully fitted for our high position, as workmen needing not to be ashamed.

Having personally proved the gospel to be the power of God unto salvation, the approved workman is not ashamed fully to preach it to mankind. He may be ashamed of himself, of his past faithlessness, of his present infirmities, of his frailties, his follies and his sins, but he preaches not himself, but Jesus Christ the Lord. Of himself his testimony is, "I know that in me, that is in my flesh, dwelleth no good thing." Of Christ he says, "It pleased the Father that in him should all fullness dwell." Of himself he declares, "Jesus Christ came into the world to save sinners, of whom I am chief," of Christ he witnesses that He "did no sin, neither was guile found in his mouth."

So he crucifies self, and glorifies Christ. He denies self, and acknowledges Christ. He abhors self, and adores Christ. And as his message is of Christ, and not of self, he needeth not to be ashamed. He is but an earthen vessel, a mortal potsherd. But there is a rich treasure within, and the excellency of the power is of God, and not of man. He goes weeping to his toil, but the seed he bears is precious, and he sows it in the full confidence that though some may be eaten by the birds, some scorched by sunshine, and some choked by thorns, yet some will bring forth abundantly for the eternal harvest day. Though at times he says, "I have labored in vain, and spent my strength for naught," and though three-fourths of the scattered seed may be lost, yet what does grow grows well, and the ripened sheaves shall at last stand thick on all the heavenly hills.

But grand and glorious as is the work of God, He keeps His workmen humble in His sight. They see only the rough sticks which they are called to hew in the mountains, or the rough stones which they are called to hammer in the quarry. They cannot know, nor must they *claim* to know, the whys or wherefores of all their tedious toil. Only

the great Architect understands the whole majestic plan, and sees the finished building in its final splendor rising o'er the wreck of nature's glory, in that coming day when "they shall bring forth the headstone thereof, with shoutings of Grace, Grace unto it."

Hence God chooses His own workmen with reference to this fact. He might have chosen kings, nobles, emperors, princes, or angels from heaven if He desired them, to preach the words of everlasting life. Think not that God is forced to use poor, ignorant or lowly men to perform this work; nay, verily, He takes His pick of all creation, and then into the lips of a learned and polished servant, who had no need to make apologies for himself, He puts the testimony, "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath CHOSEN the foolish things of the world to confound the wise; and God hath CHOSEN the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God CHOSEN, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." 1 Cor. i. 27–29.

Mark the declaration: it is not a matter of necessity but of CHOICE. God hath CHOSEN the foolish, the weak and the base, that all the glory may be His, and that all the glorying may be in Him.

He picks up a fisherman by the shore of the sea of Galilee, and says to him, Go teach the Rabbies at Jerusalem the way of salvation. He finds the sons of Zebedee mending their tattered nets, and he calls them to come and fish for men. He goes among the tax gatherers, and finds Matthew busy with the collection of revenue, and careful of Cæsar's interests, and He calls him to preach the Kingdom of God in the presence of all the people.

If the Lord wants a king, he takes a ruddy boy from the sheep cote, (2 Sam. vii. 8); if He seeks a prophet, He finds him among the herds, or gathering fruit from the sycamore trees, (Amos vii. 14); or if He would have one whose words shall be weighty as the voice of doom, He takes up in the grasp of His mighty inspiration, a little timorous lad, who cries out, "Ah Lord God, I cannot speak, for I am a child," and touches his mouth and says to him, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee, saith the Lord. Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant," (Jer. i. 7–10); and that weak trembling child goes forth to speak the words of the Almighty to kings and emperors and nations, and to bear the wine cup of God's fury to those who disregard the divine commands. Jer. xxv.

The man who runs upon an errand so important, needeth not to be ashamed. The bearer of a death-warrant to a guilty world, or the man who brings a pardon to the criminal at the gallows' foot, has an errand which commands respect. And he who bears the message of the eternal God, need not blush before the learned and courtly, or turn pale in the presence of the noble and the great.

(To be continued.)

IT MAY BE SOON.

[The Earl of Aberdeen, who died in perfect peace at Haddo House, Aberdeenshire, 3d month 22d, 1864, having been brought some years previously to the knowledge of his Saviour, labored in many ways to advance His cause on earth. The day before his death he sent the following to a bookseller, to be largely printed for circulation. It was distributed on the day of his burial. Our copy was sent for the *Review* by our late Friend Ann Alexander, who had it printed as one of her series of *leaflets*.]

Reader, whoever thou art, it may be soon, very, very soon—the clods of the valley shall cover thee, and the worms shall feed on thee. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."—(Job xiv. 1, 2.) On the day when thy poor body shall be cold and motionless, the sun will shine as brightly, the birds will sing as gaily, men will pursue their different objects with as much earnestness as when thou wast full of health, and youth, and spirits. Few, very few, will ever think of thee: and even from the minds of those few, soon wilt thou pass away and be forgotten.

Reader, after death is "the judgment." Thou must appear before the judgment seat of Christ; and yet, perhaps, thou hast to this moment lived as careless about thy soul as if thou hadst none. It may be thou hast gone on, day after day, week after week, month after month, yea, perhaps year after year, as unconcerned about its eternal state, as if hell was a tale, and eternity a trifle. Death may be near at hand—*how near* thou knowest not. It might be this hour, this moment; but, *should it be this moment, where would thy soul be?*

Reader, art thou prepared to die?

Art thou reconciled to God? Canst thou approach Him as a friend? Dost thou love Him as a father? Dost thou obey Him as a master? Dost thou love His word—His people—and His day? In vain dost thou profess to love Him if thou dost nothing for Him.

Art thou like Jesus, going about doing good? Dost thou visit the sick, pity the poor —and seek the salvation of all around thee?

Art thou growing in grace? Is the heart hard or soft? Is Christ precious? Art thou willing to do all He bids thee, imitating His example as well as trusting in His blood?

OUR FATHER'S REMEDY FOR SIN.

According to the Scriptures, man was created upright and free from sin. By disobedience he fell from this blessed condition, and as he thus lost his innocence, he could not transmit it to his children, who must of necessity partake of this sad fall.

These propositions are supposed to be granted.

As then we all have sinned and fallen short, how can we be restored to a state of innocency and acceptance with our Creator? Can we by any act of our own put away our guilt or atone for our sins? Sin is the breaking of the law of God. If we keep this law, we do but our duty; if we break it, then are we guilty. Since we are all guilty, how can our sins be remitted? It is said that without the shedding of blood, there is no remission, (Lev. xvii. 11, and Heb. ix. 22,) and the Scriptures cannot be broken; therefore what can man do?

We all know that the blood of "bulls and of goats" cannot atone for our sins; even our own blood, or that of any number of mankind cannot do it, seeing that all men have likewise, sinned. Now as there is no remission of sins without the shedding of blood, it follows as a necessity that the blood of some sinless being superior to man, must be shed to atone for his sins. Therefore, to fulfil the Scriptures, the Son of God, the Lord Jesus Christ, came to offer up His precious life, to shed His blood for the remission of sins, to put away sin by the sacrifice of Himself.

This is our Heavenly Father's plan, and it is offered to us for acceptance and belief. If we believe it, we are not condemned. If we believe it not, we are condemned already. John iii. 18. According to the same testimony, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish but have everlasting life."

This part of the remedy the Lord Jesus has fulfilled for us on the cross.

There yet remains a work to be performed in our souls.

It is declared, "Except a man be born again, he cannot see the Kingdom of God." John iii. 13. The first birth is of the earth, the second birth is of the spirit. In the first, our thoughts and feelings are after earthly and carnal things. In the second or new birth, our thoughts and feelings are after heavenly and spiritual things. This great change is wrought by the spirit of the Lord and is a reality, as many can testify. If any have not this blessed experience, let them ask for it of the Lord Jesus Christ, who promises, "Him that cometh to me I will in no wise cast out." If taken at His word, He will be found a Saviour near at hand.

Let it be granted that Adam was created good, (Gen. i. 31,) and that he fell, (Gen. iii. 6,) and that his Creator devised a plan for his salvation. (Gen. iii. 15.) We see in this last text that the seed of the woman was to bruise the serpent's head. This promise was fulfilled by the Lord Jesus Christ, who was born of the Virgin Mary, and who made an atonement for our sins on the cross, thus taking away the guilt of sin. He also gives us the new birth, changing our hearts by His spirit, restoring us to His favor, and giving to us that innocency that Adam lost in the fall.

Let us, then, seek the Lord with our whole hearts, and He will be found of us. He will manifest Himself to us, and give us an inward sense of His blessed presence. Then shall we know an ability to watch and pray that we enter not into temptation. If we seek first the kingdom of God and His righteousness, all things needful for this life and for that which is to come will be added. We shall know for ourselves that "they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Therefore, draw nigh unto Him in spirit, wait patiently upon Him, and He will strengthen thy heart. J. M. W.

CORRESPONDENCE.

DJIFDEH, *five miles north of Rama, Judea, Palestine*, 5th mo. 18, 1869.

Dear friend, William J. Allinson.—In the afternoon of Seventh-day, the 1st of 5th mo., we were witnesses of the impious imposture practised yearly by the Greek church on her votaries, the kindling of the so-called Holy Fire. The Coptic and Armenian churches participate in the ceremony, whereas the Latins have abandoned all share in it, denouncing it as a deception.

On reaching the courtyard at the chief entrance to the church of the Holy Sepulchre, we found a vast concourse of people thronging the space, Turkish soldiers lining a path to the door of entrance. The way was cleared for us through the crowd, through a short vestibule, into the great rotunda, 67 feet in diameter, in the centre of which the so-called Holy Sepulchre stands. On entering this, we felt the overpowering sense of the presence of a vast multitude, of a multitude

moved by the wildest and most eager religious enthusiasm, but controlled by strong physical force, cordons of Turkish soldiers with fixed bayonets forming a wall which bore back the pressure of the people on both sides of the path, which was kept open around the rotunda, across the transept, and up the nave of the building. Every available standing-place on the floor was occupied, and we were drawn up out of the crowd on to a stone balcony in the transept facing the sepulchre and commanding the best view of all parts of the church. Here we were able to see well all, behind, before, and immediately below us. We looked down on a troubled sea of faces, over which waves were constantly rolling, as the thousands of human beings, crowded into the least possible compass, swayed to and fro under the influence of many passions. Now and then one was forcibly ejected from the crowd, and driven to some other part of the building, among the fierce cries of the people; again a crowded company would fall upon one another, wrestling together, and crushing down others in the crowd, a tumult forcibly hushed again by the flashing Turkish bayonet or the vigorous application of the officers' whips. The whole floor of the building, except the narrow path before mentioned, was crowded with human beings, men, women and children of every age and of many nations; thousands of pilgrims from all parts of the great Russian Empire,—Greeks, Copts, Armenians, Syrians and Arabs,—all forming one vast mass. Looking up we saw every balcony round the rotunda to its top also full of people, every space between the pillars which support the sides of the building being occupied by a temporary balcony, on which sat some of those privileged to be a little raised above the crowd; all the permanent galleries were also filled. Behind us, the nave was equally thronged, and all the galleries to the top of this part also of the building were full of faces looking down on the sea of faces below. Immediately beneath us, was the densely-packed crowd filling the transept, very many of them women, some children, waiting as patiently as could be expected after many hours' standing in such a position. Every pilgrim grasped in his hand a bundle of 33 tapers to be lit at the Holy Fire. Before, behind, below, all was the wildest confusion, noise, tumult,—the letting loose of some of the worst of the human passions; not the devout mien and the hushed expectancy that we naturally attribute to the crowd of old, as they waited outside while the High Priest entered in for them once a year into the Holy Place, but a wild, restless expectancy, which, when the first burst of excitement after its fulfilment had subsided, was far from being succeeded by satisfaction.

Many a face and many an incident in the crowd we saw which a painter might have used as a study for some scene in the French Revolution or even for the darker illustrations of Dante's Inferno. As the time drew near for the appearance of the fire, the noise and excitement, in the nave especially, increased; the Arabs who occupied part of this portion of the church shouted wildly for the hastening of the miracle, and danced on one another's shoulders in the crowd. And now, one after another, at the end of the nave where the Greeks have their high altar, appeared the banners of the church, old and worn, with various scenes from the life of our Saviour portrayed upon them in faded colors. As each successively appeared and was grasped by one of the struggling crowd, it was again torn from his hand by others, wrestling for the honor of bearing the sacred burden. Many a bearer seemed likely to be torn in pieces in the struggle, which sometimes grew into so serious a fight that the Turkish officers could with difficulty, by the application of their whips, separate the combatants and restore comparative order.

These banners were carried in procession several times round the Holy Sepulchre, the highest dignitaries of the Greek church, including the patriarch himself with his golden crosier and his mitre, and all in their gorgeous apparel,—professed followers of the meek and lowly in heart,—closing the procession as they slowly encircled the Holy Sepulchre. The priests of the lower orders now gathered round the door of the Sepulchre, and made way for the Patriarch, who, laying aside his outer robe and his mitre, entered the place. A path was then violently opened to each side of the Sepulchre, where one stood ready at the opening to communicate the sacred fire to the crowd as soon as it should be kindled. Presently a flame was seen proceeding from each side,—no flood of liquid fire, nothing supernatural in appearance, but one of the masses of tapers aflame. A hundred arms were immediately outstretched for a share in the sacred treasure; it spread from one torch to another, until the church before, behind and to the very top through all her galleries was ablaze, and the sea of human faces and tossing forms was lit up with the fire. The most frantic excitement now prevailed; the pilgrims opened their garments and scorched their necks, their bosoms, their clothes, their hair, with the "holy fire;" they held their faces to the flame, and signed the sign of the cross upon their foreheads with the lighted tapers. They then extinguished them, and in the smoke which covered the crowd, and rose to the roof of the building, we might almost fancy some of the spirits of the land of darkness

were hovering, rejoicing in this mournful scene enacted in the name of enlightened Christianity. As soon as the flame appeared, swift messengers were dispatched to bear a light to the several Greek churches, and the bells of Jerusalem rang for joy. The Patriarch retired from the church, carrying in his hand a censer filled with the sacred element. The Patriarch of the Greek church and his satellites having withdrawn, the chiefs of the Coptic and Armenian churches entered with their robes, their banners, and their incense, and performed their procession around the Sepulchre, and at their appearance the Coptic and Armenian pilgrims rekindled their torches.

The last day of our stay at Jerusalem Sibyl Jones, accompanied by Charlotte Pitz, the head of the Prussian Deaconesses' Establishment, visited the harem of the Mayor of the city, who kindly offered to introduce them to the Pasha and Chief Judge. They received them courteously, and spoke with lively interest on the education, improvement and piety of the people of this interesting land, especially the females, fully admitting that the elevation of the latter would greatly promote this most admirable object. They also visited the harem of the Judge; the ladies at both harems received them gladly and politely, saying they loved their words. They are a superior class of intelligent women, indicating large powers of intellect, capable of cultivation and high refinement. S. J. and C. P. partook of their usual hospitalities, which were served out in a very agreeable manner, and took their leave to mutual satisfaction.

I think I mentioned in my last the interesting gathering of school children and teachers, held the same evening, the first time all the schools had been collected in one place. On Third day, the 11th, we left Jerusalem.

With kind regards, I am thine sincerely,

ELLEN CLARE MILLER.

KINGSTON P. O., *Jamaica, West Indies,*
5th mo. 29th, 1869.

My dear Friend M. E. Shearman,—I take the first spare time I have to thank thee for thy kind letter and the papers, the perusal of which gave us great pleasure. We often think of the schools in which we labored, but more particularly Danville, where we labored with so much success. I have not heard from A. H. Jones except through thy letters and papers, from which I gather that the schools are progressing satisfactorily. The emigration that is setting in will be a great advantage to the freedmen of the South, as such land owners will be able to give them labor and *pay for it.* My brother Joseph Dixon and a very influential gentleman have emigrated from Canada to North Carolina, and I find others are arranging to follow them. At the same time many of the Southerners are selling their plantations an going West. These last were not of the clas to give employment; they had lost all thei money and stock in the war, and have sol their lands to enable them to get to the West preferring rather to begin life again in a nev State, than by industry and economy to re trieve their lost fortunes in the land of thei fathers. I fear they will find out their mis take, when it is too late. People enervate by a *warm climate* are certainly not the peo ple for roughing it in the *cold* climate of th far West. These things may for a while mak against the freedmen, but in the end they will be for their benefit, both spiritually and temporally, and infinitely to the advantag of the reconstructed States. Thou wilt n doubt be anxious to hear what 31 years o freedom have done for Jamaica. While w find people of African descent as ignoran and uncivilized as our lately emancipate slaves, yet there are many that have worke their way upwards into the most respectable professions, such as lawyers, doctors, and mer chants; and they fill two-thirds of the pul pits, and nearly all the "preceptors' chairs" in the island. Still higher we find them Charles Jackson, Speaker of the late House of Assembly, now private gentleman, is colored. Alexander Heslop, the present At torney-General, is colored. Moncrief, wh was once offered the situation of Chief Justice, (the office next to the Governor of the island,) but declined it, now member of the Legislative Council, is colored. Richard Hill, stipendiary magistrate, an eminent naturalist and eloquent writer,—the most learned man on the island—is colored. The late Edward Jordon, Parliamentary leader of the late House of Assembly and Custos of the parish of Kingston, was colored. From the following statistics, taken from the last census, thou wilt see that the black and colored largely preponderate over the white.

Whites,	7,295 males,	6,521 females,	13,816 total.
Colored,	38,226 "	42,848 "	81,074 "
Black,	167,277 "	179,097 "	346,374 "

Showing an increase of population over the previous census of 63,831. We heard it frequently predicted that the slaves of the Southern States, when left to care for themselves, would "die out." Certainly this has not been the case on this island, but, on the contrary, while each census shows a diminution of whites, the black and colored go on increasing, and will eventually become the owners of the island. There is not much prejudice here against color. We find black men married to white women, and very many white men have black or colored wives. We have not seen or heard that either party have lowered themselves in the estimation of their friends by such unions. As to the state of

education, we are disappointed; not one-half of the children attend school. The planters find the "juvenile gangs" their most profitable laborers; hence very few encourage schools on or near their estates. The children in country schools are no further advanced than those at Danville or Greensboro. In cities and large towns we find a few good schools. The Governor, Sir John Peter Grant, is anxious to promote education. He has established about eight model schools in different parts of the island, and placed over them well trained teachers from England, He wishes to make these schools industrial, but very little progress has been made in this direction. I recommend agriculture and horticulture in connection with them, but unfortunately they are located in towns, where these healthy occupations cannot be carried out. In some parts of the island the morals of the people are very low; they live in miserable hovels, with single rooms. I recommend my friends in England to build a few model cottages. But the best and only plan I see is to take the children from their homes to educational establishments, in which they may be taught and trained to habits of industry and the usages of civilized society. We have met with one such institution in our journeyings, and were very much pleased with it, and hope the number will increase. We have gone through about two-thirds of the island, and think to leave for the States in the 7th month. Sarah Ann may go direct to England. To avoid Cuba, we shall have to return by Aspinwall: it is probable we shall land at New York. If so, we may see thee on our return. We have interesting letters from Susan Martin. I hope she will be sent to Danville next session; we should be very sorry if the school there were discontinued. I hope to see all the schools again on my return, should I have the opportunity.

Thy sincere friend,

GEORGE DIXON.

BRISTOL, (ENGLAND,) *6th mo. 28th.*—I do not know how late may have been the accounts which have reached thee from the American ministers now or lately in this island. My latest intelligence respecting Sarah F. Smiley is derived from a letter dated *Lerwick*, Shetland, 6th mo. 20th. She and her companions (Eliza Barclay and Alfred Lloyd Fox) arrived there after a favorable voyage on Seventh-day the 19th inst. They had held a meeting in the Methodist chapel, which was largely attended, and proposed to be at *Unst* [the northernmost of the Shetland isles] on the following Fifth-day, taking several places on their way thither. S. F. S. writes with feelings of much thankfulness.

James Owen, accompanied by Isaac Sharp of Middleburg, left Hull for Norway on board the *Scandinavian*, on Second-day the 7th inst. They had a continuous heavy roll all the way, which produced much sickness. J. O. was a good deal prostrated by it, the effects lasting some days after landing at *Stavanger*, which place they reached at 10 P.M. on the 9th, and were there met by A. Kloster and others, who took them to Endre Dahl's new and very comfortable abode.

The YEARLY MEETING AT STAVANGER was held next day, commencing with a meeting for worship, at which about 150 were present. The meeting for business followed, and at 1 o'clock adjourned to 4 P.M. A second sitting of about four hours concluded the Yearly Meeting. J. Owen was largely engaged in the meeting for worship, as also in those held the following First-day, when a large number not Friends attended, and listened with great solidity and attention. On the 14th at 5 P.M. a meeting was held at *Hunvaag*, an island near Stavanger, and one on the 15th at *Dusevig*, three miles from Stavanger. Both these I. Sharp considered were favored times, and the people were very attentive. Our Friends were to leave early on the 16th for *Idso*, and would probably be engaged for a week or ten days among the fiords.

MIAMI CO., OHIO.—The *Review* is a family paper in most of Friends' houses hereaway, and we think no other calculated to fill its place. We watch its tone with no little interest, as an exponent of the doctrine and usages of our Society. When some of these are attacked or set aside by our own members, it is with pleasant emotions we see the *Review* come boldly forward for the support of the ancient landmarks. The editorial in No. 43, on "Pre-arrangement," was so in accordance with our views that we felt like making this acknowledgment, extending it to other previous articles. For the very good reasons there stated we desire that controversial matter be kept out of your columns.

SOMERTON, VA., *7th mo. 6th.*—The Monthly Meeting was held on Seventh-day, the 26th ult., in the new meeting-house, the old one having been burned, as thy readers are aware. Our venerable Friend Dempsey Copeland, of Perquimans Co., N. C., was present with credentials from Piney Woods Monthly Meeting. Our membership at this place is small, having been depleted by emigration, yet our public meetings of a general character when held here have been of attractive interest to the surrounding population. On First-day, the 27th, the house was densely packed,—temporary seats placed in the aisles, &c. D. C. was largely engaged in the flowings of gospel love and with great clearness, beginning with the

parable of the ten virgins. We hear that our dear aged Friend has been quite sick since his return. He left Somerton in much peace, having served a good Master.

Mercer Co., N. J.—The address of Prof. Chase at the Peace Meeting in New York was very fine. Had I copies, I would like to send it to several persons of official prominence. I was particularly struck with the eloquent passage appreciating those who died on the battle-field defending the cause of truth, honor and right, yet deprecating the error by which their lives were lost in war, and their country deprived of their services which it *now* so much needs.

[For the information of our correspondent and others, it may be well to state that this address has been published in pamphlet form by the Peace Association of Friends, and can be obtained of Henry Russell, 109 N. Tenth St., Philada., or by addressing Daniel Hill, New Vienna, Ohio.—*Ed. Rev.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 17, 1869.

London General Epistle.—It is hoped that this lively document, published in last number, will receive the attentive consideration of Friends as the voice of the Spirit to the Churches. From beginning to end it is characterized by doctrinal soundness, earnest spiritual life, and salutary Christian counsel. There is no attempt to present to us any new truth. It opens with the solemn declaration: "If Christ be anything to us, He must be all in all." It shows Him as being still the rest and the sanctuary of God's people—one with the Father, the Word made flesh, the Church's corner-stone, the Sacrifice for sin, the great High Priest, Mediator and Advocate—and, counting as holy the blood of the Covenant, embodies a fervent aspiration that it may be "the blessed experience of all to wash in the fountain so freely set open, that they may be purged from their old sins, and receive *through the Spirit* a new nature having its fruit unto holiness."

It forcibly presents, as having been ever prominent in our profession, and as a fundamental truth, "a belief in the immediate operation of the Spirit of God upon the heart." "The work of the Spirit must never be separated from the work of our Lord and Saviour." "The Spirit quickens to a new life, wherein the believer is designed to grow up into an ever-increasing conformity to the image of his Lord. To claim to be a Christian, and to disclaim the testimony or authority of Christ Jesus, either as to the truth declared concerning Him in the inspired record of holy Scripture, or as to his right to reign over us, involves an obvious contradiction. 'He is thy Lord, worship thou Him,' is the witness of the Spirit concerning Jesus in the believing soul."

To those who bear a public testimony for their Lord, pertinent advice is given. "Watch against the manifold workings of self. They that are truly subject to the influence of the Spirit know the value of being also subject one to another in love, and will ever cherish a tender regard for the experience and counsel of others." . . . "Let care never prevail over your faith. Though some of you may think that you can do but little for your Lord, He is honored in a course of daily submission, of patient continuance in well doing, and of that thankful trust in which the promise is applied, "I will never leave thee nor forsake thee."

In maintaining that the Christian engaged in business is bound to transact it "not only with diligence and integrity, and on principles essentially sound, but in the fear of the Lord and in dependence on His counsel," the Epistle proceeds in these emphatic words: "It ought not to steal away the heart or unduly absorb the time and affections. Consider, dear friends, how short and uncertain is the day of your earthly probation and service. May wealth or position never be your object in life. 'If riches increase, *set not your heart upon them, but* be largely bountiful as God hath prospered you. Watch carefully, lest that which may have been originally Christian prudence *degenerate into the habit and love of accumulation.*" . . . "In the furniture of your houses, in your personal habits, in the scale of your expenditure, keep within the bounds of an enlightened conscience; seeking in all things to be good stewards, ready to devote both time and money to the service of Christ."

Parental responsibility and filial piety are dwelt upon. The circulation of the Scriptures and religious tracts is advocated. "We would especially encourage Friends travelling abroad or frequenting watering-places, to

keep in view the requirements of the Christian profession, to uphold them with consistency, and to make diligent use of the varied opportunities for good thus opened before them."

"It is our prayer," says London Yearly Meeting in this catholic epistle, "that it may please the Lord to cause His Spirit to flow forth as an ever deepening and widening stream, quickening to new life, making every wilderness like Eden, and every desert like the garden of the Lord."

CONSTRUE CHARITABLY.—In the Report of the late General Meeting in Kansas, a question is reported to have arisen as to "the object to be accomplished by the Christian Church"—that Church, of course, which is the body of Christ—of which Christ is the Head, and which cannot work except under His guidance; a truth so manifest as to involve the necessity that the members of the Body must be co-workers with the Head, and that the work is consequently His work. An answer was given that "the Church is the appointed means, *under God*, for the salvation of the world." That is to say, Christ, who is one with the Father, equal with God, to whom it was said "even from everlasting to everlasting thou art God," employs the Church, which is His body,—its members, which are His members,—as His appointed means. Thus in praying for his apostles and disciples, he prayed also for them that should afterward believe on God through their word: hereby showing that they were a specially appointed means *under Him* for winning souls. This a contemporary objects to as "placing the Church on an equality with Christ,"—which seems, though it could not be so intended, a non-admission of the Deity of Christ. In the passage quoted, the Church is called the "appointed means *under God*." The criticism, if it have any meaning, *would seem* to imply that Christ is a primary means *under God*, and consequently that he is not truly God. Now we are not so uncharitable as to think that the writer wished to convey this idea, but in every attempt to apply a check to a zeal for the truth which may be thought to outrun discretion, the censor's heart ought to be imbued with the charity that hopeth all things. If he who would caution against error should commence his argument with injustice, straining an unguarded expression to prove an unsoundness of which the assailed party feels himself to be innocent, the word of exhortation and of admonition will not be likely to have free course, perhaps will scarcely find a listener: its efficacy will be lost in the rebound. Paul carefully considered both sides of an argument, and thus he could say: "So fight I, not as one that beateth the air."

To make the controverted passage allowable, of course the term "Church" must really mean that body of which our Lord is the Head, and not merely a human organization of branches not grafted into the living vine. There is no converting effect produced save by the Holy Spirit, which also is one with the Father; but this Spirit is with the Church—in the Head—in the members. David prophesied, (Ps. lxxii. 16,) "There shall be an handful of corn in the earth;—upon the top of the mountains *the fruit thereof* shall shake like Lebanon, and they of the city shall flourish like the grass of the earth." Thus may the Church, as an "appointed means under God," moved by the Spirit of Him who is the Head, perform all the good pleasure of His will until the joyful proclamation be heard, "Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King."

A MUMMY CAVERN.—Howard Hopley, in a journey from Nubia down the Nile, of which he gives a graphic description, casually noticed an aperture on a hill-side near Siout in Upper Egypt, long the principal seat of the Egyptian slave trade. It was almost inaccessibly covered with rocky *débris* from above, and was not entered without great and painful effort. He found total darkness and an indescribable odor, and the echo gave evidence of ample space. Let him tell his own story:

"Crawling on a little, to get room to strike a light, the suspicion seized me with a shudder that I was travelling over dead bodies. Yes, there was no doubt about it. When I stood up, the bones cracked under me. A ray of twilight that penetrated a yard or two into the cavern, revealed them to me in all their unshapeliness, huddled helplessly, as in a plague pit, across one another. I lit my candle, and stumbled on some twenty yards, always over the same yielding floor. Neither wall nor roof, however, was visible through the blackness, and even the entrance aperture was

eclipsed. Kicking aside some dozen of skulls, and other bones, I stooped down and ripped open with my knife the outer covering—a sort of rough canvas shroud—of a mummy. It was a woman. Never, in all likelihood, had she been stirred from that place, where thousands of years ago they had laid her. Some hair, long plaited hair, black as jet, still hung about the head, and there was a kind of grin on the face. Insects—dead ages ago as the flesh they had fed upon—were in the eye sockets; other insects too, that in turn had preyed upon them, were there, and the hideous succession fell out as I raised the skull, which left its body very easily. The teeth were perfect, every one of them white and pearly still; the only evidence, save shapeliness of form, of possible beauty quick sped, and long since past. Throwing down the skull, and plodding on always over the same ghastly pavement, I peered into the darkness. But it was not until I had gone at least fifty paces, that the depth of the cavern became apparent. Near the wall, rough-hewn and blackened by age, the piles were higher—an embankment of dead. I could not see the roof, nor did I proceed farther. The Professor coming after me, found an outlet to another cavern; but I missed it. However, I had had enough.

"As I turned, the candle flashed on a group which, in its grotesque horror, might, Gorgon-like, have turned the beholder into stone. It stood out of the darkness like a tangible nightmare. Leaning in easy attitudes against a heap built up of skeletons and shapeless THINGS, still shrouded and bounded in their cerecloths, there were two or three bituminous mummies, stark and stiff—muscle and limb perfect—planted umbrella fashion, apparently engaged in easy chat and on the best of terms. Their features had been drawn into a distinct and even amiable expression. But behind the pile—looking over as it were—there rose up a sinister face, vampire-like in its hideousness, which seemed to mock and gibber; and a long brawny arm, somehow loosed from its socket, was stretched forward, fist clenched, threateningly—a fantastic ghoul-like defiance. It was like some wild dream out of the "Inferno." To say that there were hundreds of skulls littered about at random would give a very inadequate idea of the population of this place of the dead. Below the surface everywhere was a close layer, well-packed, of things such as I had cut open, and beneath that, another—and another—how deep I could not tell. But one strange thing struck me in all I looked at—and I examined a great many—the teeth were perfect; no decay or failure, and the front upper teeth had in many instances been *filed sharp*. Livingstone speaks of certain tribes in Central Africa, whose women thus file their teeth to a point by way of embellishment, but I am unaware of any mention of the fact in ancient history. What condition or rank these hosts of dead held in life is of course a mystery. The intermixture of so many women precludes the supposition that they were warriors slain in battle, while the number of mummies bituminously embalmed—a very costly process—shows that they were not all poor.

All these were sons and daughters of Adam, as instinct with life and as full of worldly interest in their day, as we are now. All these had a hope, albeit not an intelligent one, beyond the grave, yet were uninstructed that God is "able to keep that which is committed unto Him against that day," and therefore taking thought to keep, by wrappings and embalmings, the inevitably mortal body from returning to the dust as it was. Every one of these, when breath departed, was cared for, it appears, with the tender offices of affection; all these bodies were laid away for future enjoyment, with a hope—a pagan hope, it is true, of some kind of resurrection. Shapeless and ghastly now, it is hard to realize the claim upon our sympathy—or even to recognize their human relationship. Many of them were possessed of beauty, talent, rank and power, and each had a living soul, precious in the sight of the merciful All-Father and as much a reality now, and as certainly an heir of life beyond the tomb, as those who rejoice to have lived in the gospel day which Abraham, almost their contemporary, saw by faith and was glad.

It was an ill-taught and unwise ambition by which these perished and shriveled caskets have been preserved in hideous shape for thousands of years, to be unearthed at last only to excite a smile of pitying disgust and such curiosity as we bestow upon pre-Adamite fossils. What advantage has their costly wrapping given them over their brethren upon whose bodies the waves of the Red Sea closed when the terrible Eye *looked upon them* through the pillar of the fire and of the cloud, and troubled them?

And is there not some better thing reserved for us? Leaving these relics of past ages to "their dread repose" and to a faithful Creator,—leaving them perchance to rise up in the judgment against men of this generation who have neglected far higher means of grace,—shall not we, to whom Christ has been preached, and unto whom the Anointing of His Spirit has been sent, seek, by walking before Him in holiness and in newness of life, to be clothed upon with the robe of His righteousness, and ask of Him a wedding garment which will prove a sure guaranty of admittance to His joys when the midnight cry is heard?

MARRIED,

On the 14th of Tenth month, 1868, at Friends' Meeting, North Union, Ind., ELIJAH OVERMAN, of Sugar Creek, Ind., to MARIAM MACY, of the former place.

At Friends' Meeting at Rush Creek, Parke Co., Ind., on the 17th of Sixth month, 1869, LOT L.

WOODY, son of James and Margaret Woody, to SARAH JANE, daughter of Jesse and Elizabeth Osborn, all of the Meeting aforesaid.

DIED.

COX.—In Carthage, Ind., on the 19th of Sixth month, 1869, Rice P. Cox, in the 46th year of his age; a member of Carthage Monthly Meeting. He gave assurance of a hope full of immortality.

MARTIN.—Near Fredericktown, Ohio, on the 15th of First month, 1869, Phebe, wife of Henry J. Martin, and daughter of the late Robert and Rhoda Comfort, in the 43d year of her age; a member of Alum Creek Monthly Meeting. In view of the approach of death, she evinced her resignation in pious expressions, and repeated, with a realizing adoption, the 23d Psalm.

LUTHUR.—In peace, at Burrillville, R. I., on the 28th of Fifth month, 1869, Mary Luthur, aged 72 years; a member of Smithfield Mo. Meeting, R. I.

MULLOY.—Near Mooresville, Ind., on the 22d of Second month, 1869, Catherine Mulloy, in her 74th year; a member of White Lick Monthly Meeting.

HANSON.—On the 18th of Fourth month, 1869, in Farmington, N. H., Anna Hanson, in her 86th year; a member of Dover Monthly Meeting, N. H.

PARKER.—At his residence near Tuckerton, N.J., on the 28th of Sixth month, 1869, Willits Parker, in the 77th year of his age; a member of Little Egg Harbor Monthly Meeting. In the sudden removal of this beloved Friend, a loss is sustained that will long be felt; yet we have the consoling belief that, through the abounding mercy of that Saviour whom he loved and followed, the blessed invitation was extended to his waiting spirit, "Enter thou into the joy of thy Lord."

For Friends' Review.

At a meeting of the Executive Committee of the Peace Association of Friends in America, held in New York, 5th month 26th, 1869, Robert Lindley Murray, of New York, was elected President, Daniel Hill, of New Vienna, Ohio, Secretary, and Murray Shipley, of Cincinnati, Ohio, Treasurer.

The annual report of the President and Secretary showed that more than half a million pages of tracts and documents on the subject of Peace have been circulated the past year, and a number of lectures delivered. The public mind seems ripe for the reception of light on this great subject.

All orders for tracts and documents on the subject of Peace should be addressed to Daniel Hill, New Vienna, Ohio.

R. L. MURRAY, Pres't.

DANIEL HILL, Sec'y.

THE WESTERN INDIANS.—NO. X.

BY JOSEPH POTTS.

NEW MEXICO SUPERINTENDENCY,—There are over 19,000 Indians in New Mexico, a large number of whom have always been at war with the settlers and the military, since their country first attracted the inevitable advance of the white race. Many millions of dollars are said to have been expended in efforts to regulate Indian matters in that Territory. The operations of the military have been on a much larger scale than in any of the Territories we have examined; and the necessary expenses in such a country are enormous. About five years ago they succeeded in getting control of the *Navajoes*, to the number of 7000, and they were forthwith placed on a Reservation at Bosque Redondo, which has proved unsuitable in every respect. After incurring great expense in the effort to make it a home for the Indians, the Government (through the Peace Commissioners) decided to give it up, and removed the Navajoes last summer to a new location in their native reigon, west of the Rio Grande del Norte, and about 30 miles north of Ft. Wingate. The last published report of the Agent represents them to number 8000 persons. The terms of the late treaty include an expenditure of five dollars per annum for each Indian, for clothing or other goods, for a term of ten years; and $100 to the head of each family, in the beginning of their new life, in seeds and tools. There are to be purchased for them 15,000 sheep and goats. This tribe know how to make clothing from the wool of these animals. It is hoped that after they have secured the first crop in their new location, which is said to be a good agricultural region, they may soon become self-supporting. Each head of a family is authorized to select 160 acres of land, which shall be allotted to him in perpetuity.

The published reports make no reference to any arrangements for schools on this large Reservation.

Abiquiu Agency has charge of the Capote and Wemenutche tribes of Ute Indians, who roam over the northwestern part of the Territory. They number nearly 900. A band of 250 of the Jicarilla Apaches is also located west of the Rio Grande, and affiliated with the above tribes. Judicious care is required to keep these Indians peaceable, especially toward other tribes; feuds of long standing cause frequent outbreaks, such as long disturbed Scotland, and other countries called civilized. No Reservation had been established for these Indians last autumn. Provisions and clothing are frequently distributed to them; but permanent good can only be effected by giving them a fair start in Reservation life.

Cimarron Agency has charge of the Mohuache Ute and Jicarilla Apache tribes, numbering about 900. The commander of the army in that quarter has preferred to feed these Indians rather than fight them, and they have thus been kept peaceable, though at considerable cost, and with little permanent advantage, as they have had no Reservation. The Jicarilla women manufacture and sell a kind of pottery ware, and some willow baskets. They have some inclination toward agriculture. The Utes of New Mexico are little disposed to labor. The following remarkable tradition was related by one of these Indians in justification of their habits: He said, "The Great Spirit created the first

man an Indian; and that, when the Indian tribes increased, they made a ladder to get to the place where the Great Spirit was; and that the Great Spirit scattered them, and made them speak several languages; that some of them became white from fear, and that the Great Spirit then said that white men should work for the red men; and now," he said, "it is the wish of the Great Spirit to have the white men work and plant for the Indian." (Agent Arny, 1867.) In the central portion of New Mexico we find the *Pueblo* Indians, so called because they dwell in towns or villages. There are nineteen of these Indian towns, some of them of great age. Their inhabitants number 7000 persons. They resemble somewhat the Moquis of Arizona. They are entirely self-supporting, having received no aid from Government for many years. They cultivate the lands adjacent to their towns, their ownership having been respected by the Mexicans, and, until recently, by our people. Great frauds have lately been practised upon them; and this, with occasional failures of their crops, and the inevitable debasement of ignorance, have impoverished them greatly. A former generation had considerable instruction from Romish priests who were settled among them; but those who are left of that fraternity have become so completely discouraged and careless, that the Agent for the Pueblos writes, "Among the 7000 Pueblo Indians now living in New Mexico not 25 can be found who can tell one letter from another. Not a single school is to be found in any of the Pueblos, nor a mechanical shop of any kind; hence, no teachers or mechanics among them." These Indians have always been peaceable in their intercourse with the whites. They have been, ostensibly, under the care of our people for more than twelve years. It seems exceedingly strange that their interests should have been so long neglected, when such great efforts have been put forth within that time for the elevation of Chinese, Hindoos and Africans, to reach whom we have had to compass half the globe. Much that would be interesting might be written regarding their peculiar houses, their habits, and physical characteristics; but at this time we can only stop to urge upon those who are blessed with the knowledge that makes wise unto salvation to think of these thousands, perishing in their ignorance. That the Holy Spirit may not otherwise visit those "who sit in darkness," would be an unwarrantable assumption; but He that said, "Go ye into all the world, and preach the Gospel to (or in) every creature," may place His commission even upon *us*. It is a wonderful, soul-humbling honor to be made a witness for the true God among the heathen.

The *Apache Indians* of New Mexico are allied to larger tribes of that general name, who roam, as we have seen, over a great part of Arizona. They are continually at war with the whites, and with the other Indians. Those in this Territory, numbering somewhat over 2000, retain an interrupted control over much of the lower half of the Territory. Those in the south and east are called Mescaleros, and those in the southwest, Mimbres and Mogollon Gila Apaches. Although Agencies have been kept up for these Indians, up to the date of the last report the Agents had no control of them, nor seemingly any but hostile intercourse with them. Yet all the reports speak of hopes being entertained, upon certain contingencies which depended on the action of Congress, &c., that the pacification of these tribes could be effected, and the Reservation system introduced.

(To be continued.)

HIM WHO DIED FOR ME.

It is related of Cyrus, that after entering Armenia, and taking the king and his family prisoners, he ordered them instantly before him. After severely rebuking the king for his breach of trust, Cyrus added with his usual clemency, "Armenius, you are now free, as I trust you are now sensible of your error, and will not again repeat it. What will you do for me if I restore your wife and children?"

"All that I am able," was the answer.

The conqueror then addressed Tigranes, the son of Armenius, lately married and ardently attached to his wife: "What would you do to save your wife from servitude?"

"To save my wife from such a fate," was the touching reply, "I would willingly *lay down my life*."

Cyrus commanded that each should have his own again, and then went out leaving the group together. As soon as he was gone, one praised his beauty and the graces of his person, another his clemency, a third his valor, and so on, till Tigranes inquired of his wife whether she thought Cyrus handsome. "Indeed," said she simply, "I did not observe him." With surprise, Tigranes asked how it could be so. "I was looking," said the grateful wife, with voice full of emotion, "at him who offered to *lay down his life for me*."

At whom, fellow-Christian, are *you* looking? At Him who not only *offered*, but *laid down His life for you?* Are you looking at Him as your Mediator and Atonement, the only sufficient sacrifice for all your sins? Are you turning away from yourself, from *all other* reliances, and looking only to Him for pardon and acceptance? Are you looking to Him as your *example*, seeking to cultivate His spirit, His meekness under contradiction,

His patience in suffering, His forgiveness of insult and injury, His compassion for the sorrowing and sinning, His entire renunciation of personal ease and comfort, that He might toil and suffer and die for sinners?

Are you looking at Him as you go out into the world, thinking of Him as looking at you, mourning as you halt or hesitate in your steps, weeping when you stumble or fall, or bring reproach upon the name and cause you are sworn to love and honor? Are you looking to Him for strength to overcome, as He also overcame the temptations of the world, the flesh, and the devil?

He holds up the *crown* as encouragement to the endurance of the *cross;* and it is no more lawful or right to turn our eyes from the glory of the one, than to avoid the pain or ignominy of the other. If we thus set Him always before us *in life,* He will be our guide and comforter through *death's* dark river, and our eternal reward beyond the grave.—*American Messenger.*

THE CHILDREN.

Heaven bless the children!
Beautiful and fair,
Needing all a mother's love,
All a father's care.

Restless little pilgrims
On the road of life,
Eager for the journey hence,
Earnest for the strife.

Glad to push their vessel
From the parent shore—
Once on life's broad billowy sea
'T will return no more!

Ever asking questions
That confound the wise;
Peering into mysteries
With their truthful eyes.

Setting us examples
Ever, day by day,
Teaching us the way of life
In their simple way.

Heaven bless the children!
As they once were blessed,
When the gentle Lord of love
Little ones caressed.

Lead them safely over
Life's tempestuous sea;
Keep them from the evil hour,
Teach them to be *free!*

Free from all excesses;
Free from moral stain—
From the glutton's heavy bonds,
From the drunkard's chain!

Free from sin's allurements,
Be they what they may—
Walking up the narrow path
Towards the gates of day.

—*Exchange.*

Thou fool! who think'st that truth is cant,
And piety a broidered stole,
What the irreverent times most want,
Is not a surplice but a soul.

—*The Living Church.*

"STAND LIKE AN ANVIL."

THE MESSAGE OF IGNATIUS TO POLYCARP.

"Stand like an anvil," when the stroke
Of stalwart men falls fierce and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies, red and glowing, on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil;" noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

Doane.

"THE FORM OF A SERVANT."

Some years ago two German theological students, on a journey, lodged at night in the same room. One of them heard the other talking in his sleep, and using the following language, quoting from Phil. ii. 7: "'And took upon Him the form of a servant.' All created beings are the servants of God, necessarily, and by the fact of creation. But here is a personage of whom it is said, 'He took upon Him the form of a servant.' Then He took a place He had not before; and if He was not a servant, from what condition could He have come to that position, but that of the true and proper Godhead; and here is testimony for the divinity of Christ." On being reminded the next day of the language he had used in his sleep, he affirmed that he was totally unconscious of it, saying his mind had been previously exercised respecting that doctrine, but that he would joyfully accept his own unconscious reasoning, and felt confirmed by it in his belief in the supreme Divinity of his Redeemer.—*N. Y. Obs.*

Youth's Department.

"I SHALL NOT WANT."

"Eh! dearie me, this cold wind goes to my very bones," groaned Widow Betts, as she walked to her home. "And," said she, "coal is up, and meat and potatoes too, and meal will be rising next. I'm sure I don't know where I am to get food and firing all through the winter. Oh, this world is a dreary place for a poor old woman."

Just as she said this, she heard a sweet voice sing—"*The Lord is my Shepherd, I shall not want.*" She started, and felt half afraid, for the words answered so well to her grumbling thoughts. No one was in sight, and yet the sound seemed close to her.

"Who is that," cried she.

"It is only me," the voice answered, now a little low and timid. And from behind a bush a little girl stepped out upon the path. She was small and poorly clothed, and looked blue and cold.

"Eh, girl," said the old woman, "what are you doing here alone? Whose child are you?"

"I'm nobody's child, father and mother are dead."

"What is your name?"

"Annie Lee."

"But where do you live?" asked Susan Betts.

"With Peggy Dobson."

"Peggy Dobson," repeated the woman, "why she scolds all day."

The child gave a grave little smile, and said softly, as if speaking to herself,

"*The Lord is my Shepherd, I shall not want.*"

"And what are you doing here, my girl, sitting singing in that cold wet field."

"Farmer Bland has given us leave to gather sticks in his wood. I've been for a bundle, and I only sat down to sing for a minute, to cheer and rest me a bit."

A strange kind of feeling came over the old woman. For how many long years had she known that psalm, and yet never had thought of finding rest or comfort in saying it over. She had by this time got to the bush and saw the child's bundle of sticks.

"My dear child," said she, "you can never carry all that home."

"Peggy Dobson told me to bring that much, but she is out for the day, so I can take as long as I like to go home, and rest whenever I am tired, so I can get on finely."

"Then," said the widow, "you can come and rest in my cottage, and warm yourself by my fire, for you look chilled."

"Oh, thank you," said the girl, and as she stooped to pick up the bundle, the old woman heard her say very low, "*The Lord is my Shepherd, I shall not want.*"

When they came to the cottage, Annie's eyes were bright and her face full of joy at sight of the nice warm room. Susan Betts took a bowl and pouring some hot soup which was by the fire, into it, gave it to Annie, who said:

"Oh, thank you, thank you," and then shutting her eyes, whispered softly "I shall not want." And then she ate the soup, while the old woman sat near, who was glad to see the color come into the little girl's cheeks.

"Do you like to live with Peggy Dobson, my child?"

"Not much!" Annie began, then added in her low soft whisper, "but *the Lord is my Shepherd, I shall not want.*"

"Who taught you to say that?"

"It was father; and he told me never to forget it. He said it would always be tru that I should never want anything good fo me: and however other things might be, should never want a loving Saviour to be m Shepherd and my Friend, to be with me, an to take care of me all day long, and it is true oh, so true." And again, almost withou knowing it, but this time loud out and joyful ly, she repeated, "*The Lord is my Shepherd I shall not want.*"

She had now finished her soup, and rose saying, she ought to go home. Susan Bett lifted the burden on her back, and afte watching her as she walked down the road went into her house, more happy and con tented than ever before. She caught herself repeating Annie's words.

"*The Lord is my Shepherd, I shall no want.*"

The next two weeks she was very busy with her work and could not find time to go to see Annie as she meant to do. When her work was done, she went and asked Peggy Dobson if she had a girl named Annie Lee living with her?

"Ay, that I have, and I wish you would take her off my hands. Two weeks ago, she fell down with a bundle of sticks she was carrying home, and hurt her back, and she has been lying abed ever since."

"Oh, the poor fatherless, motherless child," cried Susan Betts.

"You can go and see her if you like," said Peggy, "and take her away if you please."

Susan Betts knocked at the door of Annie's room, and a sweet voice said:

"Please open the door and come in."

She went into a poor place, half dark, and very damp: it was a closet next to the kitchen; here the poor child was lying on a low, hard bed, and when she saw the old woman, she cried joyfully.

"Oh, my good kind woman, have you come all this way to see me? I am so glad to see you."

Susan Betts kissed her and said—"My poor child, you'll hardly be able to sing now."

"Oh, more than ever, more than ever," cried Annie, "I'll never want. I have never wanted. I have never wanted my blessed Saviour for my Friend and Caretaker, and He is full of love,—oh, so full."

"But this poor body," said Susan Betts, "it has many and many a want that I wish I could give you."

"But God wishes a great deal more than you do," said Annie, "that I should have everything good for me, because He is so full of love and kindness. And He can give me everything, because He is so full of power. So you see I can never want."

"You sha'nt want a better home than this," said Susan Betts, and she went for the doctor,

who took her in his carriage to the cottage of the poor widow. When she was laid in a nice bed, she looked at the old woman, and said with her eyes full of tears,

"Oh, don't you see God won't let me want for any good thing?"

"I know it, I know it," cried Susan Betts, "for if God had not put you in my way, when I was grumbling about the hard times, and made me pity you, my poor girl, you would not have got out of that miserable room."

"God has never let me want," said Annie, "and I know that Jesus is in heaven, and I shall not want forever. I know that He will never forget any one of all those for whom He died, not even a poor little child like me."

The kind doctor went to see Annie till her back became well and strong, and then got her a place to wait on a good lady, where she lived many years, and was always able to say the words her dear father taught her, "*The Lord is my Shepherd, I shall not want.*" Before she left Susan Betts she did the work her Saviour gave her to do, for though the poor widow sometimes had hard work to get meat and meal and potatoes, yet she never grumbled, or said, "This world is a dreary place for an old woman;" for she had learnt from Annie to say, "*The Lord is my Shepherd, I shall not want.*"—*N. Y. Tract Association of Friends.*

A BRAVE BOY.

The New York *Sun*, in an article on "The Heroisms of Humble Life," relates the following story of a heroic lad: Two weeks ago a little ragged boy, aged nine years, was secreted on an English steamer, that he might reach his destination without paying his passage. On the fourth day of the outward voyage from Liverpool to New York he was discovered and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accounts of the boy. He had seen too much of stow-aways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and requestioned with the same result. He did not know a sailor on board, and his father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him one day by the collar and dragging him to the foremast, told him that unless he confessed the truth in ten minutes from that time he woul hang him on the yard-arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the midday watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. It was the finest sight, said our informant, that we ever beheld, to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And there, all eyes turned on him, this brave and noble little fellow, this poor waif whom society owned not, and whose own stepfather would not care for him—there he knelt with clasped hands and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy aud clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his own words.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European dates to the 12th inst. have been received.

GREAT BRITAIN.—The House of Lords continued the consideration of the Irish Church bill in committee until the 6th, adopting, among others, an amendment giving to the new Church body all the glebe lands granted by the crown since 1560, and one to postpone the question of the disposal of the surplus funds, and the bill then passed the committee. In the House itself, on the report of the committee, the date of Fifth mo. 1, 1871 was substituted for First mo. 1, 1870, throughout the bill, and an amendment to pay £500,000 sterling in money, instead of handing over to the Commissioners private endowments created before 1660, was agreed to. One member gave notice that when the bill should come up for third reading he would move to postpone it for six months. Much dissatisfaction was expressed in Liberal journals, with the changes made in the bill by the House of Lords, some of which were considered to alter essential principles, and it was generally admitted that the

House of Commons could not, in accordance with public sentiment, accept these. Preparations were going on for popular demonstrations on the subject.

In the House of Commons, on the 8th, the Prime Minister, Gladstone, requested that a motion by Sir Henry Bulwer relative to the Alabama claims, which would bring up the subject for discussion, and which had been already postponed more than once, might be again put off, which would amount to a definite postponement of the question for this year. He gave as the reason of this action, that the government believed it would best promote the interests involved in the question, by not asking the House to discuss it at present. Parliament was accustomed to abstain from discussing questions while under negotiation; and although these claims could hardly be said to be in that condition, and it might be considered that the rejection of the treaty by the United States Senate had brought them to a definite point, yet he had reason to believe that the government of the United States did not regard the question as definitely dropped. They, however, considered it better, on account of the state of public feeling in America, that an interval should occur before resuming negotiations; and the British government was inclined to concur in this view. Sir H. Bulwer reluctantly consented to the postponement, throwing the responsibility on the government, as he believed that discussion would do no harm, but would rather strengthen the policy of the government, and that if the relations of the two countries were allowed to remain in their present condition, both would have cause to repent it.

Ireland.—The Common Council of Cork had unanimously passed a resolution calling upon the government to release the imprisoned Fenians. Outrages, attributed to the Fenians, continued to be perpetrated.

France.—The Great Eastern, at noon of the 10th, had run 2,023 miles from Brest, and had paid out 2,287 miles of cable. On the morning of the 12th, it was off Newfoundland, only 30 miles from the point where the union with the shore end was to be made. The signals through the cable continued good, and the work had gone on without interruption.

Considerable political excitement prevailed in relation to the modifications desired in the administration of the government. An "interpellation" (request), for such changes was proposed in the Legislative Body, it was said by friends of the government, who were not disposed to make great demands. On the 9th, the Ministers offered their resignations to the Emperor. On the 12th the Emperor sent a message to the Legislative Body, stating that he had resolved to convoke the Senate to consider the following questions: of the right of the Legislative Body to elect its own officers; the simplification of the methods of presenting and examining projects of law; the submission of commercial treaties to that Body for approval and its control of the budget; the abolition of any incompatibility between membership in that Body and an office in the Ministry; and the extension of the right of interpellation. Similar measures with respect to the Senate are to be hereafter considered. The message announced no changes in the Ministry. The changes thus proposed are considered as amounting to a concession of a bona fide ministerial responsibility.

Spain.—Minister Figuerola has introduced into the Cortes a bill imposing penalties on those classes who refuse the oath to respect and obey the Constitution. It proposed to sell for the benefit of the State the patrimonial property of corporations, and to suppress the salaries or pensions heretofore paid to any person refusing to swear fidelity to the Constitution. Several republican demonstrations took place in different parts of Catalonia on the 5th, and the Governor has since been dismissed for not having prevented one at Barcelona. Conflicts have occurred at Seville between the troops and some bands of Republicans. Several changes have been made in the Ministry, but others are still expected.

Germany.—The Prime Minister of Bavaria has issued a circular to foreign powers respecting the Ecumenical Council called by the Pope. He warns the governments of the principal dangers which they ought to guard against, and particularizes the decision which the council may announce in regard to the infallibility of the Pope, the disposition it may make of the question of Church property, and other points of an essentially political character, likely to come up. Believing that all the States having Roman Catholic subjects are concerned in the proceedings of the Council, and that they ought to take a common attitude, he suggests that those Powers should hold a conference, and not leave the Council in doubt as to their position. The Austrian Prime Minister has replied to this circular, refusing to take part in the proposed conference, and declaring that he considers it will be time to take steps when the Council shall declare against the rights of States.

Servia.—The project of a new Constitution for Servia has been completed. It establishes the equality of citizens, ministerial responsibility, liberty of the press, the independence of judges, and the autonomy of the Legislative Chambers.

Domestic.—Lieut.-Gen. Sheridan has issued an order reciting the instructions respecting the responsibilities and duties of the military authorities in connection with Indians, received from the General of the army. All Indians, when on ther proper reservations, are under the exclusive control of their Agents, and will not be interfered with by military authority except upon requisition of the resident Agent, Superintendent, or the Indian Bureau at Washington. Outside their reservations, they are under the exclusive jurisdiction of the military authorities, and as a rule, will be considered hostile. It is the desire and intention of the government to place all the Indians on reservations, and Department Commanders are directed to use all practical means to inform those not on reservations, of the intentions of the government toward them, and of the locations assigned them. Those thus informed who do not remove to their reservations, will be regarded and treated as hostile wherever found, especially near settlements or the great lines of communication.

The election in Virginia on the 6th, resulted in the adoption, by an overwhelming majority, of the new State Constitution. The clauses which disfranchised and excluded from office those who had been prominent in the rebellion, being submitted separately, were voted down by a very large majority. Gilbert C. Walker was elected Governor.

The Supreme Court of North Carolina has decided that a bond given in that State in 1864, for the price of a slave, is valid, and can be collected at law. The act of Congress of 1864, guaranteeing the freedom of all slaves employed in the service of the rebellion, and the emancipation proclamation of 1863, were, in the opinion of the Court, effective only within the military lines of the United States, and there was nothing in the purchase or sale of a slave, at that time in North Carolina, which could be held as opposed to good morals or the public policy of the State.

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For Friends' Review.

INDIANS RECEIVING THE GOSPEL.

BY JOSEPH POTTS.

I propose to compress 150 pages of Brainerd's Journal of his life among the Indians into a few columns of the *Review*, in order to revive this wonderful testimony to a work of Divine Grace, when the Lord seemed to say in an unwonted manner, "I will work, and who shall let it!" Remembering that the need of such results is as great as ever it was, and that nothing but a revelation of "the Arm of the Lord" can bring them, though the operation of the Spirit may be different, and the outward development of the work much varied; how should we desire to be kept earnestly watchful unto prayer for the repetition of such blessings!

After a year of discouragement at the Forks of the Delaware, Brainerd writes: "July 21st, 1745. On this day my interpreter and his wife publicly professed their faith in Christ, being the first hopeful converts among the Indians. They have both been awakened to a solemn concern for their souls; have, to appearance, been brought to a sense of their misery and *undoneness* in themselves; have both appeared to have been comforted with divine consolations; and it is apparent that both have passed a great, and, I cannot but hope, a saving change." He gives a detailed account of his interpreter's experience, and writes again, six months later, "After a strict observation of his serious and savory conversation, his Christian temper and unblemished behaviour for such a length of time, as well as his experience, of which I have given an account, I think that I have reason to hope that he is 'created anew in Christ Jesus to good works.' His name is Moses Finda Fautaury." Of course this man was thereafter much more helpful in the public ministry. Brainerd was led to devote his efforts chiefly to the Indians dwelling near Crossweeksung (now Crosswicks) in New Jersey, 80 miles from his former location. On his first arrival he addressed a few women and children, who, upon his offering to hold a meeting on the morrow, succeeded in collecting an audience from several miles around. Two days after his hearers amounted to thirty; and considerable impression appeared to be made upon them. The number increased, and some of them coming from a distance, they soon requested him to speak to them twice a day. "I cheerfully complied with their request, and could not but admire the goodness of God, who I was persuaded had inclined them thus to inquire after the way of salvation." He was then absent for a month, and on his return he writes: "Aug. 3d. The Lord, I am persuaded, enabled me, in a manner somewhat uncommon, to set before them the Lord Jesus Christ as a kind and compassionate Saviour, inviting distressed and perishing sinners to accept everlasting mercy. A surprising concern soon became apparent among them." On the 5th, he speaks of one—a woman—who seemed to be filled with love to Christ. She behaved humbly and tenderly, and appeared afraid of nothing so much as of offending and grieving him whom her soul loved. The next day the company numbered fifty-five. They

seemed eager to hear him. He says, "The more I discoursed of the love and compassion of God in sending his Son to suffer for the sins of men, and the more I invited them to come and partake of his love, the more their distress was aggravated, because they felt themselves unable to come. It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the Gospel, when there was not a word of terror spoken to them. On the 7th, several were newly awakened. It was remarkable that as fast as they came from remote places round about, the Spirit of God seemed to seize them with concern for their souls. The next afternoon I discoursed upon Luke xiv. 16–23, and was favored with uncommon freedom. Afterward, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly '*like a mighty rushing wind*,' and with astonishing energy bore down all before it. I stood amazed at the influence which seized the audience almost universally. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, ... who with a great degree of confidence the day before told me he had been a Christian more than ten years, was now brought under solemn concern for his soul, and wept bitterly. Their concern was so great, each one for himself, that none seemed to take any notice of those about them, but each prayed freely for himself. I am led to think they were, to their own apprehensions, as much retired as if they had been individually by themselves, in the thickest desert. It seemed to me that there was now an exact fulfilment of that prophecy, Zech. xii. 10–12, for there was now 'a great mourning, like the mourning of Hadadrimmon;' and each seemed to 'mourn apart.' It was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people. Those who had lately obtained relief (five or six in number) were filled with comfort at this season. They appeared calm and composed, and seemed to rejoice in Christ Jesus. Some of them took their distressed friends by the hand, telling them of the goodness of Christ, and the comfort that is to be enjoyed in him. I could observe some of them, in the most honest and unaffected manner, without any design of being taken notice of, lifting up their eyes to heaven, as if crying for mercy, while they saw the distress of the poor souls around them." The number of Indians gathered in daily attendance of the meeting became upwards of seventy. Brainerd continues a detailed account of this work of the Lord, and particularly describes the experiences of several who seemed thoroughly turned from darkness to light. He says: "God's manner of working upon them seemed so entirely supernatural, and above means, that I could scarcely believe he used me as an instrument, or what I spake as means of carrying on his work. It appeared, as I thought, to have no connection with or dependence on means in any respect. I seemed to do nothing, and indeed to have nothing to do, but to 'stand still, and see the salvation of God;' and found myself obliged and delighted to say, 'Not unto us,' not unto instruments and means, 'but to Thy name be glory.' God appeared to work entirely alone, and I saw no room to attribute any part of this work to any created arm. Aug. 25th: Fifteen Indians made a public profession of their faith. Love seemed to reign among them. They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them; and all their deportment toward each other was such, that a serious spectator might justly be excited to cry out with admiration, 'Behold how they love one another!' Numbers of the other Indians, on seeing and hearing these things, were much affected, and wept bitterly; longing to be partakers of the same joy and comfort which these discovered by their very countenances as well as conduct." Brainerd now thought it right to pay a (second) visit to the Indians on the Susquehanna. Shortly after his return he writes: "Oct. 28th. Discoursed from Matt. xxii. 1–13. I was enabled to open the Scriptures, and adapt my discourse and expression to the capacities of my people, *I know not how*, in a plain, easy, and familiar manner, beyond all that I could have done by the utmost study. The word of God at this time seemed to fall upon the assembly with a divine power and influence, especially toward the close of my discourse; there was both a sweet melting and bitter mourning in the audience." After noting that twenty-three Indians had given evidence of a change of heart, the young missionary makes some edifying general observations on the work through which he was passing. He notes the wisdom and mercy which first of all prepared and qualified his interpreter so remarkably for the work. The way in which the Indians were gathered from their distant homes, and provided for, so that they might hear the glad tidings of salvation, was very noteworthy. The solid ground of their contrition appeared from the fact that the chief burden of his ministry was not the terror of the law against sinners, (though this was frequently preached,) but rather the soul-humbling offer of unmerited grace and mercy. They learned to love God because he first loved them. The blessedness of Lazarus in Abraham's bosom affected them far more

than the rich man's misery and torments. Near the close of the year he thought it right to begin meetings in which to cathecise the believers. Their answers frequently surprised him as to their knowledge in divine things, and he found the class-meeting quite useful and strengthening. The experience of an Indian who passed through much exercise of spirit, culminated in a sense, which he explained to be, that he saw with his heart something unspeakably good and lovely which "stole away his heart." He had no opportunity to give up his heart to Christ, as he had intended to do when he should be able, for now it *went away of itself!*

During the spring following, the Indians who had come together for the express purpose of receiving the missionary's instructions, and who then numbered 130 persons, established a new home for themselves, building and planting on adjoining tracts, so that they might continue to enjoy the privilege of social Christian intercourse. Brainerd found it necessary to spend much time overseeing their temporal as well as spiritual concerns. Previous to the time when he was compelled to leave them by a sickness which terminated his life four months afterward, forty Indians gave evidence of change of heart. He writes, "I am sure I found, from time to time, that I had no skill or wisdom for my great work; and knew not how to 'choose out acceptable words' proper to address to poor, benighted Pagans. But thus God was pleased to help me 'not to know anything among them, save Jesus Christ and him crucified.'" Speaking of the great outward change observable in their lives, he says, "God was pleased to give these divine truths such a powerful influence on the minds of these people, that their lives were quickly reformed, without my insisting upon the precepts of morality, and spending time in repeated harangues upon external duties. There was indeed no room for any kind of discourses but those which respected the essentials of religion. When these truths were felt at heart, there was now no vice unreformed—no external duty neglected."

The time covered by the above account was a little over one year.

LETTER FROM JOHN G. WHITTIER TO WILLIAM HENRY CHASE.

My dear friend,—I cannot well deny myself the pleasure of telling thee that I have been looking over thy little book, "Day by Day," with much satisfaction. It seems to me to have been carefully and conscientiously compiled, well calculated to do good in family readings, and to call attention to the precious fields of religious literature from which its contents have been gleaned.

In giving special pre-eminence to the best thoughts of members of our religious Society, it shows what a valuable legacy our predecessors have bequeathed to us. I have long wished to see the writings of these worthies better known and appreciated.

A wide range of miscellaneous reading in every department of literature has not diminished my interest in and love for the works of early Friends,—Penn, Barclay, Sewell, Story, the wonderful journal and epistles of George Fox, and that sweetest and purest of all books outside of the Holy Scriptures, the Life of John Woolman.

Hoping that thy book may have a wide circulation, and that the object of its compilation may be realized in the promotion of truth and righteousness,

I am, very truly, thy friend,

JOHN G. WHITTIER.

Amesbury, Mass., 6th mo. 20, 1869.

MISSION WORK, AS IT AFFECTS THE PROSPERITY OF A CHURCH.

BY ELIZABETH N. CAPPER.

"Give, and it shall be given unto you."

This saying, doubtless spoken with a primary reference to outward liberality, may safely be understood to embrace in its words of blessing, not merely gifts bestowed on the needy, but every item of the manner of giving: the look, the tone, the very thoughts of love which accompany the gift. Since the words were uttered, succeeding ages have only developed the truth that, as a general rule, it is not so much the definable value of a gift, or a favor of any kind, as the genial manner, the wise thoughtfulness, the appropriate fitness, the tender sympathy, the unselfish love with which it is bestowed—that calls forth the "good measure, pressed down and running over," which men give back into the bosom.

It is not our present object to dwell on the *duty* of Christian Missions. All the laws of love for, and interest in, our fellow-men, lead us to the conclusion that in proportion to our estimate of our own blessings should be our desire that those around us may have the same enjoyment. And if it be our duty to cherish this desire in regard to the things of this fleeting life, how much more in regard to the life which is eternal.

A sense of deep sinfulness and of free forgiveness—even a *little* experience of strengthening grace in our utter need and helplessness—will surely raise at least a desire that others should taste the same rich blessing, and a persuasion that, unfit as we may feel, we ought to do something, however small, as children of so loving a Father.

We wonder not that a glowing zeal for the glory of God, and love to the souls of men,

constrained the holy men of old to warn others to forsake their sins; a consequence so beautifully expressed in the words of David, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto Thee." And now that the mystery which had been hid from ages and from generations is so gloriously made manifest in Him who came into the world to save sinners, how largely should a deepening sense of the holiness, and of the mercy of God lead to the desire, in some way, to make known his goodness to others.

But emphatically as all this is continually set before us, true as we feel it to be, it may fail to come availingly home to our own hearts, because we look at it too *exclusively* as a required duty, as a service to be rendered by us, which we perform hesitatingly and painfully, feeling that our unfitness and weakness are such as to make it doubtful whether it be not better to leave it wholly undone. Now if we look at the matter in another light, all is changed. Look at it, not as labor which is due from us, groaning under a sense of unfitness; but as a simple thank-offering for mercies received—then shall we rejoice in the permission to do it, as another favor to ourselves, as a fresh cause for thanksgiving. And when the sense of burden *cannot* be wholly laid aside, surely this is no cause for discouragement. Even then, patient perseverance in duty is the only course likely to lead to the experience that the joy of the Lord is our strength.

What is mission work? Do we not make too definite a distinction between labors directly intended for the spiritual good of others, and those which, professing only to relieve temporal wants, may, nevertheless, afford scope for truly serving the Lord, by doing such work with gentleness, promptness, and ready kindness of manner, and with a silent prayer that a heavenly blessing may rest on this earthly care. What a stimulating interest does such a view infuse into work that might otherwise seem distasteful and wearisome; how it changes the mere satisfying of passing need into a hidden service, the blessedness of which we know not now, but may know hereafter!

The whole subject of Christian service is extensive and varied indeed. We wish, now, to look at its importance as a constant means of blessing to our own souls, as a training for the young believer; as a discipline for the more experienced; as a healthful exercise for all; and as a perpetual call to watchfulness and prayer.

Give, and it shall be given unto you. When Noah was "warned of God of things not seen as yet," he became a preacher of righteousness to those around him, anxious that, through timely repentance, others might share the deliverance from approaching destruction. And though his labor of love failed to impress their minds, it was doubtless largely blessed to the strengthening of his own faith, by which he prepared an ark to the saving of his house. The frequent telling to others of the warning which he had received of God, sealed its solemnity on his own heart, and the exhorting of *them* to turn from their evil ways could hardly fail to lead *him* to a close watchfulness over his own conduct. And is there one young timid teacher who has not found that in a simple, loving attempt to impress the vital truths of the Bible on his scholars, they have gone deeper than ever into his own heart? That in setting before *them* the blessed message of Gospel invitation as free to all, he has been more assured that it was for himself also? That in speaking of the faith and trust which he could hardly venture to call his own, he has been even surprised and humbled by the new sense of joy and comfort which his words conveyed to himself? Has he not sometimes found that in an hour of temptation (perhaps to angry words or undutiful conduct) the remembrance of his own instructions and reproofs when among his scholars has proved a powerful check, and helped him to overcome? "The husbandman that laboreth must be first partaker of the fruits."

And yet further:—the growing desire to make his lessons profitable to his hearers, and to engage their willing attention, proves a stimulus to his own mind, and he finds warnings, encouragements, and teachings in the passages under consideration, which, but for the mutual interest—the felt responsibility for others—he might have been slow to perceive. And as he advances in experience, and feels that he is acquiring an influence of which he is consciously unworthy, his soul, often (it may be) discouraged because of the way, is strengthened and animated to hold on, by the knowledge that those who are dear to him, those who have listened to words of truth from his lips, are looking to him for help and encouragement and example; and he reminds himself, "I have opened my mouth unto the Lord, and I cannot go back."

We are warned again and again, by cautious friends, to beware lest, being occupied in caring for others, we should thereby neglect our own souls; lest we should consume in labor or exercises, more or less public, time which we need for seeking in private the nourishment and teaching so indispensable to our own individual progress. It is well that we should be warned, that we should consider this; but may we ask, could this effect be produced by diligent labor, unless there were something really wrong? Surely the true in-

fluence on ourselves should be very different from this. And perhaps it may be a means by which we can test our work, whether we are really desiring to do it "as to the Lord and not to men." If we are, will not our felt weakness, our inability to do anything of ourselves, our continual failure, our constant need of forgiveness, make us realize more and more the blessedness of the privilege of coming boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need? Let us not forget that it is only as we are enabled to give our own selves to the Lord, that we can hope to give any labor for others, according to the will of God, and thus obtain His blessing upon it.

(To be concluded.)

For Friends' Review.

MUCH FRUIT.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The design of several verses ending with the one just quoted seems to be to inculcate the necessity of faithfulness. By the beautiful figure of the vine and the branches, our Saviour represents himself and his disciples, and points out the necessity of abiding in Him, even as the branch must abide in the vine. What is it to abide in Christ? It is to dwell with Him and in Him, to be in such intimate communion with Him that, spiritually, we derive all our nourishment from Him, just as the branch derives its sap from the parent stem, the living vine. "All my springs are in thee," says an inspired writer. The Christian, in his onward course, experiences more and more of this indwelling with Christ, until he comes to realize that he is indeed a part of Christ, even as the branch is a part of the vine. Receiving his life-blood from Christ himself, his nature becomes leavened into the nature of Christ; his very thoughts are brought into captivity to the obedience of Christ. Just as the branch is engrafted into the vine, so he becomes incorporated with Christ, and is a part of Him. And, like the green and vigorous branch also, he necessarily becomes a bearer of fruit. If a branch cease to bear fruit, it is because it does not abide in the vine, and no longer receives the necessary aliment from the parent stem. And if there be a Christian whose life is barren of good fruits, who is not working with all his energy for the glory of God and the good of mankind, or who, if on the one hand he prudently refrains from putting forth his hand unbidden to the Lord's work, is not concerned on the other to let obedience keep pace with knowledge, and to fill up the measure of his existence by doing every day's work in the course of that day, we may be sure that he is not sufficiently abiding in Christ. As the same gifts or equal gifts are not dispensed to all alike, it is not expected that the works performed by all should be equal in magnitude or importance. Every one has his place assigned him, and his own work to do; but not a single Christian life should be unproductive, not a single branch should be unfruitful, not a single talent should be hidden in a napkin or buried in the earth, not a single light, however obscure, should be placed under a bushel. There is room for all, there is work for all. Every man's life is a plan of God, and in the economy of His Providence there is need of the efforts of the humblest no less than of the greatest. In the Christian enterprise,—in the work of converting the world to Christ,—there is no place for idle drones. "Every branch that bringeth not forth fruit He taketh away;" whilst those who are concerned to fill up their ranks in righteousness, to finish the work which has been given them to do, these must submit to purgings, prunings and trials,—it may be to tribulations, persecutions and terrible tossings and conflicts; but it is all that they may "bring forth more fruit." May each one of us become not only a fruit-bearing branch, but, by submitting patiently to every purifying dispensation that may be allotted us, may we be brought to the very maximum of productiveness, so that our lives may indeed redound to the glory of God and the promotion of His kingdom in the earth.

R.

THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.

BY H. L. HASTINGS.

(Continued from page 739.)

The workman approved unto God, is ready to do God's bidding. He cannot choose the time, the place, or the nature of his labor.

Some workmen prefer to rule rather than serve. They choose to tell the Almighty what they will do, rather than to ask him what they may do. This is the principle of rebellion; the out-working of the carnal mind, the turbulence of the flesh uncrucified, the will unsubdued. It is seen when men shrink from duty, and shun the cross of Jesus Christ. It is seen when men are "like the horse and the mule, whose mouths must be held in with bit and bridle;" when they resist the appointments of God's providence, and murmur at the trials of their lot; when they say the burden is too heavy, the toil too severe, the reproach too great for them to endure.

He who would be approved of God must stand ready like the prophet, saying, "Here am I, send me." And where God sends him he must go, and what God bids him he must do. He must not be a fanatic. But he must know the Good Shepherd's guiding voice, and he must follow it without delay. If the Angel of the

Lord says, "Arise and go towards the South, unto the way that goeth down from Jerusalem unto Gaza, which is desert," he must go, even if he thinks there is not a man to be found within an hundred miles of there. And if when he gets there, the spirit bids him to run after an Ethiopian riding in his chariot, he must run, even if all creation laugh at him as an enthusiast or a fool. If the spirit does not suffer him to go into Asia to preach, he must not go, though ten thousand callers shake bags of money and rolls of subscriptions in his face. And if the man of Macedonia says, "Come over and help us," he must go, even if he has not a shilling in his pocket nor the promise of a penny to pay his way. If the angel of the Lord says to the apostles, "Go, stand and speak in the temple to the people all the words of this life," they must go, though the prison and the scourge oppose their course. And if Cornelius sends to Joppa for Peter to tell him words whereby he shall be saved, he must go nothing doubting, even though Cornelius is a gentile, and Peter has never eaten with a man that is common or unclean, before. For by the sheet let down from heaven with all its motley burden, or by the spirit poured in pentecostal baptism upon the gathered listeners there, God will teach Peter that he is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him.

We must heed God's call, whatever it may be. It may cross the current of worldly thought, the plans of human sagacity, and the purposes of the natural heart, but it must be obeyed. We must not expect to arrange the events of Divine Providence by making ourselves the centre, and expecting everything to gravitate towards us. We must not assure ourselves of peace and quiet, saying, like Job, "I shall die in my nest;" but we must hold ourselves ready for any service, and labor on wherever God appoints our work.

And however unpleasant or toilsome may be our designated labor, we must not shrink from its performance. Worldly men may choose their occupations, pursuing art, science, agriculture, mechanics, merchandize, politics, or literature, as inclination or genius direct; but the Christian is chosen of God, and born anew from on high. And when the Almighty selects a man for his service, he lifts him above the narrow spheres of earthly interest, and leads the blind by an unknown way, and to an unexpected work. Among the potsherds of the earth God selects perhaps what man has cast away, but when he chooses his man, he has nothing to do with his former vain pursuits, with worldly strivings, with pleasure-seeking, or with the lusts of evil things.

He bears the treasure of the Lord. He is called to be a soldier of the cross of Christ. He is small, but his work is great. A feeble instrument, he is yet in the grasp of an Almighty hand. And he must yield to every requirement of the Most High, and follow every call of God.

When the young minister argued with Wellington about the hopelessness of trying to preach Christ's Gospel among the degraded inhabitants of British India, the only answer of "The Iron Duke" was, "Look to your marching orders: 'Go ye into all the world, and preach the gospel to every creature.'"

The workman approved unto God, must labor in this spirit. He must bear God's message to publicans and harlots in their sin and shame. Like Christ he must receive sinners and eat with them, for he must seek and save that which was lost. As a physician of souls, he must expect to meet with persons who are sick and vile and filthy, but he must not shrink from his work. He will find poor houses, and distressed families, and wretched homes, and miserable food; but wherever there rises the wail of anguish from the broken heart, where the groans of the sin-sick burden the heavy air, where the dark leprosy of hell works out and seeks a cure, there he must go,—go to bind up broken hearts, go to pour in oil and wine, go to carry the balm of Gilead, go to lift up the Crucified before their dimming vision, go to proclaim health to the dying, and life to the dead.

If we consult our own convenience or inclination or taste we shall turn from all such labor, and say, "I cannot descend to this. I must have easier work, more agreeable occupation;" but if we would be approved unto God, we must do all things without murmurings or disputings, simply intent on following Christ, and obeying the Master's call.

And while we condescend to men of low estate, we must not refuse to bear the message of the Most High among the great and mighty of the earth. The approved workman may often feel more at home in the cottages of poverty than in the halls of wealth, but while "the poor have the gospel preached unto them," the rich must not be passed neglected by. No cringing awe of greatness, no envious hatred of wealth must sway the heart of him who works for God.

If the Divine Master says to Jonah, "Arise, go to Nineveh, that great city, and cry against it, for their wickedness is come up before me," he must go. Had Jonah been told to go and cry destruction and damnation in the streets of some little Jewish hamlet, or Philistine village, no doubt he would have gone at once. But to enter Nineveh, the metropolis of the world, with its splendid palaces and gorgeous mansions; to walk amid the massy pillars, the chiselled statues, the winged lions, the carved bulls, and the strange hieroglyphs that lined

the pathway to the palace of the Ninevitish monarch; to brave the anger of the mightiest potentate of the earth; to stand in the centre of the world's nobility, and wealth, and pomp, and merchandise, and roll the cry of coming doom upon the ears of listening thousands there; this was too great a trial for the faith even of the prophet of Jehovah.

But Jonah must go, and obey the bidding of the Lord; peaceably if he will, forcibly if he must. The land route was shortest and easiest, but if he would not go by land he must go by water. If he chose a sea-voyage, he could have it to his heart's content, even down to "the belly of hell," but when he reached *terra firma* again he was right on the way to Nineveh; "And the word of the LORD came unto Jonah the second time, saying, Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah was a sign to the Ninevites. Coming from the ocean's cavernous depths, haggard, weary, and pressed in spirit, burdened with the memories of God's awful providence towards him, he utters the solemn word of the Lord, "Yet forty days and Nineveh shall be destroyed." Faintly at first, and perhaps in trembling tones, but the hand of God is strong upon him, and soon his voice rings out its awful warning like a trumpet-peal. From street to street, from square to square, through parks and gardens, by mansions and market-places, from wall to wall, the voice came wailing like the blast of doom, "Yet forty days and Nineveh shall be destroyed."

And the people of Nineveh believed God. The king laid aside his robes of royalty, the nobles bowed themselves in dust and ashes, and all the people heeded the solemn warning, and the prophet's work was done. Thus ever must the man of God fulfil the work appointed to him, whether among high or low, rich or poor, assured that God's word is not sent forth in vain, but that his blessing will attend the work which he requires.

He who labors for God, must look to God for pay. And when I say this, I do not say that the laborer is *not* "worthy of his hire," nor that he who tills a field shall not partake of its fruit, nor that he who feeds a flock shall not share the produce of it. Nor do I mean to imply that it is the privilege of Christians to roll in wealth and luxury, while preachers of the gospel pine in straits and penury; but I mean just this, that they who work for God, must look to God to be their paymaster. They are in his employ. They must trust in him for their rewards.

For a great curse, that is eating out the very vitals of the church, and dragging preachers and people into the whirlpool of perdition, is the principle of trading and trafficking in holy things; the making merchandise of the word of God. It is none of *my* business when I preach Christ's gospel, whether I get forty dollars or forty stripes. It is my business to carry the message of the Almighty, to declare it without compromise, equivocation, or reserve, without consulting my own pleasure, profit or honor. It is not my business to go whining about poverty, or begging for coppers, till I dishonor myself and disgrace the Lord who sent me to do his work. My business is to preach the word of God, and then to make tents, or shoes, or books, or anything else by which I may, when needful, minister to my necessities, and to those that are with me. It may be the business of others who are "taught in the word," to "communicate to him that teacheth in all good things." If for Christ's name's sake I go forth, "taking nothing of the Gentiles," it may be the duty of others to help me "forward after a godly sort;" but that is no concern of mine, that is their affair, let them see to it; I HAVE NOTHING TO DO WITH IT. My business is with God's work, and it is his affair to supply all my needs, and whether he does it by sending the ravens to bring me bread and meat, by multiplying my meal in the barrel and my oil in the cruise, by prospering the labor of my toiling hands, by directing his servants to divide with me the abundance they possess, or by raining manna from the clouds and pouring water from the smitten rock, all these methods are alike to me,—I trust in him for the results.

(To be continued.)

For Friends' Review.

EARLHAM COLLEGE.

The closing exercises of this Institution took place on the 5th, 6th, and 7th inst.

Second-day and third-day forenoon were devoted to the public examination of the various classes.

On Second-day evening was held the joint Exhibition of the "Ionian" and "Phœnix Bond"—the Literary Societies of the College. The exercises were satisfactory, entertaining and instructive.

On Third-day afternoon we heard the essays and orations of those who had completed the two years' course of study in the Preparatory Department. This was an occasion of great interest; and, in importance, second only to the "Commencement." President Moore presented each one with the Certificate of the College, and then very impressively addressed the class and the parents who were present. His remarks were so *pointed* and eminently *practical* that I would gladly report them entire.

The public meeting of the Alumni Association was held in the evening of the same day. The orator appointed for the occasion

being absent on a European tour, Wm. B. Wickersham, of the class of '67, delivered the address. These annual reunions of the Alumni are very interesting and profitable occasions; and Earlham is always glad to welcome her children; for it is chiefly to them that she looks for aid and encouragement.

The Commencement exercises on Fourth-day morning would compare favorably with those of previous years, and, indeed, with those of the other colleges of our country.

J. D. Severinghaus, a Protestant Lutheran minister, and President of our "City School Board," prepared for one of our city papers an article upon the "Closing Exercises at Earlham College," from which I make the following extracts. N.

Richmond, Ind., 7th mo. 12th, 1869.

"All these exercises were held in the grove adjoining the College building. A capacious platform had been constructed, carpeted, and otherwise comfortably prepared as a rostrum.

Earlham with its surroundings, is, in itself, a pleasure at this season of the year. The shady trees, the abundant shrubbery, the broad paths, the flower spangled lawn, and the well cultivated fields on every side, make the place recreating and attractive." . . . . . .

"At most colleges the degrees are conferred in the Latin language. That of course sounds learned and pompous; but at Earlham, although the diploma is written in Latin, the degrees were conferred by President Moore in plain English—a language that all could understand.

The Baccalaureate address was delivered by Dougan Clark, M. D., M. A. It was a production that ought to be put into print. It had been carefully prepared; and it was delivered in a very natural and impressive style. It is well that the Doctor did not wait for the inspiration of the hour, for, in that case, he could not have given us that convincing argument, that inspiring mental food, and that well illustrated proposition, that sanctified talent is the only great power in the world.

'Sanctified Talent" was his subject. . . . . The address was clothed in chaste language, and abounded in facts beautifully stated and forcibly illustrated by examples from history.

After the address there was an opportunity given for any one present to make any remarks that the occasion might prompt. Mr. Timothy Nicholson stated that he had been intimately connected with the College for seven years; and at no time during this period were the appliances at Earlham for a full, sound education—religious, moral, literary, scientific and physical—more satisfactory than they are at the present time.

After a few remarks from the writer, the President arose to dismiss the audience. He alluded in touching terms, to the occasion and the circumstances. 'These flowers that fall upon our heads will never bloom for us again; the robins and orioles that sing in these branches will not sing long for us any more. We to-day separate. This class departs from our midst. . . . . Many things conspire to remind us that all earthly things are subject to change. Nothing but faith, principles, results, remain to tell upon the future.' Thus the President spoke in most fitting words, and Oh! how beautiful it all seemed to be under the shade of the trees!

The students arose and repeated, memoriter, a part of the 103d Psalm, after which the President invoked the Divine blessing, and dismissed the company."

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 24, 1869.

EARLHAM COLLEGE.—We are indebted to a valued correspondent for a notice of the recent exercises of an institution dear to the Society of Friends, and presenting a valid and strong claim upon its patronage, not only in the sending of sons and daughters as pupils, but in furnishing such an endowment as would ensure the continual supply of ablest teachers, and furnish those needed improvements which would greatly increase the facilities and usefulness of the College. To establish this noble Institution many of its founders restricted themselves in the comforts of life. If the importance of its objects be duly appreciated, (as we cannot doubt), by our Western Friends, they will, for such an object, contribute abundantly from their abundance for the intellectual elevation of those who are declared to be "an heritage of the Lord," and whom it is a duty to cultivate as "plants of renown."

COMMENCEMENT AT HAVERFORD.—"Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways." Isaiah lxiv. 5. Peter, when he was delighting in the sudden perception of a fresh truth, proclaimed the acceptance with God of those who in the Divine fear worked righteousness, coupling with this declaration the orthodox assertion that Jesus Christ is "Lord of all." These texts were suggested by witnessing on the 13th and 14th insts. the ripe results of a full course of religiously-guarded education at a Christian College. On the evening of the 13th, the Exercises of the Loganian Society were interesting and creditable in a literary point of view, and still more so by the Christian tone, the elevated thought and pure principle characterizing the productions of the members. At the close of the evening, an address to the graduating class was delivered by Professor Dillingham, retrospecting the course pursued during the four years just elapsed, and show-

ng the intended subservience of the whole system of instruction to the highest ends of life. To use the words of the late Geo. Carter on a different occasion, "the right feeling attended and the proper solemnity followed." The value of this discourse was not merely local, and ought not to be evanescent; and in compliance with numerous intimations from Friends who were in attendance, a copy has been requested for insertion in the *Review*. Next day the following order of Exercises was witnessed by a large audience which thronged the "*Alumni Hall*" of the beautiful Library edifice.

1. An English Oration.—"*The Church and the Empire.*" Ludovic Estes, Westfield, Ind.
2. A Latin Oration.—"*De Barclaii Apologia.*" Wm. B. Kaighn, Moorestown, N. J.
3. An English Oration.—"*The Plurality of Worlds.*" Walter Wood, New Bedford, Mass.
4. An English Oration.—"*Confucius.*" James G. Whitlock, Richmond, Va.
5. An English Oration.—"*The Progress of Agriculture.*" Wm. S. Taylor, Burlington, N. J.
6. An English Oration.—"*The Fate of the North American Indian.*" Wm. H. Randolph, Philada., Pa.
7. An English Oration.—"*The Balance of Power in Europe.*" Henry Cope, Germantown, Pa.
8. An English Oration.—"*John Bunyan.*" Henry Evaul, Palmyra, N. J.
9. An English Oration.—"*The History of the English Bible.*" Johns H. Congdon, Providence, R.I.
10. An English Oration.—"*Many-sidedness.*" Henry Wood, New Bedford, Mass.
11. An English Oration.—"*The Great Eclipse.*" Edward B. Taylor, Cinnaminson, N. J.
12. An English Oration.—"*Hamilton and his Philosophy.*" Pendleton King, Oak Ridge, N. C.

Upon the last speaker devolved the utterance of a valedictory on behalf of the graduating class. A few words of grateful love addressed to the Faculty were marked with a delicacy and fulness of feeling which quite precluded verbosity, and the farewell words to his classmates were "fitly spoken," and seemed just what the occasion called for. A brief extempore address followed, by S. J. Gummere, President of the College, in a few paternal words. During the solemn hush that ensued, one of the Professors knelt in supplication, partly on behalf of the twelve graduates whose connection with the Institution now terminated, not that they should be taken out of the world, but that they be preserved from the evil. During the silence that ensued, and which none seemed willing to break, the members of the Faculty took each other by the hand, and the audience quietly moved towards the special train which was presently to start.

In the crowd of students and visitors, the refined enjoyment which marked the occasion was not marred by levity or any thing inconsistent with the prevalent and thankful sense that the goodness of the Lord had crowned the teachings with His blessing, and given the increase.

The Chinese.—The presence of large numbers of these orientals in the United States, and the probability that they will overspread the country, will force upon general attention the Chinese question as one of political economy. The maltreatment which they receive in California is enough to make us blush for the depravity of our people. It is wanton wickedness, kindred in character to the former cruelty towards negro slaves. An extract from the *Public Ledger* may suffice to introduce the subject to the consideration and sympathies of our readers.

Whether, coming in such numbers as to form communities and to be able to sustain their national prepossessions, they will be likely to be Americanized and Christianized, is a theme of great interest. It is very certain that Christians have no right to *un-Christianize* themselves in their reception of them. The *American Presbyterian*, condemning in strong terms the outrages committed along the Pacific coast, says:

> "Many of us have felt the deepest alarm at the possible effects of a vast immigration of these heathen people upon the stability of our Christian institutions; but a Christianity which can wink at such violations of the plainest duties between man and man, might disappear from the Earth, and man be but little the worse for it."

Let the professors of the only Name whereby we must be saved act out Christianity, and we are not unwilling to trust truth in contact with error.

> "The eternal years of God are hers."

The Christian religion will outlive Buddhism, which is not a religion, and which has no promise and no conception of eternal life. These Asiatic immigrants are subjected to invidious taxation, and, being excluded from the witness stand, are, in a degree, defenceless before the law. Let them meet in every white man a civilized and sincere Christian, and who can think that their hearts and understandings would permanently resist the

practical evidences of a "faith that works by love," and of lives purified thereby.

INDIANA BOOK OF DISCIPLINE.—A new edition has been published, by order of the Meeting for Sufferings. Address Jos. Dickinson, Richmond, Ind., the agent of the Tract Depository.

ERRATUM.—Edmund H. Prior was appointed to fill a vacancy in the New York Representative Meeting. On page 713 the name was misprinted, from an uncorrected proof-sheet of the Yearly Meeting minutes.

DIED.

JOHNSON.—On the 1st of Sixth month, JAMES OLIVER JOHNSON, in his 25th year: and on the 13th of the same month, his brother, FRANKLIN JOHNSON, in his 24th year; both members of New Garden Monthly Meeting, Ohio. After sufferings and conflicts, both were enabled to find rest and peace in Jesus.

CHERRY.—On the 14th of Sixth month, in his 35th year, WILLIAM CHERRY, a member of Fairfield Monthly Meeting, Ohio. This dear young Friend was useful in his generation, being well established in the doctrines of the gospel, and an assiduous laborer both for moral and religious reformation, and liberal, according to his means, in contributing to benevolent objects. His unassuming meekness gave him access to the hearts of many, and he was much beloved. During a protracted illness he was able to say that he had loved the Lord from his youth, and had been careful to maintain good works —yet he felt that this gave him no claim, his only hope being in the free mercy of God in Christ Jesus. With this well-grounded hope of a happy immortality, he peacefully departed to be with Him whom his soul loved.

HAVERFORD COLLEGE.

The Winter Term will begin on Fourth-day, 15th of Ninth month. New students must present themselves on the *morning* of the preceding day for examination by the Faculty. Applications for the admission of students must *in all cases* be accompanied by certificates of character and the studies pursued, to be signed by the last teacher. Copies of the circular with all needful information may be obtained at the office, No. 109 N. Tenth St., Philadelphia, or at the College, West Haverford, Delaware Co., Pa., or on application to Thomas P. Cope, No. 1 Walnut St., Richard Cadbury, 606 Chestnut St., or Jas. Whitall, No. 410 Race St., Philada.

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For Friends' Review.

GENERAL MEETING OF FRIENDS.

There will be a GENERAL MEETING, held by authority of a Committee of Indiana Yearly Meeting, with the co operation of Committees of Miami, Centre and Fairfield Quarterly Meetings, at Martinsville, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad, commencing on Sixth-day, the 27th of Eighth month, at 10 A. M., and to continue from day to day, until the committees see proper to close it. Friends from other Yearly Meetings cordially invited.

DANIEL HILL, *Clerk.*

CORRESPONDENCE.

BURKIN, PALESTINE, 5th mo. 28th, 1869.

My dear friend William J. Allinson.—Tented near this little town, the time of day something past "high noon," and the heat at 94 degrees in the shade, I take the time to jot down a few thoughts, or perhaps I should say facts, for the perusal of my North American correspondent.

Since I last wrote thee, we have passed through portions of the ancient country of Egypt—have looked with feelings of admiration and wonder upon her pyramids and hieroglyphics; the former standing out today in all their primeval strength, to tell of the *greatness*, or perhaps more correctly, of the *folly* of their builders, and the latter, as we saw them upon the lasting rock, apparently as clearly defined as when fresh from the hand of the recorder.

The Nile, emphatically the river of Egypt, still flows onward to the sea, and in its season annually waters the country, giving abundant fertility to the soil, which, if cultivated with skill and care, would make the adopted country of Joseph again the granary of the world. We had a very pleasant sail upon this wonderful river, embarking near the spot where floated the ark of rushes containing the Hebrew child who, "in the fulness of time," became the leader and deliverer of Israel from their long bondage in the land of the Pharaohs. At the time of our visit, the river was spanned by a bridge of boats thrown across by order of the viceroy on the occasion of the marriage of some members of his family; this circumstance gave us a carriage ride for several miles where otherwise we must have had recourse to donkeys as a mode of conveyance.

A canal has been constructed, extending from the Nile near Cairo to Suez upon the Red Sea; these places are also connected by a railroad. Much of the way it runs parallel to the canal. On our journey to the latter place we followed the iron horse for five or six hours across the desert of sand, which must needs be passed, and which is enlivened only by the moving sails upon the canal, the untiring steeds that bore us on, and those tell-tale wires which, as with loving arms, are embracing not only the seas and fertile lands, but also the desert wilds.

"An highway" (Isa. xi. 16) *is* here, and shall not *this* desert yet blossom as a rose?

To our party the Red Sea was an object of much interest; as we sailed out upon it, we beheld at our right the mountains through whose defiles the Lord's people are supposed to have passed, on their approach to the water's edge, where, notwithstanding the hot

pursuit ot their enemies, they were to hear the assuring language, "Fear ye not, stand still, and see the salvation of the Lord which He will show to you to-day; for the Egyptians which ye have seen to-day, ye shall see them again no more forever;" and on our left was the gently sloping strand where they made their exit from their watery way, and where we subsequently landed, some of our party going a little way into the interior to drink of the waters at the "well of Moses," which remaineth unto this day. Let the God of Israel be magnified, and let not His wonderful works be forgotten by the children of men. During our brief stay in this part of Egypt we had occasionally the opportunity of observing the progress of the work upon the projected ship canal across the Isthmus of Suez. Of its ultimate completion and success its projectors are very sanguine, and it is equally clear that for the attainment of that end great engineering skill has been displayed, a large expenditure of money made, and such a measure of unfaltering perseverance and of unflagging determination to overcome opposing difficulties brought into requisition, as have been manifested in few other enterprises undertaken by man.

I trust ere this thou hast from the pen of E. C. Miller an account of our journey from Egypt to Jerusalem, and of our labors on the way and in that city. On the 6th of 5th mo. the male members of our party left for Jericho, travelling the very road, as we may suppose, upon which the man was journeying who "fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead." We halted near mid-day under "the shadow of a great rock," and not far from the spot made ever memorable and dear to the Christian by one of the most beautiful and instructive parables of our blessed Lord: that of the good Samaritan.

We found the way rough and in some places difficult, yet there are in several places indications that in the centuries past, perhaps in the days of Roman rule, there was an highway here, where the chariots of Jehu and Jabin might have "rolled harmlessly on."

Our tents we located near the modern Jericho, which is supposed to occupy the site of Gilgal, the camping ground of the host commanded by Joshua, and where he did "pitch those twelve stones which they took out of Jordan," in commemoration of their miraculous passage through the waters. Almost immediately upon reaching this place, we put ourselves in communication with the people. Found the entire population Moslem, not one of whom can read, and the evidences of moral degradation, especially among some of the females, were unmistakable. It should be said, however, that when we spoke to them of matters of the highest moment, and read to them from the sacred volume, the most listened with some approach to respectful attention. In the evening the Scheik and some twenty or more of the men of the village responded to an invitation to come to our tent; we read a portion of Scripture, and spoke to them of the beneficial effects of education upon a people, and of our individual duties to God: our remarks were ably seconded by appropriate ones from Professor E. C. Mitchell, of Alton, Illinois, who kindly united with us in striving to stimulate the inhabitants of Jericho in the way of mental and moral improvement. At the close of the interview, they assured us we were the first persons who had ever offered them a helping hand, or spoken to them of a better way than the one they were pursuing, and added that on the next evening they would tell us whether they would accept our offer to give them a school.

At an early hour the next morning we were on our way to the Dead Sea, where we enjoyed the luxury of a bath in its bitter and buoyant waters; from thence we passed on to the Jordan, to the place where thousands of pilgrims come in commemoration of the passage of the pilgrim band from Egypt under the lead of Joshua, and of the baptism of the world's great Deliverer by John, that the righteousness of the law might be *fulfilled*. Here we lunched and duplicated our bath in the Dead Sea; found the current of the river strong and rapid, requiring much care to retain one's position. The water is shoal, but of sufficient depth in places to allow of baptism by immersion.

On our return to Jericho, the Scheik kindly engaged to convene some of the people in the town, where we met 50 or 60 persons, and among the number several females, who brought their long pipes and engaged in smoking as they took their seats upon the ground. Their faces and breasts were sadly tattooed, and on the whole, they presented a spectacle not easily matched short of the western wilds of America; it is, however, but justice to this country to say that during my long stay here I have nowhere seen its like. The motley company were addressed by Professor Mitchell and others of our party, and we cherish the hope that this labor will not be in vain in the Lord, but that in due time fruit may appear. Soon after reaching our tents, several of the men called to say that they wished a school for their children, and if we would send a teacher they would gladly receive him. I hope the means may be found to support a school at this place. The good influence would extend rapidly to the towns around.

First-day, 9th of the month, some of our

party at an early hour in the morning were at Bethany, the town of Mary and Martha, where we collected upon the top of a house such persons as we found at liberty, and read the account of the raising to life of Lazarus as recorded by the Evangelist, after which we trust Jesus Christ was preached as the resurrection and the life.

At half past two P. M. of the 11th, we left Jerusalem on our journey northward, and soon after reached the top of Mount Scopus, where on our right we enjoyed a delightful view of the Dead Sea, the valley of the Jordan near its mouth, and beyond the mountains of Moab, and turning to review the ground travelled over, we had Jerusalem full in view; and perhaps from no other point is the city seen to greater advantage than from this, unless it be from Olivet.

Tradition tells us that Titus the Roman invader selected the top of Scopus for his camping ground, from which he could easily observe much that was transpiring in and around the doomed city.

We now leave, probably for the last time, the city dear to Jew and Greek, to Moslem and Christian and *especially* dear to us who have found an open door to preach *there* Christ and him crucified.

Some half hour on our way from Scopus, we turned aside a little to look upon the village of Anathoth in the land of Benjamin, the home of Jeremiah, the son of Hilkiah. Resuming our course, we soon reached "Gibeah of Saul." The place is indicated by little more than a conical hill which lay to our right. On our left and more distant, capping a high eminence, Mizpah was seen. Further on, Ramah was reached, the home of the good Samuel. "And Samuel judged Israel all the days of his life. And he went from year to year in circuits to Bethel and Gilgal and Mizpah, and judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the Lord."

Reaching Ram-Allah, some three hours from Jerusalem, we found our tents in readiness to receive us. The town occupies an elevated position overlooking the distant plain of Sharon. The air was cool and bracing. 12th, visited a boys' school at Ram-Allah. In the afternoon, some of our party visited one at Jifney, the Gophna of Josephus. 13th, went to Bethel, distant one and a half hours from our encampment. On approaching this place, so noted in the Scripture record, we observed the remains of a cistern, 314 feet by 217 feet, constructed of massive stones; the southern side is entire, the others are more or less ruinous. A portion of the enclosure is now occupied as a threshing floor. Here also is a fountain at which the cattle of Abraham often drank in former days, and at which the maidens of Sarah were doubtless wont to fill their pitchers as the Arab maidens do still.

The Bethel of to-day is a miserable Moslem village, with a low, uneducated population, amongst whom we were unable to find more than one person who could read. He is the one who calls the people to prayers; to him we gave a tract and the Psalms of David in Arabic. As we spoke to some of the inhabitants of our Great Father in Heaven, and of our obligations to love and serve Him, we were answered with little more than a vacant stare and an expressed wish for "Backshech." What a contrast between these followers of the "False Prophet" and Him who is called the Father of the faithful, who here spread his tent, and here rendered true homage to the Great I AM; and how unlike the Patriarch Jacob, who here, beneath heaven's broad canopy, slept as many an Arab now sleeps on the bare ground, with a stone for his pillow. Here he dreamed of the ladder that reached from earth to heaven, and on which the angels were ascending and descending, and on awakening was so impressed with the holiness and majesty of Jehovah, that he exclaimed: "How dreadful is this place; this is none other than the house of God." And here the cheering promise was given him, "In thee and in thy *seed* shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest."

Here Samuel, worthy of double honor, a Prophet of God and a Judge in Israel, came on his yearly circuit from Gilgal and Mizpah to hold his court and render righteous judgment between brethren, and thitherward turned the steps of Elijah and Elisha while fulfilling their high commission as servants of God. And here, too, came the youthful king Josiah, as foretold by the prophet, and brake down the high places of Jeroboam, and burned to the ground the grove that grew up on the hill for the worship of Astarte.

On our return from Bethel we held a meeting at Beeroth, now called Bireh, with a few Christians and Moslems. Our interpreter read the fifth chapter of Matthew, after which I drew their attention to the teachings of the Gospel, dwelling at some length upon the words, "Therefore whatsoever ye would that men should do unto you, do ye even so to them." They listened with marked attention to all that was said. On leaving, we were told that a few years since a difficulty arose from a very slight cause, between two families in the town, and spreading to others, the spirit of strife and revenge grew higher and higher, until in their murderous fury forty-four persons

st their lives; and since then the spirit of re-enge has shown itself in other ways. Only ne night before our meeting, valuable g trees had been destroyed from the same ause, and we were told that some of the par-ies concerned were present and heard our ords of exhortation.

Beeroth was one of the four cities of the ibeonites, whose curious story the name will t once recall. It is also thought to be the alting place of Joseph and Mary when they iscovered that the child Jesus was not mong their friends and kinsfolk of the arty. Ram-Allah, twenty minutes from Bee-oth, is professedly a Christian village, oc-upying a commanding position from which we get a fine view westward down the moun-tain sides of Benjamin and Ephraim and ver the broad plain of Sharon to the Medi-terranean. Towards evening we held a meet-ing at the Protestant school-room in this town. The crowd of men, women and chil-dren become so dense that nearly every one assumed a standing position, and all seemed very eager to see the strangers, and, as I thought, particularly curious to hear a women address a public assembly. My S. J., taking her stand upon a bed in a corner of the room, spoke earnestly and at considerable length upon the way of life and salvation, to which many listened with fixed attention.

14th. At the request of S. J., a meeting was appointed for females; many responded, and a satisfactory meeting was held. Meantime the male members of our party called at the Latin Convent. Found the monk at its head with a school of eight or ten boys, which he summarily dismissed on our entering, assign-ing as a reason that it was time for them to leave, though it was but ten o'clock in the morning. From the answers which he gave to our numerous inquiries we were induced to think that although he and his associates may not do much to enlighten the people around them, yet as an individual that he is really loyal to the church of which he is a member, and that he considers salvation very unlikely if not impossible apart from con-formity to its rules and its traditional observ-ances.

In the evening a meeting was held with males only, in which they were exhorted to prepare to meet their God in peace, by re-pentance toward Him and faith in our Lord Jesus Christ, and also to a faithful perform-ance of their several duties as husbands, father, and brothers, that so the position of woman may be elevated in this land, and her children prepared for a useful career among men.

I am closing this sheet at Beirût, the 12th of Sixth mo.; and as the mail closes very soon, I have only time to add that our party are in good health, and look to turning our faces homeward in a few days.

Thy loving and sincere friend,

ELI JONES.

CHINESE IMMIGRATION.

In San Francisco, owing to the violent prejudice of the whites, scenes are daily occurring, arising from mob violence, which are a disgrace to this nation. The California newspapers are constantly reporting outrages upon the Chinese who have settled or come from China with the intention of settling in that State. They are insulted in the streets, and are frequently assaulted by ruffians who seem to commit these outrages with impunity. A few days since, some Chinese were brought ashore from the ship which had carried them over, and their baggage was landed with them on the wharf and loaded on express wagons. A crowd of roughs gathered round them and followed them to the Chinese quarter: on the way they pelted the unoffending strangers with stones and mud, and struck them with clubs. Many were knocked down, and when they were down their assailants daubed their faces with mud, and pulled them around by the hair, being cheered on by the crowds lining the sidewalks, and not a single citizen or officer of the law interfered by word or deed. The immigrants reached their destination more dead than alive, but there was no redress for them, and no attempt has been made to trace out the perpetrators of these outrages and punish them. If the Chinese Government were a powerful one, possessing the means of enforcing justice to those who owe it allegiance, such outrages would cause a demand for reparation to be made upon the Federal Government; as most assuredly such treatment of American citizens in a foreign country would provoke such a step on the part of the United States, and the whole voice of the country would sustain the Government in it. The voice of the country ought, in like manner, to be raised on behalf of the Chinese who come here by national invitation, and under the guarantee of a treaty of mutual friendship and protection; and if the Chinese Government were to demand reparation, it is not easy to see on what ground we could refuse to entertain it—unless, indeed, the comity of nations be held to exist only among those able to enforce their own rights.

The San Franciso Evening Bulletin, in the course of an article on this subject, says: "So far as we can learn, the frequent assaults upon Chinese in this city are perpetrated by a class of men—some of them not yet naturalized—who fled from oppression and want in other lands to find freedom and comfort here. Certainly, the spirit which prompts such deeds is thoroughly un-American as well as unmanly;

but the reproach of them must attach to the whole city until citizens who know better, and the authorities who are sworn to enforce the laws, show a more earnest disposition than they have yet done, to prevent and punish deeds that are as cowardly as they are cruel. So long as refined and scholarly legislators inveigh publicly against a class of immigrants who come here under the sanction of treaties framed by the body in which the speakers hold seats; so long as the very frugality and skill of these immigrants are cited as reasons why they should be excluded; so long may we expect a repetition of the brutal attack of yesterday (June 17), and invite for San Francisco the execrations of all just-minded people abroad." This Chinese immigration bids fair to supply cheap labor in abundance to the Western States, and it will therefore greatly aid their rapid development. On this account, if on no other, it ought to be encouraged. Had the laborers who have hitherto filled the demands for labor in those thinly peopled regions been as patient, industrious and frugal as the Chinese, they would long have kept possession of the field. The Chinese have not the physical strength of the others; nevertheless it has been found that they get through more work. In the excavations on the Pacific Railroad the white laborers threw heavier spadefuls, but the Chinese had removed more earth at the end of the day. Why shall the Chinese not become good citizens? They are not deficient in intellect, although they have not produced great men as measured by the Caucasian standard. They are eminently peaceful and industrious, and if they have certain habits which are offensive to the white population, why may they not be cured of them? If it be their religion or superstition which is objected to, why may they not be converted? The way to civilize them is not by shooting or stabbing, beating with clubs, and pelting them with mud and stones.—*Phila. Ledger.*

PALESTINE.

BY JOHN G. WHITTIER.

Blest land of Judæa! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet had lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills!—in my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain
And thy torrent grew dark with the blood of the slain.

There down from his mountains stern Zebulon came,
And Naphtali's stag, with his eyeballs of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer, and sit at his feet?

I tread where the TWELVE in their wayfaring trod;
I stand where they stood with the CHOSEN OF GOD,—
Where his blessing was heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

O, here with his flock the sad Wanderer came,—
These hills he toiled over in grief are the same,—
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

And throned on her hills sits Jerusalem yet,
But with dust on her forehead, and chains on her feet:
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men:
And the voice which breathed peace to the waves of the sea
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer:

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.

O, the outward hath gone!—but in glory and power,
The SPIRIT surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

"Over our hearts, and into our lives,
Shadows will sometimes fall;
But the sunshine is never wholly dead,
And heaven is shadowless overhead,
And God is over all."

For Friend.' Review.

MORNING THOUGHTS.

Now, in the heart awakened,
Twin Love and Joy are born;
And every beauty beckons,
In freshness of the morn.

Let from the soul sweet incense
Float heavenward apace,
While dews of love refresh it,
And quickening beams of grace.

From nature's subtle forces
Great voices rise unheard;
And the praise of silence ever
Is felt, a mighty word.

With wings like angel pinions,
As lightly and as dear,
The glory of the unexpressed,
Aye mounting, flutters near.

The outward present widens,
And brightens, ever more,
In wondrousness and splendor
More glorious than before;

Till the breath of robes celestial
Seems gently wafted by,
And almost caught the whispers
Of Eden voices nigh.

O soul, by wells of Elim,
Encamped in fresh content,
Bless Him by whom the spirit
Of morning sweet, is lent.

There needs no organ's music,
No aisle pew-pent and dim;
For God is church and preacher,
Thy gratitude the hymn.

6th mo. 29th, 1869. C. E. P.

"There is no *future* for a Church that does not reach the young."

Youth's Department.

DEFINITION OF BIBLE TERMS.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.09.

A talent of silver was $538.32.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

SUMMARY OF NEWS.

Foreign Intelligence.—Advices from Europe are to the 19th inst.

Great Britain.—In the House of Lords, the consideration of the Irish Church bill was continued on the 12th. A motion to postpone the third reading for three months was made but withdrawn, and the bill was read a third time. An amendment omitting the clause which allowed the Bishops to retain their seats in the House of Lords was adopted by 180 to 82. A proviso was offered for granting furnished residences and glebes to the Roman Catholic and Presbyterian clergy, introducing the principle of "concurrent endowment." After an earnest debate it was adopted, by yeas 121, nays 114, and the bill was then passed. The Earl of Derby presented a protest against the bill, which was signed by 47 Peers. Being returned to the House of Commons with the amendment, it came up in that body on the 15th, and the consideration was continued until the 17th. The Government opposed most of the amendments, but accepted that granting £500,000 in lieu of private endowments. This was adopted by the House, but the other amendments were disagreed to. A committee was appointed to draw up a report embodying the reasons for this disagreement. Meetings in support of the position of the House of Commons, on this question, have been held in various parts of the country.

The bill for the purchase by the Government of the telegraph lines of the kingdom has been read a second time in the House of Commons.

France.—It has been officially announced that the Senate will be convoked for the 2d prox. The Legislative Body was prorogued on the 14th. A Liberal member, Jules Favre, protested against a suspension of the sittings, as a contradiction of the Emperor's previous message; but his protest was disregarded. It is supposed the session will be resumed about the 20th prox. Many of the journals commented unfavorably on this prorogation before the ratification of the elections was completed, as having the appearance of a design to stifle discussion. The resignations of the Ministers have been accepted, and new appointments announced. The Ministers of Interior, War, Marine and Finance are unchanged; Tour de l'Auvergne is made Minister of Foreign Affairs, and two of the members of the Legislative Body, both Conservatives, have positions in the Cabinet.

The Great Eastern arrived off Miquelon on the 12th, but a dense fog prevailing, the shore-end, which had been laid and buoyed, could not be readily found. The next day the buoy was found, but on taking it up, it was discovered that the cable had become detached. It was recovered by grappling, the splice was effected, the instruments and operators sent on shore, and communication was opened with Brest. A sealed message had been prepared by the Emperor, the purport of which was not to be known until the completion of the cable, when it was to be sent to him over the wires, that he might judge of the accuracy of the transmission. This message was sent on the 14th.

Spain.—The sessions of the Cortes have been suspended until Tenth month next. Before the adjournment, the Cortes appointed a commission to supervise the affairs of the country during the recess. France and Prussia have recognized the regency. A new ministry has been formed, with Prim still as Premier and Minister of War, and several of the former Ministers retaining their places.

A telegraphic dispatch records the first instance

of the interment of a Spanish Protestant in the general cemetery of Madrid, which has occurred under a recent order of the Alcalde, permitting such funerals. Nearly 200 Spanish Protestants were present. No disturbance occurred.

Austria.—The Bishop of Linz has been convicted in a civil court of uttering doctrines subversive of public order, and sentenced to three months' imprisonment. He has refused, it is said, the Emperor's amnesty, and decided to submit to the sentence imposed.

Germany.—Bavaria, like several other countries of Europe, is agitated by the question whether the public schools shall have a sectarian or unsectarian character. In many Bavarian towns a popular vote has been taken on the subject. The Roman Catholic bishops and some of the Protestant clergy have exerted their influence in favor of sectarian schools, but in nearly all the towns from which returns have been received, the vote has been overwhelmingly against them. At Neustadt, 960 Protestants, 545 Catholics, and all the Jews, voted for unsectarian schools, and only one Protestant and one Catholic against. In Austria, the control of the public schools is now in the hands not of the Church but of the government, which is determined to organize the system on an unsectarian basis. In Holland, the recent elections to the second Chamber secured a considerable majority in favor of maintaining the public schools, as at present, free from sectarianism.

Russia.—The Emperor has forbidden the Russian bishops to attend the Pope's Council.

Egypt.—F. de Lesseps, the engineer of the Suez canal, has published an official notice that the ceremonies of the formal opening of that work will take place on the 17th of 11th month next. It is understood that members of the royal families of England, France, Italy, Austria and Russia, with the king of Greece and the Sultan, will be present. The length of the canal is stated by de Lesseps as about 100 English miles; the depth of water throughout, 26 feet; width at the surface of the water, 325 feet, except three passages where it is 195 feet. The rates of toll are to be published next month, but are not to exceed $1.87 per ton for cargo, and per head for passengers. The passage through will occupy 15 to 20 hours, steamships being propelled by their own power, and sailing vessels being towed through.

Japan.—Advices from Yokohama to the 16th ult. have been received. The naval and military forces of the Mikado had commenced an attack on the rebels at Hakodadi. The result was unknown.

South America.—The Allies are reported to have recently gained a victory over the Paraguayans, in which the latter lost 500 killed and wounded and 300 prisoners. They then advanced to Villa Rica, the approaches to which they commanded. They were taking measures to establish a provisional government for Paraguay, but we have no indication that Lopez has yet given up the struggle.

Domestic.—The President has issued proclamations designating the 30th of 11th month next as the time for submitting to the votes of Mississippi and Texas the Constitutions adopted by conventions of those States respectively. In Mississippi, the provisions declaring ineligible to office certain classes of participants in the rebellion; prescribing as part of the oath of office a declaration of not having voted for an ordinance of secession, or for the call of a convention which passed such ordinance; and decreeing that the credit of the State shall not be pledged or loaned in aid of any person or corporation, are to be voted on separately. In Texas, the vote is to be simply on the adoption of the Constitution, as it contains no disfranchising provisions.

Application was recently made to Chief Justice Chase of the U. S. Supreme Court, for a writ of habeas corpus in the case of E. M. Yerger, in custody under orders of a military commission in Mississippi, for murder. The petition represented that the prisoner is a civilian, that he has never been in the military service, and that he is on trial before a military commission in time of peace. The 14th inst. was fixed by the Chief Justice for hearing argument as to his jurisdiction. The case involves the question of the constitutionality of so much of the reconstruction acts as authorizes military commissions to try persons accused of crime. On the 14th, the argument was made before the Chief Justice at Washington, by Attorney-General Hoar on behalf of the government, and by two counsel for the prisoner. Owing to the important questions involved, the counsel on both sides have since entered into an agreement to take such measures as shall bring those questions before the Supreme Court in full bench, in the autumn. Meanwhile, the application to Judge Chase is suspended, without prejudice to the prisoner; and it is announced that no sentence of the military commission will be carried into effect further than may be necessary for the safe keeping of the prisoner, until the matter can come before the Court.

The States which have ratified the 15th Constitutional amendment are the following: Alabama, Arkansas, Connecticut, Florida, Indiana, Illinois, Kansas, Louisiana, Maine, Massachusetts, Michigan, Missouri, Nebraska, New Hampshire, New York, Nevada, North Carolina, Pennsylvania, South Carolina, West Virginia and Wisconsin, in all 21. The votes of seven more States are required to complete the ratification, and they must be obtained from the following nine, which have not yet acted on the question: Iowa, Mississippi, Minnesota, Ohio, Rhode Island, Tennessee, Texas, Vermont and Virginia.

The Post-office Department of the North German Confederation has addressed a communication to our Post-office Department stating in substance that its desire is to have all its mail matter to and from the Pacific coast, China and Japan, carried by way of the United States over the Pacific Railroad, and making inquiries respecting an arrangement for that purpose. It is not doubted that a satisfactory response will be made.

A convention has recently been held in Memphis, Tennessee, comprising members from several of the South-Western States, the object of which was to promote the introduction of laborers into that section of country, from China or India. A Chinese contractor from California, who was present, stated that his firm had brought 30,000 Chinese to that State, and that 60,000 are now engaged there as mechanics and in railroad works. They are paid from 90 cents to $1.10 in gold per day, as laborers. They could be induced to come from San Francisco to the South for about $20 per month, but from China they could be obtained for a much lower rate, and under a five years' contract could be had for $10 or $12 per month, but unless security was exacted, could not be relied on to remain if higher wages were offered by others. A company, called the Mississippi Emigration Company, was organized before the adjournment of the convention, and proposes to open subscription books in several other States.

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Farewell Address delivered at Haverford College to the Graduating Class of 1869. By JOHN H. DILLINGHAM, *Superintendent.*

My Friends of the Class of 1869,—A panorama of learning for four years has passed in review before your eyes. Your vision has taken it in according to your respective attention and moral interest. How far learning has been turned into *knowledge*, and how far your knowledge has been distilled into power as *education*, has depended subordinately upon your heads and principally upon your hearts. Bestow with me now a backward farewell glance upon the scenes of study which so long have engaged you, and note here and there some of the mental and spiritual advantages which you may fairly, on an average, be presumed to have imbibed in the course of intellectual converse with your Alma Mater. In these solemn moments of parting, we take little thought of the lucrative, social, or temporal advantages of your learning, but will contemplate chiefly in your education acquisitions which perish not with the using,—which you lose not by dying.

By MATHEMATICAL studies your thought has been trained to run in orderly progress, stepping from one truth straight on to other truths, which, of necessity, follow in a rigid line of certain demonstration. Thus wandering, dissipated, distracted thought, with imagination likewise, has been steadied, collected, and centered in continuous attention; a fixedness of moral purpose more firmly settled; and confidence in abstract principles as proved and practical realities; reliance on the conclusions of your own minds when proceeding by the immutable laws of truth; scrupulous exactness of expression, of discrimination, and judgment; and a habit of tracing the relations between one abstract truth and another, have been fostered, by which your power of reasoning upon all subjects has been strengthened. *Geometry*, placed by Plato at the very door of Philosophy, early educated your ability to conceive aright of space and form, while setting your minds upon unity of purpose in trains and relations of thought which are declared to constitute "a beautiful system of applied logic," and "a perfect model of deductive science." *Algebra* developed your power of discreetly inventing how to proceed in making the relations of things to each other conspire to produce a definite result; and whether alone, or as incorporate with Geometry conveying you over the sublime fields of *Analytical Geometry, Trigonometry, Conic Sections, the Calculus, Analytical Mechanics*, and *Astronomical* calculations, has afforded you exercise in the translation of abstract powers *which are*, into expressions or symbols, modifying these signs according to the laws of truth, and translating them back to their proper realities; so developing clearness of view on the relation between representative and fact, type and anti-type, the concrete and the abstract,—still better if it make more comprehensible to you the demand of the human constitution not only for the WORD declaratory* of the "I AM,"† but for the

* John i. 1 and 18.
† Exodus iii. 14.

Word itself as made Flesh,* the concrete Image of the Invisible,† the fulness of the Godhead dwelling bodily,‡—and lead you to place the concrete Word and the invisible "I am" in their true *equation*.§

Your Analytical Geometry has proved to you the truth of apparent paradoxes|| more incredible than any which sceptics make out of revealed religion. Your mechanics have shown you, to use words of one of the profoundest of mathematicians, "that every portion of the material universe is pervaded by the same laws of mechanical action, which are incorporated into the constitution of the human mind. The solution of the problem of this universal presence of such a spiritual element is obvious and necessary: THERE IS ONE GOD, AND SCIENCE IS THE KNOWLEDGE OF HIM."¶

Scarcely do I condescend to notice the *mercenary* applications of your various mathematics; though you have been taught, and have practiced a-field, in the principles and art of Surveying; have been instructed in the use of rare astronomical instruments by practice in the Observatory, have each gone through the calculation of the great eclipse which, less brightly and less livingly than *you*, I hope, will distinguish the year of '69; have studied Mechanics and Mechanism;—still all this is not in chief that you may be mechanics or surveyors, but that, as *thinking* intelligences, you may be MEN.

Your studies in LANGUAGE, or Philology, have furnished you practising-ground for perhaps the most many-sided culture which any single department of learning could work out. Nor has your linguistic study been practically one department; since it embraces exercise in every field of thought which human word can compass. By Mathematics on the one hand, and Classics on the other, you have seen how thought wrought with word, and by words the thought was made perfect.** It has been said that as man is the only *reasoning* and *speaking* creature, there are only two *forms* in which his education ("the development of deductive habits,") is possible—on the one hand it appears as *Grammar*, which deals with the expression of our thoughts in language, and on the other hand it presents itself in *Geometry*, which applies the rules of language to logical arrangement of our thoughts in a development of certain intuitions.†† Mathematics and classics have required and had each other's aid in your logical education. The former has developed the idea of *Logos* in the sense of Reason, and the latter especially, though not exclusively, in its signification as Word. In this general Philology, studying* the development of human speech the world over, you have also engaged in the particular study of *English*,† *Greek*, *Latin*, *French* and *German*; and some of you *Hebrew* and *Spanish*. And if words of Voltaire can give comfort, stimulate yourselves with these: "As many languages as a man knows, so many times a man is he." In Latin and in Greek you have had studies which centuries of experience have approved; which educate the receptive faculties with a peculiar efficiency; prepare the student to enter into the thoughts of others; are models of elegant clearness and simplicity; give well-rounded study of the forms of thought built up in a syntax through which is felt the living breath of mental philosophy, opening to us the processes of our own minds, and affording in beautiful precision most pronounced yet most delicate evokers of logical analysis and moral discrimination,‡ habituating your speech to exact terms and strict veracity of expression; have placed in your hands a key by which you may unlock vast treasures of the wisdom and knowledge of thirty centuries,—by which also an understanding of our native speech and modern languages is clearly opened; have given you a prepossession against the disjointed slackness of our modern writing, and a training contrary to the desultory, hasty reading so dissipating in this day, by forcing you to read patiently, closely, and respectfully great masterpieces of thought, feeling, and taste, in

* John i. 14; 1 Timothy iii. 16; Romans i. 3, 4.
† Col. i. 15. ‡ Col. ii. 9.
§ John viii. 58; Heb. xiii. 18; Rev. i. 4.
|| *Cf.* analogy between the hyperbolic spiral and man's free agency, in *N. A. Review*, 7th mo., 1858.
¶ Peirce's Analytical Mechanics.
** Cf. James ii. 22.
†† Donaldson, Classical Scholarship and Classical Learning, p. 19.

* By incidental Lectures, and Whitney on the Science of Language.

† Time is not afforded to do justice to the bearing of several of the studies pursued by the class, upon their instruction in the *English Language and Literature*, by recitations and lectures. The study of the structure, history and use of our own language has always been made collateral with that of other tongues; has been made practical by written exercises (compositions, themes, essays, orations), and the teachings of Rhetoric; and the well-used library has stimula ed many a student to "read those things that are well writ in English to perfect his style in the purity of our language."

‡ "Any page of an ancient author forms for the young student a string of problems sufficiently complex and diverse to exercise his memory and judgment in a great variety of ways. Again, from the exclusion of the distraction of the external senses, from the simplicity and definiteness of the classification which the student has to apply, from the distinctness and obviousness of the points that he is called upon to observe, it seems probable that this study calls forth (especially in young boys), a more concentrated exercise of the faculties it does develop than any other could easily do.—*Henry Sidgwick, in Farrar's "Essays on a Liberal Education."*

other languages, which being dead yet speak. These studies have in some measure immersed you into literatures of surpassing excellence — almost unblemished models of poetry, eloquence, and history — which sincerely to love is to be a man of pure, refined, and exalted literary taste. And though along with a great mass of information on subjects in various departments of thought and science contained in classical literature, you have seen mention of the vices and paganism of the ancient world, yet this has no doubt raised in you a heartier appreciation of the real force of Christianity, as you have pitied the moral and religious helplessness of the most intellectual yet *Christless* minds. So comprehensive, many-sided, equipoised a test of intelligence and general ability does the study of Classics apply, that the relative rank of scholarship for all the departments of our college course combined, has been noticed as generally identical with that for the Classics alone.

But remember above all, that, as one has said, "Christianity itself had Greek for its mother tongue." "It was hardly possible to treat the profounder questions in any other." "Though it be true," said Luther, "that the Gospel came and comes only by the Holy Spirit, yet it comes by means of the tongues, and thereby grew, and thereby must be preserved. . . . No one knew to what end God was bringing forth the tongues again,* till now it was seen for the Gospel's sake. . . . As we hold the Gospel dear, then, so let us hold the languages fast."

In the spirit, then, of that which classical learning opens to your view, not only upon all other pages of the written revelation, but especially where our Saviour says, "I am the *light* of the world," wherein His Gospel Greek says more† than "I am the teacher of the world," but speaks as in the Greek tragedy Medea says, "I put to death, etc., and brought you saving *light*;" and as Homer says of those who broke through the phalanx of the enemy and gave light to their countrymen;—in that spirit your Greek "light" is not means of *visibility* alone, but "it is deliverance, it is salvation." It is light with all its original vital heat. So let the light of your Classics, as of all your other science truly so called, be not alone that which makes manifest, but be swallowed up in the light of *Life*.

NATURAL Science has invited you, in her own winning way, to reason from effects to causes and from causes to effects; has introduced you to close and comprehensive inspection of what has been called "the wonderful scale of methods by which the human mind has achieved its various degrees of conquest over the world of sense;" has set before you, not like some parts of Literature, expressions of the human mind to read, but the Book of Nature to decipher from intricate characters,—embodiments of our Creator's thoughts to interpret and revere—thoughts not printed in a book of art and man's device, but "imbedded in matter." By such exercise Cuvier thought a man would gain "a surprising facility for disentangling all kinds of affairs." Natural science has indeed been recognized by you as a system of discerning how "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head."* Thereby you are "beginning to recover," as said Luther, that knowledge of creation which we lost through Adam's fall." This key to the opening of ideas lofty and divine, has not only disclosed to you the dignity of your own minds as potentially† partakers of the divine nature‡ and image,§ but also has given you a vision of the reign of omnipresent law and universal concord, emboldening the mind both to apply classifications and to make them, stimulating it to habitual observation, to exactness amid diversity, to thorough sifting of evidence, to a resting on nothing short of truth, to ascend from narrow particulars to magnanimous generalizations. Wherever you have followed the material development of an object in nature, you have carried on the mental development of yourselves. "All science is based," some one has said, "on the fact that we have great curiosity and very weak eyes," and science gives men a marvellous extension of the power and range of the acuteness of those eyes. *Zoology* has taught you how to classify animals according to the intellectual principles by which they are made,—I say it reverently,—according to the intellectual principles of their Maker and ours. Especially have you seen somewhat of the fearful and wonderful making of your own bodies, and valuable medical lectures have instructed you in the preservation of health. *Botany* has led you to "consider the lilies how they grow," and to set in order before you all the kindred out-blossomings of divine thought and love; *Chemistry* and *Physics* have provoked your inquiry into matter after the relations of universal life, by which mystery is made transparent, darkness becomes light about us, and the very stones sing psalms; *Physical Geography* has caused you to read great wisdom in "the chief things

* Through the revival of learning which followed the dispersion of the Greeks over Europe by the fall of Constantinople, 1453.

† Dr. Proudfit, in Barnard's Am. Jour. Education, vol. i. p. 90.

* Romans, i. 20. † Zech. iv. 6; Eph. iii. 14–20.

‡ 2 Pet. i. 4; 1 John iii. 2, 3; Col. iii. 10.

§ Gen. i. 26, 27; Acts, xvii. 27, 28; James iii. 9.

of the ancient mountains,"* the encompassing of the waters, and in all the lines which are "gone out through all the earth;" and *Geology* has combined in your education the virtues of *all* the Physical Sciences teaching by example.

Besides the MENTAL PHILOSOPHY apprehended in various forms in studying the Classical Languages, and in logical forms through the processes of Mathematics and Natural Science, you have examined Metaphysics also as a specific science. "On earth," you know an eminent philosopher says, "there is nothing great but man, in man there is nothing great but mind." Here your reason and judgment have been exercised on objects, not of sense, but of internal consciousness. You have noticed directly the faculties of the mind and their mode of operation; also how to apply the laws of thought, by *Logic*, to the art of reasoning; gaining discipline in the methods of *all* scientific inquiry,—becoming imbued with science in the abstract which before you have apprehended in the concrete by the study of languages, of physics, indeed of any other "systematized experience and knowledge;" than which, as was explained by lectures, *Science* is nothing else. "By turning," said Burke, "the soul inward upon itself, its forces are concentered, and are fitted for greater and stronger flights of science." Thus, it is trusted, habits of self-examination have been promoted, tending to a high discovery that "He that is in you is greater than he that is in the world,"—for which about 260 meetings for spiritual worship have been among your countless opportunities.

(To be continued.)

MISSION WORK, AS IT AFFECTS THE PROSPERITY OF A CHURCH.

BY ELIZABETH N. CAPPER.

(Concluded from page 757.)

In glancing at a few of the varied blessings which "Mission work" should bring to individual laborers, and thus to the Church, we must not omit those of a social kind. Much of such labor involves association, that each one may work in the way most suited to his ability, or according as he may believe himself led to do. And this association is a fruitful source of kindly intercourse, an exercise of forbearance, a nourisher of mutual love and interest, and a powerful means of teaching the practical importance of being "subject one to another," and of being "clothed with humility." The dangers that surround those who in any way seek to work in the field of Christian labor, ought not to deter any one from it. That which is given to us as so rich a means of blessing, is likely to be an object of special jealousy to the destroyer of good: yet while not shrinking from these dangers, it is needful to look at them, and to watch for them, lest we be overtaken unawares. We will briefly advert to the danger of attaching an undue comparative importance to any one branch of such work. This may lead either to the neglect of other duties, or to the undervaluing of fellow-laborers whose sphere of usefulness we may fail to understand, or it may lead us to discouragement and distress, because our own circumstances shut us out from the kind of service which we estimate so highly. Let us remember that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not;" that the offering of the two mites and of the abundant wealth, of the little or much strength, time, or learning, meet with equal favor, if they are brought, not as a burdensome tribute which must be paid, but as the ready, glad thank-offering of a heart whose continual language is, "What shall I render to the Lord for all His benefits towards me?"

Whatever may be our circumstances, opportunities, or engagements, let us never forget that there is a mission more hidden, more lowly, and yet more important, than any to which we have yet alluded. More important, because it comes within the reach of all, every one of the Lord's children. Who is my neighbor? Surely there are those nearer to us, more completely in the sphere of our influence, than even the children in our streets, or the needy who seek our aid. In our daily employment, in our own homes, in the varied services rendered to us, in the bringing of needful supplies to our houses, in the shops we frequent, &c., we are brought into contact with persons over whom our words and manner will make an impression for evil or good. It is true that, to a large extent, there may be little room for influence except by manner; but can we doubt that even where the words are necessarily confined to passing matters of daily business, a spirit of watchfulness over ourselves, and a prayerful interest for those around us, an earnest desire to do to all and to each as we would be done unto, an uplifted eye for heavenly guidance, a frequent petition for a blessing on those who may or may not be seeking it for themselves, may be accepted as a humble, silent labor in the Lord's vineyard?

The comfort of the words "My grace is sufficient for thee, for my strength is made perfect in weakness," is needed not only for the larger service to which we feel ourselves so unequal; not only for the labor which the Christian world distinguishes by the name of "the Lord's work;" it is needed also, deeply needed, for the cheerful fulfilment of duties so small, so secular, so common-place, that we

* Deut. xxxiii. 15.

are tempted to think them too trival to require anything beyond our natural powers. But is this really so? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." How shall we uphold this high standard? "Who is sufficient for these things?"

If the lad who had the five barley loaves and the two fishes, had given them unbidden to the hungry multitude, he might have done it kindly, and assured himself that he had done all that he could. We may even imagine that he had thought of this, and concluded it vain to attempt that which would prove so very little; "What are they among so many?" But when he simply yielded them at the word of command, "Bring them hither to me," a work was performed, certainly far above all that he could have asked or thought. And do *we* never feel as if the sympathizing word which is all that circumstances allow, the kind thoughts which we have no opportunity to utter, are hardly worth cherishing? Do we sometimes count the part assigned us too secular to be worth much earnestness? Do we feel loving desires which find no vent in kindly deeds? There is still the gracious invitation, "Bring them hither to me." And in connection with this is the large scope we have for daily self-denial, not in doing, but in refraining. The word of hasty blame, the expression of disappointment, the inquiring look directed to that which we are not expected to see, the hard thoughts—as regards all these, is not the command extended to us, "Bring them hither to me"? Thus brought to the light, for condemnation or approval, who can tell what a blessing may rest on a word, a look—even on the very silence which forbearance enjoins?

And for those who are called to more definite spiritual labor; those who have to lead the movements of others; those who forsake their earthly enjoyments or comforts for the path of service before them; have not they the same unfailing resource? However great they may feel the duty assigned them, is there not for them also the same gentle and assuring command, "Bring it hither to me"? How calming and animating to know that in proportion as any are enabled to live in the spirit of simple faith and loving obedience; to bring to the Lord every *little* thing that it may be sanctified and blessed, and every *great* thing that they may be strengthened to do it, not as a service by which they are to gain a blessing, but as in itself an added favor, a "grace *for* grace bestowed" on themselves; feeling their deep unworthiness to do even the smallest thing for the Lord who has loved them, they will surely experience the shower to come down in its season, "and there shall be showers of blessing," by which they will be refreshed and strengthened to run with patience the race that is set before them, "looking unto Jesus."

We hardly need to remind one another that the prosperity of individuals is the prosperity of the Church. That it is as the members so walk in Christ Jesus the Lord, rooted and built up in Him, that the whole body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. That it is as each fills his own place in the Church, whether as a pillar or a more hidden stone, that the whole building, fitly framed together, groweth into an holy temple in the Lord. That only the harmonious blending of individual lights, greater and lesser, can cause a Church to diffuse the bright shining of her light over the world around her, even as from a "city set on a hill that cannot be hid."—*Friends' Quarterly Examiner.*

From Saint Paul's.

THE SECRET OF THE NORTH POLE.

If an astronomer upon some distant planet has ever thought the tiny orb we inhabit worthy of telescopic study, there can be little doubt that the snowy regions which surround the arctic and antarctic poles must have attracted a large share of his attention. Waxing and waning with the passing seasons, those two white patches afford significant intelligence respecting the circumstances of our planet's constitution. They mark the direction of the imaginary axial line upon which the planet rotates; so that we can imagine how an astronomer on Mars or Venus would judge from their position how it fares with terrestrial creatures. There may, indeed, be Martial Whewells who laugh to scorn the notion that a globe so inconveniently circumstanced as ours can be inhabited, and are ready to show that if there were living beings here they must be quickly destroyed by excessive heat. On the other hand, there are doubtless sceptics on Venus also who smile at the vanity of those who can conceive a frozen world, such as this outer planet must be, to be inhabited by any sort of living creature. But we doubt not that the more advanced thinkers both in Mars and Venus are ready to admit that, though we must necessarily be far inferior beings to themselves, we yet manage to "live and move and have our being" on this ill-conditioned globe of ours. And these, observing the earth's polar snow-caps, must be led to several important conclusions respecting physical relations here.

It is, indeed, rather a singular fact to contemplate that ex-terrestrial observers, such as these, may know much more than we ourselves do respecting those mysterious regions which lie close around the two poles. Their

eyes may have rested on spots which all our endeavors have failed in enabling us to reach. Whether, as some have thought, the arctic pole is in summer surrounded by a wide and tide-swayed ocean; whether there lies around the antarctic pole a wide continent, bespread with volcanic mountains larger and more energetic than the two burning cones which Ross found on the outskirts of this desolate region; or whether the habitudes prevailing near either pole are wholly different from those suggested by geographers and voyagers,—such questions as these might possibly be resolved at once, could our astronomers take their stand on some neighboring planet, and direct the searching power of their telescopes upon this terrestrialorb. For this is one of those cases referred to by Humboldt, when he said that there are circumstances under which man is able to learn more respecting objects millions of miles away from him than respecting the very globe which he inhabits.

If we take a terrestrial globe, and examine the actual region near the North Pole which has as yet remained unvisited by man, it will be found to be far smaller than most people are in the habit of imagining. In nearly all maps the requirements of charting result in a considerable exaggeration of the polar regions. This is the case in the ordinary "maps of the two hemispheres" which are to be found in all atlases. And it is, of course, the case to a much more remarkable extent in what is termed Mercator's projection. In a Mercator's chart we see Greenland, for example, exaggerated into a continent fully as large as South America, or to seven or eight times its real dimensions.

There are three principal directions in which explorers have attempted to approach the North Pole. The first is that by way of the sea which lies between Greenland and Spitzbergen. We include under this head Sir Edward Parry's attempt to reach the pole by crossing the ice-fields which lie to the north of Spitzbergen. The second is that by way of the straits which lie to the west of Greenland. The third is that pursued by Russian explorers who have attempted to cross the frozen seas which surround the northern shores of Siberia.

In considering the limits of the unknown north-polar regions, we shall also have to take into account the voyages which have been made around the northern shores of the American continent in the search for a "north-western passage." The explorers who set out upon this search found themselves gradually forced to seek higher and higher latitudes if they would find a way round the complicated barriers presented by the ice-bound straits and islands which lie to the north of the American continent. And it may be noticed in passing, as a remarkable and unforeseen circumstance, that the farther north the voyagers went the less severe was the cold they had to encounter. We shall see that this circumstance has an important bearing on the considerations we shall presently have to deal with.

One other circumstance respecting the search for the north-west passage, though not connected very closely with our subject, is so singular and so little known that we feel tempted to make mention of it at this point. The notion with which the seekers after a north-west passage set out was simply this, that the easiest way of reaching China and the East Indies was to pursue a course resembling as nearly as possible that on which Columbus had set out,—if only it should appear that no impassable barriers rendered such a course impracticable. They quickly found that the American continents present an unbroken line of land from high northern latitudes far away towards the antarctic seas. But it is a circumstance worth noticing, that if the American continents had no existence, the direct westerly course pursued by Columbus was not only not the nearest way to the East Indian Archipelago, but was one of the longest routes which could have been possibly selected. Surprising as it may seem at first sight, a voyager from Spain for China and the East Indies ought, if he sought the absolutely shortest path, to set out on an almost direct northerly route! He would pass close by Ireland and Iceland, and so, near the North Pole, and onwards into the Pacific. This is what is called the great-circle route, and if it were only a practicable one, would shorten the course to China by many hundreds of miles.

Let us return, however, to the consideration of the information which arctic voyagers have brought us concerning the north polar regions.

The most laborious researches in arctic seas are those which have been carried out by the searchers after a north-west passage. We will therefore first consider the limits of the unknown region in this direction. Afterwards we can examine the results of those voyages which have been undertaken with the express purpose of reaching the North Pole along the three principal routes already mentioned.

If we examine a map of North America constructed in recent times, we shall find that between Greenland and Canada an immense extent of coast-line has been charted. A vast archipelago covers this part of the northern world. Or if the strangely-complicated coast-lines which have been laid down really belong to but a small number of islands, the figures of these must be of the most fantastic kind. Towards the north-west, however, we find several islands whose outlines have been en-

tirely ascertained. Thus we have in succession North Devon Island, Cornwallis Island, Melville Island, and Port Patrick Island, all lying north of the seventy-fifth parallel of latitude. But we are not to suppose that these islands limit the extent of our seamen's researches in this direction. Far to the northward of Wellington Channel, Captain de Haven saw, in 1852, the signs of an open sea, —in other words, he saw, beyond the ice-fields, what arctic seamen call a "water-sky." In 1855 Captain Penny sailed upon this open sea; but how far it extends towards the North Pole has not yet been ascertained.

It must not be forgotten that the north-west passage has been shown to be a reality, by means of voyages from the Pacific as well as from the Atlantic. No arctic voyager has yet succeeded in passing from one ocean to the other. Nor is it likely now that any voyager will pursue his way along a path so beset by dangers as that which is called the north-west passage. Long before the problem had been solved, it had become well known that no profit could be expected to accrue to trade from the discovery of a passage along the perilous straits and the ice-encumbered seas which lie to the north of the American continent. But Sir Edward Parry having traced out a passage as far as Melville Island, it seemed to the bold spirit of our arctic explorers that it might be possible by sailing through Behring's Straits, to trace out a connection between the arctic seas on that side and the regions reached by Parry. Accordingly M'Clure, in 1850, sailed in the "Investigator," and passing eastward, after traversing Behring's Straits, reached Behring's Land, and eventually identified this land as a portion of Bank's Land, seen by Parry to the southward of Melville Island.

It will thus be seen that the unexplored parts of the arctic regions are limited in this direction by sufficiently high latitudes.

Turn we next to the explorations which Russian voyagers have made to the northward of Siberia. It must be noticed, in the first place, that the coast of Siberia runs much farther north than that of the American continent. So that on this side, independently of sea explorations, the unknown arctic regions are limited within very high latitudes. But attempts have been made to push much farther north from these shores. In every case, however, the voyagers have found that the ice-fields, over which they hoped to make their way, have become gradually less and less firm, until at length no doubt could remain that there lay an open sea beyond them. How far that sea may extend is a part of the secret of the North Pole; but we may assume that it is no narrow sea, since otherwise there can be little doubt that the ice-fields which surround the shores of northern Siberia would extend unbroken to the farther shores of what we should have to recognize as a strait. The thinning-off of these ice-fields, observed by Baron Wrangel and his companions, affords, indeed, most remarkable and significant testimony respecting the nature of the sea which lies beyond. This we shall presently have to exhibit more at length; in the meantime we need only remark that scarcely any doubt can exist that the sea thus discovered extends northward to at least the eightieth parallel of latitude.

We may say, then, that from Wellington Channel northward of the American continent, right round towards the west, up to the neighborhood of Spitzbergen, very little doubt exists as to the general characteristics of arctic regions, save only as respects those unexplored parts which lie within ten or twelve degrees of the North Pole. The reader will see presently why we are so careful to exhibit the limited extent of the unexplored arctic regions in this direction. The guess we shall form as to the true nature of the north-polar secret will depend almost entirely on this consideration.

We turn now to those two paths along which arctic exploration, properly so termed, has been most successfully pursued.

It is chiefly to the expeditions of Drs. Kane and Hayes that we owe the important knowledge we have respecting the northerly portions of the straits which lie to the west of Greenland. Each of these explorers succeeded in reaching the shores of an open sea lying to the north-east of Kennedy Channel, the extreme northerly limit of those straits. Hayes, who had accompanied Kane in the voyage of 1854–5, succeeded in reaching a somewhat higher latitude in sledges drawn by Esquimaux dogs. But both expeditions agree in showing that the shores of Greenland trend off suddenly towards the east at a point within some nine degrees of the North Pole. On the other hand, the prolongation of the opposite shore of Kennedy Channel was found to extend northward as far as the eye could reach. Within the angle thus formed there was an open sea "rolling," says Captain Murray, "with the swell of a boundless ocean."

But a circumstance was noticed respecting this sea which was very significant. The tides ebbed and flowed in it. Only one fact we know of,—a fact to be presently discussed, —throws so much light on the question we are considering as this circumstance does. Let us consider a little whence these tidal waves can have come.

The narrow straits between Greenland on the one side, and Ellesmere Land and Grinnell Land on the other, are completely ice-bound. We cannot suppose that the tidal

wave could have found its way beneath such a barrier as this. "I apprehend," says Captain Maury, "that the tidal wave from the Atlantic can no more pass under this icy barrier to be propagated in the sea beyond than the vibrations of a musical string can pass with its notes a fret on which the musician has placed his finger."

Are we to suppose then, that the tidal waves were formed in the very sea in which they were seen by Kane and Hayes? This is Captain Maury's opinion: "These tides," says he, "must have been born in that cold sea, having their cradle about the North Pole." But no one who has studied the theory of the tides can accept this opinion for a moment. Every consideration on which that theory is founded is opposed to the assumption that the moon could by any possibility raise tides in an arctic basin of limited extent.

It would be out of place to examine at length the principle on which the formation of tides depends. It will be sufficient for our purposes to remark that it is not to the mere strength of the moon's "pull" upon the waters of any ocean that the tidal wave owes its origin, but to the difference of the forces by which the various parts of that ocean are attracted. The whole of an ocean cannot be raised at once by the moon, but if one part is attracted more than another a wave is formed. That this may happen the ocean must be one of wide extent. In the vast seas which surround the Southern Pole there is room for an immensely powerful "drag," so to speak; for always there will be one part of these seas much nearer to the moon than the rest, and so there will be an appreciable difference of pull upon that part.

(To be concluded.)

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 31, 1869.

Revivals.—A religious Journalist would be untrue to his post who did not raise the petition fervently: "Oh Lord, revive thy work in the midst of the years," and who did not rejoice in every token that the Divine Spirit is going forth, performing a blessed work upon the hearts of the people, even calling upon the very stones to cry out and glorify the only Benefactor, Saviour and Deliverer from sin and Satan. The history of the Church from earliest times has been marked by lapses into the offensive condition of lukewarmness. It deeply concerns us also to mark that the faithful One who is head over all to His Church, has from age to age employed instrumentalities to stir up His careless children. Alas! that His commissioned servants fail not to be coldly scrutinized, as when Horonite and Ammonite "*grieved exceedingly that there was come a man to seek the welfare of the children of Israel.*" It would almost seem that some persons desire the prosperity of Zion exclusively in the grooves of old routine, and are less grieved by the deadness of indifference than by the exuberances, and it may be the eccentricities, that mark the living results when the plants of the Lord bud "through the scent of water," and, invigorated by the return of sap, "*revive* as the corn and grow as the vine!" Thus reviving and thus growing, branches will shoot forth which the wise Husbandman will prune or even lop away. But the vine may yield more fruit, and this pruning is not in displeasure but in love, for life is his gift and is pleasing to him.

The enemies of Israel were well pleased when the walls of Jerusalem were broken down and the people bore it in supineness. When a revival came, the Syrian governor queried in his wrath, "Will they revive the stones out of the heaps of the rubbish?" Arabians, Ammonites, Ashdodites, Horonites, combined to crush the work of the faithful; "nevertheless," said the prophet, "we made our prayer unto our God, and set a watch against them, day and night." And so they builded the wall—not according to new patterns, not removing but restoring the ancient land-marks which their fathers set up, the prophet meanwhile exhorting them: "Ought ye not to walk in the fear of your God, because of the reproach of the heathen our enemies?" "And the people blessed all the men that willingly offered themselves to dwell at Jerusalem."

Old Zacharias blessed the Lord God of Israel that He had visited and redeemed His people. Will not the heart of every disciple in every age leap in responsive thanksgiving? Many an anointed servant, in the course of generations, has seen in the future a day of revival and enlargement for the Society of Friends. Believing in the vision, we have rejoiced in the hope. "The zeal of the Lord of hosts shall perform this." And if the signs of the times indicate that the all-moving

Spirit is now purifying people unto Himself, let us have a reverent care that nothing mar the blessed work so fervently desired. In such a stirring up of the general heart, there will be many "instructors in Christ," and for these we should give thanks, loving them for the work's sake,—yet there may, peradventure, be "not many fathers," not many prudent and veteran counsellors, to keep from stumbling those who "run well for a while." The emotions may be greatly stirred, and the young convert may think himself warranted in exclaiming, "Come and see my zeal for the Lord,"—but "happy is the man that feareth always" with that fear which "is a fountain of life." We long to see the fruits of the Spirit in the perseverance of the saints —the *patient continuance* in well-doing. When the seed has fallen upon good ground and taken deep root, watered by the dew of Israel, it will "grow as the vine," with a sure though gentle increase, and those who are thus planted in the house of the Lord will, in meekness and gentleness, go on from strength to strength, receiving grace upon grace, till the whole will and affections be Christ-subjected. This it is to be in Christ—a new creature—a branch in the living vine glorifying the Father by bringing forth much fruit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, yet canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." Let us have confidence therein, and not seek to mete its outpourings with our puny measures. And bearing in mind the wonderful dealing of the Lord with our fathers, and the testimonies of Truth committed to their keeping, "whereunto we have already attained, let us walk by the same rule and mind the same thing," yielding adoring thankfulness for every fresh visitation of the Holy Spirit to the children of men.

Activity of Rome.—The *Protestant Churchman* reports that one hundred colored men are now in Rome preparing for the priesthood, and expresses the conviction that they are designed as teachers of the Southern Freedmen. Ought not this fact to be suggestive to Protestant Christians of the duty to pre-occupy the ground? There is an opening for labor in the love of Christ on behalf of the African and Chinese races. If Protestants neglect the duty of their day, Rome will not be slothful in sowing tares.

Our Duty to the Chinese Immigrants. —The *Christian Herald* tells of efforts in California to extend Christian instruction on the first day of the week to the Chinese. This has been met with organized resistance, and ominous threats are sent anonymously that the houses of worship used for such purpose will be destroyed. This is the old story of labor revolting against capital, germane to the strike movements which have become so common. It is Liberty gangrened into licentiousness. The writer in the *Herald* had organized fourteen such schools, "in which about 400 Chinamen are taught our language by Christian men and women." The wicked and unwise attempt to degrade the people of the ancient and populous "*Flowery Empire*," if persisted in, will draw calamity upon those who are guilty of it. The late treaty by which the United States formally recognized the Chinese Empire as one of the family of nations, bestows upon all citizens of China equal rights, in travel or residence, with our own citizens, and opens all our schools to their children when resident here. But, aside from treaties, our duty to protect the sons of China when upon our shores, does not depend upon the military power of that Empire to resent wrongs and insults. Are we a Christian people?

China comprises four and a half millions of square miles, nearly one-tenth of the habitable globe. The population of *China proper* is estimated at 420 millions. This vast population needs, most of all, the enlightening, elevating influence of a pure, rational Christian faith. In the primitive and vague religion of the Empire there is no moral law, and no trace of immortality. Certain idols called "*The three pure ones*" are worshipped by a portion of the Chinese. *Confucianism* prevails largely, but can scarcely be regarded as a religious system. Confucius claimed no originality, but was merely a compiler of precepts and a teacher of morals. Yet he is an object of popular worship. Another mythical deity is "*The original Reason*," having a

priesthood and numerous temples. Her priests are mere jugglers. *Buddhism* has three hundred millions of adherents, yet it has "no name to express the idea of God." Although Buddha is worshipped, his devotees do not regard him as immortal. These several delusions run into each other, and their combined effect is to prevent a people, destitute of any higher faith, from attaining to the stature of perfect manhood.

Whether we desire it or not, this dense population will vent itself upon our Pacific shores, and the face of a Chinaman will probably become as familiar to us as that of an African, a Hibernian or a German. Shall they be benefited, or shall we be deteriorated by the contact? This will depend upon ourselves. If they are met with justice, humanity, and Christianity, they will realize the beauty and excellence of Truth and the chaotic emptiness of their former creeds. Thus they will be prepared to greet successive arrivals of their countrymen with assurances that "God hath provided some better things" than any of their old world dogmas. But if we persist in the worst, the wickedest, the silliest policy, or rather impolicy, we shall, in the first place, fail to do them good, and thus lose the grandest opportunity for missionary success,—and by corrupt conduct towards them we shall corrupt ourselves, and make certain the deterioration of the American People. We shall convert those whom we ought to have made our friends into sullen, suspicious and implacable enemies, and give to the government of so vast an Empire occasion for hostile feelings, which will, at some time, find opportunity for wreaking vengeance upon us.

Shall we act towards them upon a lower rule of action than that of their own Confucius, which was based upon the word of the Lord to Moses (*Leviticus* xx.), and which is the golden rule in a negative form: "What you do not wish done to yourself do not do to others."

Would that the pen which traces these lines could stir up in the hearts of Christian men, women and children, a zeal to lure with kindness the newly arrived Chinese,—to open for his benefit mission schools—scriptural schools —upon First-day or upon *any* day, as circumstances and a sense of duty may indicate,—

"The page of knowledge to his view unroll,
The charms of Virtue to his mind display,
And open wide to his benighted soul
The full effulgence of the Gospel Day."

CHANGE OF MEETINGS.—Salem (Ohio) Monthly Meeting will hereafter, in the 2d, 5th, 8th and 11th months, be held on the day before Salem Quarterly Meeting. This change is for the accommodation of distant members.

DIED.

WILLIS.—At her residence in New York, on the 9th of Seventh month, 1869, Elizabeth U. Willis, widow of John R. Willis, and daughter of Joshua Underhill, in the 79th year of her age.

When this dear friend was a young woman, the decease of her mother left her at the head of a large family. She immediately adapted her life to her new duties, becoming the congenial companion of her father, and the sympathizing friend and counsellor of her ten younger brothers and sisters. She shared in all their joys and sorrows, and found her gratification in the self-sacrificing kindness she rendered to them.

After the death of her father she was married to our esteemed friend John R. Willis.

She had a comprehensive, energetic mind, with much executive ability, and was for many years the Clerk of New York Yearly Meeting. She manifested a strong attachment to the principles of the gospel of Christ as professed by Friends, and a desire to walk under the guidance of the Holy Spirit, and acceptably filled the place of Elder in the Church.

Before there were any Public Schools in New York, she united with several others, mostly Friends, in a "Female Association," and the free school for poor children established by them was the only one in the city for a number of years. In a note from Roberts Vaux, of Philadelphia, dated 1812, he says of this school:

"In the blessings dispensed through this noble Institution, which you support and conduct, I pray a reward may be administered to you more durable and precious than human gratitude and praise can bestow."

She was one of four Friends who, about forty years ago, established and conducted the earliest First-day school for Friends' children in New York. She was diligent in the attendance of meetings to within two weeks of her death, which occurred after a short illness. When apparently recovering, she gently departed as one falling asleep, we trust to receive the "crown of life" which the Lord has promised to them that love Him.

A BLIND HORSE wandered into White River, at Indianapolis, and getting beyond his depth, swam around in a circle to find his way out. His distress attracted another horse not far away from the bank, who first went to the water's edge and tried to direct the blind horse by neighing. Failing in this, he took to the water and swam out to his relief, and after swimming around him for nearly a quarter of an hour, he finally got the blind horse to understand in what direction the land lay, and the two horses came to the shore side by side, amid the cheers of upward

one hundred persons who had become spectators.—*Ev. Post.*

CORRESPONDENCE.

SAMARIA, v. 25, 1869.

Dear friend Wm. J. Allinson,—Thou wilt receive, I believe, from Eli Jones, some account of our leaving Jerusalem and of the time at our first tenting-place on the way northward. I will endeavor to take up the thread where he laid it down.

We left Ram-Allah on the morning of Seventh-day, the 15th, many of the villagers, men, women and children, gathering round before we left, expressing their love and gratitude for the Friends' interest in them, and wishing they could remain to live among them. They found a very open door at this village, but indeed this has been the case every where, Jews, Mahometans and Christians of all sects having their hearts inclined toward them, and being ready and even anxious to hear. So that we must thankfully believe, that He who sent them to "speak to this people all the words of this life," opens the way for His servants, and that the word prayerfully sown will fall into some good ground, and springing up will bear fruit, which, again spread abroad in wider fields, will yet yield an abundant harvest. There was no girls' school at this village, but we left funds for the establishment of one, under the direction of a young woman educated at the Prussian Deaconesses' Institution at Jerusalem; it will be watched over by one of the native missionaries whom we know. It is pleasant to think of a school being now open for the girls of this village, and we long that there were one in every village in this land, where the further we go the more we are saddened by the ignorance and degradation of the women, many of whom with education would make noble specimens of womanhood. Women, old and young, labor in the fields, doing the hardest and the lowest work; in all the villages in these mountains they wear but one coarse garment of soiled white cotton, putting all of value that they possess on their heads, which are often ornamented with bands of silver coins, heir-looms which descend from mother to daughter, often of considerable value.

Leaving Ram-Allah, we passed through the little village of Beeroth, said to be the place, a day's journey from Jerusalem, where Joseph and Mary missed the child Jesus in returning to Nazareth. We rode in sight of Bethel, on its bare hillside, and, skirting along the mountains of Benjamin, wound down into the valley, fruitful with vines, figs, olives, mulberries and pomegranates, in which the town of Djifueh stands, where is a small school kept by a native who has no foreign support. Some of the boys can read in the Bible. This is the limit of their education, besides a very elementary knowledge of arithmetic; and even with this these little boys are the most highly educated inhabitants of the village. In many places which we have visited, there are but one or two persons who can read. Wherever we have been, we have been courteously received by the people, who have come out to the tent-meetings very readily and often in great gatherings, and everywhere they make the same response, "No one ever spoke to us before; no one ever took an interest in us; we never heard such words." The love and interest shown them by the Friends are evidently something quite new to them, and they can appreciate it. It is greatly to be regretted that travellers leave such a bad impression with these people, whose conduct so much depends on the manner in which they are treated. The First-day following our arrival, a meeting was held on the hillside by the tents, and another in the schoolroom of the neighboring village of Bettizeyd, to both of which the people readily came. The next day, Eli Jones and his companions rode over to this school, which is a small one supported by the Arabic Protestants in Jerusalem; there is no school for girls either at this village or Djifueh, but two or three attend with the boys. In the evening, according to the usual custom, one side of the tent was opened. Jacob, the interpreter, sat before the door, the muleteers on the ground around him, and the people, many women among them, were seated Eastern fashion in a great semicircle on the grass, pressing as near as they could to the centre of interest. Some of these evening tent-meetings have been very striking scenes, where the greater part of the village has come out and gathered round the tent, the moon and stars shining down upon us, the quiet hills of Palestine around, and before us the company of men, women and children, listening attentively,—for the attention they give is very marked,—and responding in their own tongue. The readings, morning and evening, are in Arabic. The muleteers come to them, and in the evening especially there are large gatherings of the people: this being harvest-time, after sunset is the time for them to come out. Jacob reads a portion of Scripture from the Arabic Bible, frequently with reference to the place where we are, and these accounts are generally new to the villagers, and very much interested they are in them. The two evenings of our stay at Djifueh, we had such meetings, at which E. and S. J. spoke, and prayed with the people. The following day, we reached Singel, a village among the mountains between Judea and Samaria; mountains terraced, as is the universal character of the hills of this land, with

ribs of limestone, their whole sides often bare of cultivation, but with valleys running among them evergreen with olives, interspersed with the brighter leaves of figs, or filled with fields of barley white to harvest, showing what this soil, by some deemed to be under the curse of unfruitfulness, would produce, if its cultivators had knowledge, energy, and the encouragement of a good government. Singel is a Mahometan village, and those who had spoken of the Moslems, had discouraged the hope of working among them; but we have found them anxious rather than willing to hear, and full of good will and gratitude for the interest taken in them. Wherever we encamp, the people, attracted by the tents, come out to see the strangers and sit around the doors. The morning of our stay here, all on the camping-ground, and any others who would incline to come, were invited to join our morning reading, and there was soon an assembly of the chief men of the place, including the Sheik. The first chapter of Genesis was read, and they were told of the great God of heaven and earth, who made Jew, Christian, and Moslem of one blood, who is the Father of all, and who would have His children to love and serve Him, and to live in love one with another; of the sinfulness of our hearts by nature; of our unfitness for heaven or even for happiness in this world without forgiveness and a change of heart and the indwelling of God's Holy Spirit; and prayer was offered in the name of Jesus for the enlightenment of the people. They were encouraged to try to promote education among themselves, very few indeed being able to read. In every place, they seem to be to a considerable extent alive to the importance of education, though they lack the energy to establish schools themselves. The sheik of this and some of the neighboring villages is an intelligent and thoughtful man, needing, like several others whom we have met, some enlightened and large-hearted Christian brother to take him by the hand and help him. He received copies of Matthew's Gospel and the Pilgrim's Progress gratefully, and promised to read them for himself and to his people. In the afternoon, when we started for our next camping-place, he was ready to accompany us, and took us several miles on our journey, showing great cordiality. That afternoon's ride was our first in Samaria, the mountains continuing as in Judea, but with more cultivation, fields of barley ready for the harvest, and Indian corn, cotton and tobacco. Passing in sight of Libnah, the ancient Libonah, after a five hours' ride among the mountains, ascending and descending many a rocky path, by nightfall we reached B'Howara, another Mahometan village, whose inhabitants seemed about as degraded as any we saw. They were invited to our readi next morning, and, low though they were point of education, only one or two being ab to read, there were yet several ready to r spond to the words of Christian love, spoke to those who had never heard such befor and to listen reverently while prayer w offered for them. Wherever we have gon we have left portions of Scripture, especiall the gospels, as well as other books, (the "Pi grim's Progress," "Henry and his Bearer, &c.,) with those who could read, and ver gladly they have been received by the Ma hometans, who have told us that they ofte wished to read our book, but the Christian would not let them have it. Next day's rid brought us to the open plain covered wit fields white already to harvest, where, wit Mounts Ebal and Gerizim looking down upo it, the valley of Shechem between them, stand Jacob's well, amid weeds and heaps of ruins, now without water, but with the same hills and plains in view as when, wearied with his journey, Jesus sat upon it. It is 70 feet deep, but is now dry. We rested there for a time about the sixth hour, and read the account in the 4th of John, which the muleteers also were interested in hearing from the Arabic Bible. At right angles to the plain in which is the well, turning westward, runs the Vale of Shechem, up which we now turned, the finest valley in Palestine, with the town of Nablous about half way through it, under the shelter of Gerizim. The valley is well watered and full of orchards and gardens of snmmer fruit, sheltered by Ebal on the one hand and Gerizim on the other. We looked with deep interest on the wild gray rocks of these mountains which once echoed the blessings and cursings, and had their sides covered with the twelve tribes, their wives and their little ones. The entrance of the valley is not very wide, and if the ark were midway between the mountains and the priests stationed there to read the blessings and the cursings, the people being on the hill-sides, they could probably all hear well and respond. We reached Nablous on Sixth-day, the 21st of Fifth Month, and spent First-day there, but of our stay there and subsequent journey, I must hope to give some account at a future time, as it is now time to close our letters. It is great cause for thankfulness that the dear Friends' health is very good, and that their work has been so strikingly owned, as surely is the case, by their Good Master.

With very kind regards,

I am thine sincerely,

Ellen Clare Miller.

Vi. 12, 1869.—We were unable to post any letters before reaching Beyrout, where we have been favored to arrive in safety, having come

rough the country as far as Nazareth, thence Haifu, thence hither by sea.

(*Further accounts next week.*)

CAYUGA CO., N. Y., *7th mo.* 18*th.*— . . . I nnot, in a few lines, express the half I ould like to say respecting the many excellnt subjects and sentiments with which the *eview* abounds: but to none can I more corally respond than to the remarks relative the *intense activity* of the present day. My ind has long been exercised on this particur subject, and my abiding impression is, at there is much danger that the young nd inexperienced may become ensnared by s specious appearances, and thereby induced put forth an unbidden hand to help forard the work they imagine should be done, ever having learned the necessity of *waiting* oth for the preparation and the commission om the ever-blessed Head of the Church, ho alone can furnish ability for His service. nd connected with this subject is another anch of it, which at times almost causes me tremble, lest some of our experienced minsters should, for want of close attention to eir unerring Guide, extend their communiations beyond the life. *How* desirable, how bsolutely necessary, if we would really benet the people, that the pure gospel message *nly* should be delivered to them.

I apprehend that at the present time there s less cause for fear from an *unsound* ministry than from a superficial one: though indeed that can scarcely be denominated sound hich is wanting in depth and weight. I rust that a more hopeful state of things is ot very far off.

THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.

BY H. L. HASTINGS.

(Continued from page 759.)

When Jesus sent forth his apostles without purse or scrip, he said, "Lacked ye anything?" And they said, "Nothing." And now, when on their longer journey and in foreign lands he bids them take both purse and scrip, he would have them still trust in him with all their hearts. He cares for his servants far more than any one else can care, and his promises are better than any subscription papers or pew-rent rolls the world has ever seen. And an unfaltering trust in God on the part of his servants, is needed to educate the church of Christ to know and to do their duty in temporal things. For if the preaching of Christ becomes a mere professional matter, if the minister is on the auction block, awaiting the call of the highest bidder, if the effectual calling which determines his course of duty is shoved along by the force of a big salary, rather than by the power of the Holy Spirit and the appointments of divine providence, the church becomes demoralized, and the minister is disowned of God, and degraded in the eyes of men.

Then infidels will scoff, and worldlings rail, and church members will look upon the whole affair as a sharp bargain, where they are to secure the greatest practicable returns for the least possible expense; and where, when this price is paid, they claim full liberty to hoard up the rest of their wealth for personal ends, and so heap together treasures for the last day.

All this is manifestly wrong, both in principle and practice. Men must be made to know that Christ's true servants are not their own, but are bought with a price; and that not only ministers, but people, have other and mightier motives to control them than the world's great Trinity, pleasure, profit and honor. They are to be taught that a Christian's whole life is to be devoted to the service of God; and that their daily labor should be as holy as their weekly worship. Then will they consecrate their gain to the Lord of the whole earth, and their merchandize shall be holiness unto the Lord.

And when it is known that a preacher of the gospel is a servant, not of men but of God; that he cannot be hired, bought, frightened, coaxed or driven from the path of duty and the work of the Lord; that he has other work besides merely preaching to the rich sinners and neglecting the poor; that he is not above his labor nor above his master; then, through God's blessing, he will command the inward respect of both saint and sinner, his public testimony will have weight from the singleness of his private life, the true-hearted will rally round him and stay up his hands with kindly words, and he will be a workman that needeth not to be ashamed of the results of his struggles and his labors.

Such a servant of God will not be free from trials. He may know the pinchings of poverty, the pangs of hunger, and the pressure of privation. But this will give him a sympathy with suffering which he will never forget. He may be tried with envy as he sees the wastefulness and luxury of the rich, and may sometimes say, "Why am I not as good as this man? Why may not I use my talents and my powers and become as rich as he? Why must I be pinched and straitened while he rolls in luxury and wealth? Why must I labor, and endure, and suffer so much, and have no prospect of earthly gain or profit?"

All these things are but the discipline of the tried and troubled soul. They teach the servant of the Lord the sorrows of the "poor of this world," who are "rich in faith," and heirs of a kingdom to come. Through all this toil and darkness he reaches light and rest. These things put him down low, where he can

lift, and humble, where he can look up and pray. He can sympathize with David, the hunted, fleeing fugitive, who was "envious at the workers of iniquity, when he saw the prosperity of the wicked," but who was filled with solemn awe when he beheld their end. He can feel fellowship with those who wandered in sheep-skins and goat-skins, and with them and all the groaning church of God, he can lift up the universal prayer, "Thy kingdom come!"

In such trials and sorrows the saint of God may take courage, and be of good cheer. His treasures are not here, he lays them up beyond this world. He sows in tears and he shall reap in joy, while he who will not plow by reason of the cold, shall beg in harvest and have nothing. Not for time, but for eternity, does the faithful laborer do his work. He that reapeth receiveth wages, and gathereth fruit unto life eternal.

The workman approved unto God, goes to his work in the strength of a living faith. He looks to God for the guidance of his counsel. He follows the Captain of salvation who was made perfect through sufferings, and waits with patience for his victory and his crown. All that he loses now he gains by and by. All he does not get in manna in the wilderness, he we will get in plenty in the goodly land. All that he does not get in water from the smitten rock, he will get in milk and honey, in peace and blessing, on the shining shore. He may lack for repose in these wayside hostelries, but he shall find the better rest that remaineth in the paradise of God. He can wait, for his reward is certain; he can be patient, for it is secure; he can be joyful, for it is exceeding great.

And this sure hope of ultimate salvation reflects a mighty influence on his present life. He works hard, for the recompense of reward is before him. He runs swiftly, for he expects to gain the prize. He marches boldly, for he knows his road. He fights bravely, for his Captain never lost a battle. He is strong, for God is with him. He endures all things for Christ his Master's sake. He drinks the cup that his Father hath placed in his hands, for he knoweth that a loving God hath mixed it all; that every trial, tear, and toil, is numbered before the throne; and that his present light and momentary sorrows, but increase the burden of eternal glory that awaits the overcomer at the end. He bears what he never would have borne, and he bears it as he never would have borne it, but for the love and grace of God that he has shared. He puts up his sword, that he may taste the sorrows of his Saviour, and like Simon, the Cyrenian, he bears the cross of the Lord Jesus Christ.

And his laboring and enduring are not in vain. He does not do all that he hopes, sires, or undertakes, but yet it may be s of him, he hath done what he could. builds, rather than demolishes. He follc Christ, more than he fights Antichrist. does not live, Ishmael like, with his ha against every man, but he fixes his mind up his great appointed work, and toils on. Cc scious that God hath not appointed him right every wrong man, straighten eve crooked man, guide every foolish man, cc trol every violent man, or please every ug man in this world, he undertakes no su hopeless tasks as these. He sows wheat a watches it, and lets the Devil's tares alor He does not undertake to make perpetu peace in this kingdom of darkness, this wor that "lieth in the Wicked One," but he striv rather to gather out those jewels of the Lor who shall shine like the sun in the kingdo of their Father. The management of th Devil's world, or of God's universal churc are undertakings too large by far for him, an so, as they roll and jostle on, he attends i his own specific work, and leaves the Lord i care for that which is beyond his reach. Gc ruled the world before he came into it, an can rule it after he leaves it, and so he expec God to rule it while he is in it; not doubtin his wisdom, his providence, or his powe while many an officious overseer labors s hard to manage what he terms "the cause c God," that long before he has got it settled t his mind, he has no "cause" left to manage.

The primary work of winning men to Chris must not be forgotten, if a workman woul be approved unto God. Nothing else ca take its place.

I have heard of a preacher who, when ex amined concerning his studies for the preced ing year, was found to be more deficient tha all his associates; but when the record of th work was presented, he had seen more con verted to God than any other one. It was not ignorance that saved the men; but whil others were studying grammar, he was prob ably wrestling and prevailing with the un seen One. And while they were perhaps preaching art and science, he was pointing burdened sinners to the Lamb of God.

The great test of usefulness is success—real, permanent success; not a mere shaving fire, but a steady, enduring flame. No matter how bright the sword is, if it will not cut. No matter how good the auger is, if it will not bore. No matter how polished the preacher is, if sinners are not saved, or saints built up.

But yet the faithful worker must not be impatient under discouragements, nor disheartened if for a time he see little fruit of his labors. "You have preached twenty years, and have not converted but one soul,"

as the taunt once thrown in the face of a rvant of the Lord. "Have I converted he?" was the reply. "Yes, there is one," hom he named, "that has been converted nder your labors." "Well, then," said the iumphant toiler, "*here's twenty years more r another!*" This is the courage of the workan that is approved unto God. He loves he labor, and he labors because he loves it. He is not longing for sunset, and seeking to hrink from toil. He wants victory more han he wants a furlough, and peace more han he wants his discharge.

His great desire is, not to quit the field and neak away to heaven as soon as possible, but o throw his whole weight into the contest, nd stand or fall with his face toward the foe.

Said the venerable Lyman Beecher, in one f the last meetings which he ever attended, s he thought of rest and glory which he soon xpected, and reviewed his forty years of warare in the army of the Lord, "If it were the vill of God that I should have my choice, to lie and go to heaven, or to go back and begin my work over again; if it were God's *will* hat I should choose," he repeated, as his eye flashed with eager earnestness, "*I'd 'list again in a minute!*" Brave warrior! this is the spirit of the soldier of the Lord, the temper of the workman approved unto God.

(To be concluded.)

WHAT THEN?

An old man crowned with honors nobly earned,
Once asked a youth what end in life he sought.
The hopeful boy said, "I would first be learn'd;
I would know all that the schools ever taught."
The old man gravely shook his head,
"And when you've learned all this, what then?" he said.

"Then," said the boy, with all the warmth of youth,
"I'd be a lawyer, learned and eloquent;
Appearing always on the side of truth—
My mind would grow as thus 'twas early bent."
The old man sadly shook his head,
"And when you've done all this, what then?" he said.

"I will be famous," said the hopeful boy;
"Clients will pour upon me fees and briefs:
'Twill be my pleasing task to bring back joy
To homes and hearts near crushed by darkest griefs."
But still the old man shook his reverend head,
"And when all this is gained, what then?" he said.

"And then I will be rich, and in old age
I will withdraw from all this legal strife;
Surrounded by the fallen great I'll lie,
And far posterity will know my life."
Sadly the old man shook again his head,
"And after all of this, what then?" he said.

"And then, and then!"—but ceased the boy to speak;
His eye, abashed, fell downward to the sod;
A silent tear dropped on each blooming cheek.
The old man pointed silently to God;
Then laid his hand upon the drooping head,
"Remember, there's a place beyond"—he said.

—*Congregationalist.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—European advices to the 26th inst. have been received.

GREAT BRITAIN.—The Irish Church bill, as returned from the House of Commons, was taken up in the House of Lords on the 20th. The Earl of Granville, on behalf of the government, said that of 60 amendments, only three had been absolutely rejected by the House of Commons; that concurrent endowment, though supported with ability, the government was obliged to consider as a breach of faith with their constituents, while public opinion and an overwhelming majority in the House of Commons were opposed to it; he urged the House not to adhere to its amendments, and proposed the reinsertion of the words struck out of the preamble of the original bill, having reference to the appropriation of the surplus. On this motion the vote was yeas 95, nays 173. Earl Granville then moved an adjournment that he might consult his colleagues. The action of the House of Lords in thus placing itself in opposition both to the Commons and to the Government, excited considerable feeling, and many speculations as to the course which the government would pursue. It was thought that the bill might be withdrawn for the present session, but that if so, a more stringent measure would certainly be passed in the autumn, and the peers would then be compelled to yield to the popular sentiment. On the 22d, Earl Granville stated that while the Ministry regarded the vote as a very grave one, they were unwilling to prevent the consideration of the other amendments, and were anxious to conduct the discussion in a spirit of conciliation. He proposed to restore the original date for disestablishment, 1871. Lord Cairns, who was regarded as the leader of the opposition, said he had had a conference with Earl Granville, and he thought the difficulties could all be settled. He expressed his readiness to accept the original date, and advised the peers not to insist on residences or the commutation of annuities. The compromise thus proposed was agreed to, and the clause relative to the surplus was altered so that none of it may be applied without the direct and special sanction of Parliament. In the House of Commons, on the 23d, Gladstone moved that the House agree to the amendments inserted the previous day in the House of Lords, without exception or reservation. He called attention to the excision from the preamble of the words specifying the appropriation of the surplus, but said, as the point was better indicated in the bill, it would be unnecessary and invidious to require an abstract declaration in the preamble. In regard to the other amendments, he said the substance of the government proposition had not been materially altered. Disraeli and Sir Roundell Palmer also expressed satisfaction with the arrangement made, and the amendments were then agreed to, without a division. The royal assent was given to the bill on the 26th.

The bill for the purchase of the telegraph lines by the Government has passed in committee of the House of Commons. One of its provisions binds the Post Office Department to collect and distribute messages by submarine cables.

A petition signed by 25,000 women of Great Britain, asking for the franchise, has been presented to the House of Commons.

A colliery explosion occurred on the 21st, at St. Helens, a small town a few miles from Liverpool, which caused great loss of life, 58 dead bodies having been taken out by the next day.

FRANCE.—The Legislative Body is to meet again 10th mo. 26th. The Ministerial Council have prepared and presented to the Emperor the basis of a

senatus consultum, giving effect to the political reforms proposed in the imperial message to the Legislative Body. De Chasseloup Laubat, one of the new Ministers, on his installation as President of the Council, declared for liberty of speech, asserting that independence is associated perfectly with devotion to the Emperor.

Spain.—There is much excitement throughout the country, and many arrests have been made of persons accused of fomenting insurrection; among them several army officers, who have been exiled to the Canary Islands. A fight has occurred at Ciudad Real, about 100 miles from Madrid, between Government troops and a band of insurgents supposed to be Carlists, in which the latter were defeated. An attempt of the Carlists to take Pampeluna was frustrated by the garrison. Don Carlos himself is said to have entered Navarre. He is one of the candidates for the throne, and is a grandson of the brother of Ferdinand VII. who claimed the crown after the death of that monarch, which claim caused the long civil war during the minority of the late Queen.

Bavaria.—The Ministry and prominent members of the Diet have pledged themselves to support a bill, recognizing as valid all the legal bearings of marriages contracted by Bavarians in the United States without the previous consent of the home government; but the right of Bavarian citizensship is not to be immediately accorded to the wife, if an alien, by reason of her marriage. Under the present law such marriages are not recognized in Bavaria.

Russia.—The Emperor has published a decree by which the hereditary, levitical character of the priesthood of the Russo-Greek church is abolished. The priests number nearly 700,000, with their families. Their children will retain the social position pertaining to their fathers' rank in the church, and are to continue to receive the benefit of the charitable and educational establishments hitherto maintained for the clergy. By this decree better provision is made for the maintenance of the priests, a large proportion of whom are now very poor, owing to their excessive numbers as compared with the wants of the people.

Japan.—A Parliament, composed of the nobles of the Court, and the various Princes, was convened by the Mikado in the Fourth month last. In his message, he said that he had summoned them to consult upon the means of establishing the foundations of peaceful government. He exhorted them to respect the laws, to lay aside all private and selfish considerations, to adapt themselves "to the feelings of men and to the spirit of the times," and to distinguish between matters of pressing importance and those which may be delayed. When the results of their debates, he said, should be communicated to him, it would be his duty to confirm them. At the latest accounts, the 30th ult., the Parliament was still in session.

The Imperialists were said to have captured Hakodadi, but the opposing commander still held a fort. An embassy was about to be sent to the Sandwich Islands.

China.—Advices from Hong Kong are to the 19th ult. Great excitement existed at Foochow and cities on the grand canal, at the prospect of a new and formidable rebellion which was thought to be organizing.

Gas works had been established at Pekin. The crops in that section were considered in a desperate condition from drought.

South America.—Accounts have been recently received from Bolivia of a remarkable proceeding which took place at La Paz on the 8th ult. General invitation had been given to the citizens to attend a grand ceremony, the nature of which was not announced, and the whole army stationed there was drawn up in the great square, but without arms. The President, Gen. Melgarejo, appeared with his Ministers, one of whom announced that the causes which had led to the suspension of the Constitution and the establishment of a Dictatorship having ceased, the political rights of the citizens were restored, the dictatorship was ended, and the people were recommended to proceed to choose honest and patriotic representatives who would legislate for the good of the country. Shovels, pickaxes, &c., were then distributed to the troops, who were marched out, accompanied by the President and other officials, to the foot of the mountain which divides the city from a fertile valley, and were there set to work at opening a road through this mountain spur, the President, in a preliminary address, explaining the nature of the undertaking, and declaring that it would give the army greater laurels than a thousand victories.

The formal opening of a new Presbyterian place of worship in Bogota, the capital of Colombia, a few weeks since, was attended by a number of persons holding prominent political positions, although the archbishop had issued a "pastoral," forbidding the people, on pain of excommunication, to attend the chapel or send their children to Protestant schools.

Mexico.—The Congressional elections have been peaceably conducted throughout the country. The national census just completed shows a total population of 9,000,000. A contract has been made for a telegraph line from Mexico to Toluca, and work has been commenced on a railroad from Puebla to Mexico.

Domestic.—A telegraphic cable connected with that just laid from France, has been laid from the island of Miquelon to Duxbury, Mass. The landing at the latter place was effected on the 23d inst. The whole line is stated to be in good working order, but the land connections not being completed, it had not been opened for business on the 27th.

A "Pullman palace car," which left Sacramento, Cal., on the 19th inst. filled with passengers, arrived at New York on the 24th, being the first car which had passed over the entire distance, and transporting its passengers from San Francisco to New York in 6½ days. The route taken was via Chicago, Detroit, the suspension bridge over the Niagara river, and Albany. The first through freight car on the Central Pacific R. R. left Sacramento on the 23d, laden principally with plums and pears for Chicago and boxes of grapes for New York.

The town of Helena, Montana, of which the principal business part was burned a short time since, was almost entirely rebuilt within two months, 124 buildings having been erected in that time, worth not less than $300,000; many of them being substantial stone structures, in the place of frame ones destroyed. The population of the town is said to be 8,000.

The trial of Yerger before a military commission in Mississippi, was concluded on the 22d, but the verdict has not been published. After the trial, Yerger was brought before the U. S. Circuit Court on habeas corpus, and was remanded to military custody. An appeal will be taken to the Supreme Court.

John A. Roebling, the eminent engineer, who constructed the suspension bridges at Niagara and Cincinnati, as well as several others, died at Brooklyn, N. Y., on the 22d.

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A Testimony of Darlington Monthly Meeting, respecting JOHN PEASE, *a Minister deceased.**

In considering the loss we have sustained by the removal of our beloved friend, John Pease, and his varied and extended labors in the love of the Gospel, we feel constrained to bear our testimony to the power of Divine grace, as exemplified in his Christian character.

He was born at Darlington in the year 1797. His parents were both much esteemed members of our religious Society. They ever manifested their earnest solicitude that their children should be trained up in the nurture and admonition of the Lord. The deceased would often speak of the vast importance of such training, and of those parental prayers which were from time to time offered at the heavenly footstool, and which as he believed, through divine condescension, were graciously regarded by the Lord.

He received a guarded and religious education; at one time under the family roof, and afterwards at two boarding schools justly valued amongst Friends. There remain those who can remember that, with the cheerfulness of early years, evidence was not wanting of the work of Divine grace in his youthful heart; and notes made by John Pease show that he was, when very young, brought under the influence of the Holy Spirit. Writing of this period of his life, under date 1861, having then attained his 64th year, he remarks:—"As respects my religious experience, the most searching and critical investigation I can make, ever brings me to the conclusion that my earliest religious perceptions were, in the riches of Divine grace, through the direct influence of the Holy Spirit: that these were strengthened and maintained by the advantageous circumstances in which I was placed, is beyond a doubt. Blessed with an upright and watchful father, an eminently pious mother, and a governess in the family . . . not less pious, my sense of the all-pervading influence of their spirits on me and the family generally, is indescribable. But oh! the solemn awe which often attended me in family worship, and the near approaches to God in spirit with which I was favored: the savor of these experiences, although under twelve years of age, I may never forget; it continued with me in greater or less degree through more than four years of boarding-school life, the latter half being a time of much temptation and forgetfulness of God: it was quickened by a time of poor health, during which I partook of religious advantages, and deepened under the various dealings of the Father of mercies, until early in my 22d year I felt constrained, in great bowedness of spirit, to tell to others my sense of the things which pertain to the kingdom of God. . . . . .

"I believe my heart was never more in the right before the Lord than in those days,—my conscience never more tender,—my perception of Divine counsel never more quick, and my devotedness to the cause of God my

* A memoir of J. Pease, taken from the Annual Monitor, has already appeared in the *Review*, but the freshness of this paper, and our love for the deceased, warrant the present insertion.

Saviour never greater. I was in that spirit in which I could deny myself of all the vanities and even lawful things of time, for the favor and service of the truth as it is in Jesus.

"In the flowing forth of the spirit I was willing to spend and be spent in the service of Christ and my fellow-men; I was led to travail for the good of all, and could not be the enemy of any. Hence my faith is, that where the spring is reached, the waters rise and flow forth. . . . . I was under the government of the Spirit of truth, which leads into all truth; and it was delightful to amazement to find how the word in me answered to the word in Scripture, and the words of Scripture to the life of God in my soul. I would not say that I desire to exchange my perception of Divine things as I now estimate them, after about forty years of reading, intercourse, preaching and experience generally, for the state of mind of which I have written; but I still feel that it was a state of blessed simplicity and nearness of soul to God. I long for myself and many in this day that there was less anxiety respecting the niceties of Scripture interpretation, and more desire to keep to the current of Divine life as it flows into the soul, and carries along with it the man of God."

We have, however, before us, under date of Third mo. 4th, 1830, a more particular account, written at an earlier period, of those preparatory exercises of soul which were permitted him, ere he came forth as a minister of the Gospel. We extract the following;—

"It would be difficult, perhaps impossible, for me to say at what period of my life I first received the impression that the station of a Gospel minister would one day be mine; for I was early favored with religious impressions in respect of such a call, and something beyond personal piety, appeared as if it would sooner or later be required on my part. In the year 1819 . . . various circumstances tended to deepen my religious feelings; but I am not aware that any view of very early dedication then rested on my mind. I was closely, and with peculiar pleasure, following business during the whole period above alluded to, but I met with many trials, and my mind appeared to be ever tending towards something less changing, something without alloy, towards the one true foundation: this unchanging, unalloyed true settlement, I found in silent and sweet communion with my God. In Twelfth Month, 1819, it appeared clearly revealed by that spirit I had been striving to follow, that I must publicly bear witness to the name of Jesus. Resistance caused a wall of separation to be formed between me and my God; my former sweet experiences were exchanged for much exercise of spirit: this I could not long endure, for I had tasted that the Lord is gracious; and, waiting for his power, I was, as I remember, pretty soon made willing to obey the heavenly call. I had been disobedient one or two meeting days; when, on the last Fifth-day of the year 1819, I stood up in our week-day meeting with the text, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight,' only adding my belief, that so long as we were endeavoring to understand these things by the wisdom and prudence of this world, they would continue to be mysteries. Much peace followed this public avowal of my allegiance to the King immortal; but, in the preparatory exercises I had gone through, so much of the trials of a life of dedication had been before me, and so fully did I apprehend that this would be my portion, that my enjoyment of Divine peace could not be said to be full. I believe the call and preparation to have been of and from the Great Head of the Church, through the direct operation of the Holy Spirit, and that a sense hereof, and of the more extended requirings of the Lord my God in this service afterwards, was given to several of his servants and handmaids, before I spoke in any of our meetings. With one exception, in which I perhaps expressed myself with too much confidence, I think I had the full unity of my friends." Thus advancing in submission to the Divine requirings, he further remarks:—"It now seemed as if I might go straight forward in the work to which I believed I was called. But He who orders all things well, led me by a different track; within three months of my first public dedication, I became quite silent. On one occasion I remember that it was a little surprise to me that nothing was given me to say, or rather that I could say nothing; for I did not lack interest, or what appeared to me appropriate doctrine: my mind was in a very humble spot, and I believe I was perfectly willing; but this dispensation of silence still continued; however pressing my feelings, the unction seemed withheld. I once attempted something whilst standing with others round the remains of a dear friend; but what I uttered was lifeless to my apprehension, clearly without the Divine call. I know not that I tried again, for I was now satisfied that my silence, which had been month after month, was right; blessed be He who *re*strained me till I was again *con*strained to speak as a minister of his all-powerful Word! Many were my fears lest my gift was taken away, or I withheld from its exercise, from unwatchfulness or some other cause; but my investigations ever ended in the be-

lief that I was as a vessel set aside to harden. About a year or eighteen months after I had last spoken, I was again called upon to open my mouth in the assemblies of the people: strength and power were given me, and although my offerings were often a text only, my friends appeared much to encourage me. I was frequently engaged in my ministry till the Twelfth Month, 1822, when my dear friends saw right to record me as a minister: their unity was sweet to me. Up to that time I had felt free from all distant calls—now I did not know how it might be. Since then I have been several times from home on Gospel errands—often brought low—often very fearful of the dangers on every hand; but through all have been supported; and in endeavoring thus to serve my God, have had the rich reward of solid peace."

(To be continued.)

Farewell Address delivered at Haverford College to the Graduating Class of 1869. By JOHN H. DILLINGHAM, *Superintendent.*

(Continued from page 772.)

In those studies, called ETHICS, which comprehend the relations of men to one another because of their relations to the Supreme Being, you have cultivated more or less a delicacy of moral discrimination and sentiment, which is quickened, however, only by the heaven-born influence of virtuous and religious principle,—without which, the more powerful or brilliant your intellects, the greater curse they become to yourselves and your fellow-beings. You have learned the duty of referring every act in life to the Will of God as your only practical criterion of right and wrong, and that the communication of that Will is to be looked for in His Revelation, whether through His Scriptures or the Eternal Spirit. You have learned the inseparableness of *moral* and *religious* obligations, in that they are laid upon you by the same Authority; you have seen it to be "the mark of a degraded moral tone," as Dr. Olin* says, "for a Christian man to manifest much anxiety beyond the doing of his duty," and have determined the proper subordination of Expediency, the Law of Nature, the Law of the Land, and all *other* baser standards of conduct. Not only has your ethical study been that of the first and greatest commandment as to its masterly and practical setting forth by Dymond, but it has inevitably embraced the second, which is like unto it, "Thou shalt love thy neighbor as thyself," which you have probably noted as the true basis of *Political Economy*, of *International* Law, of all the civil and political relations of human society. Not only will the intelligent discharge of the duties of life be promoted by your civic training in these social, political, and legal studies, but especially your duties as American citizens, by your insight into the principles and history of that masterpiece of statesmen's wisdom, the Constitution of these re-united States. You have found *History*, "necessarily exhibiting man in his moral relations,"* to combine all branches of moral philosophy and experience "teaching by example." It is the Geology of the Moral Sciences. "And did we but think of it," says Luther, "all laws, arts, good counsels, warnings, threatenings, terrors,—all solace, strength, instruction, foresight, wisdom, prudence, together with every virtue, flow from records and histories as from a living fountain. For histories are an exhibition, memorial, and monument of the works and the judgments of God."

Throughout the study of Moral Sciences your mind has been trained to act upon *probability*, and not exclusively to wait, as in Mathematics, for *demonstration*. Therein you have found practising ground for *Wisdom*, as in Mathematics for *Reason*.

Moreover we trust that by the peculiar life and doctrine of this institution your study of morals has been made *personal* and *practical*. It was inevitable that college-life itself should be very experimental exercise in Moral principles; considered not only in respect to the ennobling influence of a well-balanced, liberal, exacting, and high-toned course of study—but also in respect to the daily and hourly contact with many young men of many minds—rubbing down the angles of inborn or inbred peculiarities—inducing mutual consideration, and a right estimate of your own comparative abilities—taking out self-conceit—promoting in modest worth a sense of self-respect—disclosing motives of human conduct, the nobility of virtuous principle, the impolicy of craven expediency, the necessity of law and order in a community;—in general, better school of object-lessons and of experiment for practical understanding of all sides of human nature and for appreciation of moral virtue I know of none (if a boy's natural teachers—his parents and home—*must* teach him by proxy,) than that epitome of the world which college-life constitutes; and at the same time none safer, if with officers at the same time literary and *parental*, it be a *family* college, like ours, dedicated in frequent prayer to the one Mediator between God and man.

While now *all* your studies, whether named in this cursory review or not, have throughout been presented to you as RELIGIOUS INSTRUCTION; while we think education has been pursued by the faithfulest of you as a devotional exercise; while in the course of en-

* College Life, p. 161.

* See Barnard's Am. Jour. Education, vol. iv. p. 320.

lightened classical tuition, and mathematical, and in sciences of mind and of nature, religious illustrations and remarks have made a profound impression—"the more profound from being incidental;" yet religious knowledge has also been made a *special* branch of your study. And though all knowledge about religion is as rubbish if it be in word and not in power, and only the words and not the power could be imparted by your human teachers; yet we have not felt excused from providing you with material which the Holy Ghost has ever been pleased to vitalize that "the man of God may be perfect, thoroughly furnished unto every good work." We trust that the hundreds of passages of Scripture which you have regularly from time to time committed to memory, may, by Divine blessing upon you therewith, be also learned *by heart*; and that they, with the yet untold influence flowing through some 2392 public readings of Scripture in your presence, may arm you against all the wiles of the devil, and spring up as lively oracles here and there as occasion comes, like old friends with faces ever new, as your day is so strengthening you. And while we have led you to the Scriptures as testifying of Christ, their central object and subject, it was only for your coming to Him that you might believe, and that He alone might open to you the Scriptures,—happy were we favored to point you to his feet and leave you there. Nor could you, in the whole four years, have spent too much time in learning the Greek language, were it only for the privilege of reading correctly the actual words as written by inspired penmen of the New Covenant. For you know the sacred letter withholds much treasure of revelation "from those who have not acquired some share of Classical information." Why should you not henceforth customarily and daily read your New Testament in the original, after your two years of weekly instruction and practice therein?

But you have also had some glimpses of the wonderful accumulation and retinue of *Evidences of the Christian religion* and of the genuineness and authenticity of the books of Scripture; finding in your whole course of study no other question of a moral nature so well settled by unanswerable testimony of friends and foes, of antecedents and consequences, of human nature, and the answer of a good conscience towards God. And the especially improving exercise has been yours, of following out the accordancy of the truths of Revelation with those of nature, through philosophy sublime and profound of *Butler's Analogy;* by which no doubt you have girded up the loins of your mind to an ennobling contemplation of every new advance of science as an added star in the crown of Christianity as the religion of Nature;—assured that in fulfilling the Gospel of Christ you are "following out the laws of your own intellectual nature."

But it is especially a tribute to Learning as the handmaid of Religion that the higher institutions of Learning are usually set up and carried on under the auspices of religious societies. Your Alma Mater is the conscientious daughter of the principles which were spoken, of the Spirit, to the chief human founder of the Society of Friends, Geo. Fox, who himself, by the same Spirit a large-hearted friend of truth wherever found, gave money to establish in England, and ever encouraged, institutions wherein should be taught, as he said, "all things civil and useful in the creation;" left land in Philadelphia for perhaps the first botanic garden known in English history; and also land for "a playground for the boys and girls of the city;" was, as Wm. Penn calls him, "a divine and a naturalist;" and a stirrer up of his friends to exert their classical learning for the benefit of the Society; himself some time a student of Hebrew, and appending his name to title pages of books for instruction in Latin and English. In that catholic spirit, and upon the religious principles revived in Anglo-Saxon hearing through him, testifying of the living and guiding "presence of Christ in the fulness of his saving power,"—nothing else to "stand between the soul and God," whether in work or in worship,—your Alma Mater's feet were first planted; and upon that Rock of Ages, together with her fellow-worshippers in the Society of Friends, she means for ages to stand. Falling *off* or falling *away*, she would leave you orphans. Those principles of primitive Christianity, with their searching ramifications and consequences in moral practice and testimony, have both incidentally and by regular recitations formally, been set before you. But let me earnestly advise you further to read throughout carefully and prayerfully that scholarly vindication of them, a copy of which has been presented to each of you through the kindness of Friends' Book Committee in Philadelphia—Barclay's Apology; and do not consider yourselves liberally educated until you have done it. More important than you have welcomed Kent's Commentaries as being, for knowledge of the constitution and laws of our national society, is the study of a standard authority concerning the *too little known* principles of your religious Society. Indeed it may be questioned how a man can honorably allow himself membership in any association whose constitution and laws he does not intelligently and advisedly endorse. God speed you on your way—already proceeded in by some of you—to the "plain living and high thinking" of our ancestry. But though you have all knowledge of our principles, and all

consistency, and all visible and audible conformity, remember that nothing has begun to make Quakers of you, that not all the powers of school or society ever can make Quakers of you or your children, but That which made George Fox a Quaker.

(To be concluded.)

THE SECRET OF THE NORTH POLE.

(Concluded from page 776.)

The reader will now see why we have been so careful to ascertain the limits of the supposed north-polar ocean, in which, according to Captain Maury, tidal waves are generated. To accord with his views this ocean must be surrounded on all sides by impassable barriers either of land or ice. These barriers, then, must lie to the northward of the regions yet explored, for there is open sea communicating with the Pacific all round the north of Asia and America. It only requires a moment's inspection of a terrestrial globe to see how small a space is thus left for Captain Maury's land-locked ocean. We have purposely left out of consideration, as yet, the advances made by arctic voyagers in the direction of the sea which lies between Greenland and Spitzbergen. We shall presently see that on this side the imaginary land-locked ocean must be more limited than towards the shores of Asia or America. As it is, however, it remains clear that if there were any ocean communicating with the spot reached by Dr. Kane, but separated from all communication,—by open water,—either with the Atlantic or with the Pacific, that ocean would be so limited in extent that the moon's attraction could exert no more effective influence upon its waters than upon the waters of the Mediterranean,—where, as we know, no tides are generated. This, then, would be a tideless ocean, and we must look elsewhere for an explanation of the tidal waves seen by Dr. Kane.

We thus seem to have prima facie evidence that the sea reached by Dr. Kane communicates either with the Pacific or with the Atlantic, or—which is the most probable view—with both these oceans. When we consider the voyages which have been made towards the North Pole along the northerly prolongation of the Atlantic Ocean, we find very strong evidence in favor of the view that there is open-water communication in this direction, not only with the spot reached by Kane, but with a region very much nearer to the North Pole.

So far back as 1607 Hudson had penetrated within eight and a half degrees (or about 600 miles) of the North Pole on this route. When we consider the clumsy build and the poor sailing qualities of the ships of Hudson's day, we cannot but feel that so successful a journey marks this route as one of the most promising ever tried. Hudson was not turned back by impassable barriers of land or ice, but by the serious dangers to which the floating masses of ice and the gradually thickening ice-fields exposed his weak and ill-manned vessel. Since his time, others have sailed upon the same track, and hitherto with no better success. It has been reserved to the Swedish expedition of last year to gain the highest latitudes ever reached in a ship in this direction. The steam-ship "Sofia," in which this successful voyage was made, was strongly built of Swedish iron, and originally intended for winter voyages in the Baltic. Owing to a number of delays, it was not until September 16th that the "Sofia" reached the most northerly part of her journey. This was a point some fifteen miles nearer the North Pole than Hudson had reached. To the north there still lay broken ice, but packed so thickly that not even a boat could pass through it. So late in the season it would have been unsafe to wait for a change of weather, and a consequent breaking up of the ice. Already the temperature had sunk sixteen degrees below the freezing point; and the enterprising voyagers had no choice but to return. They made, indeed, another push for the north a fortnight later, but only to meet with a fresh repulse. An ice-block with which they came into collision opened a large leak in the vessel's side; and when after great exertions they reached the land, the water already stood two feet over the cabin floor. In the course of these attempts the depths of the Atlantic were sounded: and two interesting facts were revealed. The first was that the Island of Spitzbergen is connected with Scandinavia by a submarine bank; the second was the circumstance that to the north and west of Spitzbergen the Atlantic is more than two miles deep!

We come now to the most conclusive evidence yet afforded of the extension of the Atlantic Ocean towards the immediate neighborhood of the North Pole. Singularly enough this evidence is associated not with a sea-voyage, nor with a voyage across ice to the borders of some northern sea, but with a journey during which the voyagers were throughout surrounded as far as the eyes could reach by apparently fixed ice fields.

In 1827 Sir Edward Parry was commissioned by the English Government to attempt to reach the North Pole. A large reward was promised in case he succeeded, or even if he could get within five degrees of the North Pole. The plan which he adopted seemed promising. Starting from a port in Spitzbergen, he proposed to travel as far northward as possible in sea-boats, and then, landing upon the ice, prosecute his voyage by means

of sledges. Few narratives of arctic travel are more interesting than that which Parry has left of this famous "boat-and-sledge" expedition. The voyagers were terribly harassed by the difficulties of the way; and, after a time, that most trying of all arctic experiences, the bitterly cold wind which comes from out the dreadful north, was added to their trials. Yet still they plodded steadily onwards, tracking their way over hundreds of miles of ice with the confident expectation of at least attaining to the eighty-fifth parallel, if not to the pole itself.

But a most grievous disappointment was in store for them. Parry began to notice that the astronomical observation by which in favorable weather he estimated the amount of their northerly progress, showed a want of correspondence with the actual rate at which they were travelling. At first he could hardly believe that there was not some mistake; but at length the unpleasing conviction was forced upon him that the whole ice-field over which he and his companions had been toiling so painfully was setting steadily southwards before the wind. Each day the extent of this set became greater and greater, until at length they were actually carried as fast towards the south as they could travel northward.

Parry deemed it useless to continue the struggle. There were certainly two chances in his favor. It was possible that the north wind might cease to blow, and it was also possible that the limit of the ice might soon be reached, and that upon the open sea beyond his boats might travel easily northward. But he had to consider the exhausted state of his men, and the great additional danger to which they were subjected by the movable nature of the ice-fields. If the ice should break up, or if heavy and long-continued southerly winds should blow, they might have found it very difficult to regain their port of refuge in Spitzbergen before winter set in, or their stores were exhausted. Besides, there were no signs of water in the direction they had been taking. The water-sky of arctic regions can be recognized by the experienced seaman long before the open sea itself is visible. On every side, however, there were the signs of widely-extended ice-fields. It seemed, therefore, hopeless to persevere, and Parry decided on returning with all possible speed to the haven of refuge prepared for the party in Spitzbergen. He had succeeded in reaching the highest northern latitudes ever yet attained by man.

The most remarkable feature of this expedition, however, is not the high latitude which the party attained, but the strange circumstance which led to the discomfiture. What opinion are we to form of an ocean at once wide and deep enough to float an ice-field which must have been thirty or forty thousand square miles in extent? Parry had travelled upwards of three hundred miles across the field, and we may fairly suppose that he might have travelled forty miles farther without reaching open water; also that the field extended fully fifty miles on each side of Parry's northerly track. That the whole of so enormous a field should have floated freely before the arctic winds is indeed an astonishing circumstance. On every side of this floating ice-island there must have been seas comparatively free from ice; and could a stout ship have forced its way through these seas, the latitudes to which it could have reached would have been far higher than those to which Parry's party was able to attain. For a moment's consideration will show that the part of the great ice-field where Parry was compelled to turn back must have been floating in far higher latitudes when he first set out. He reckoned that he had lost more than a hundred miles through the southerly motion of the ice-field, and by just this amount, of course, the point he reached had been nearer the pole. It is not assuming too much to say that a ship which could have forced its way round the great floating ice-field would certainly have been able to get within four degrees of the pole. It seems to us highly probable that she would even have been able to sail upon open water to and beyond the pole itself.

And when we remember the direction in which Dr. Kane saw an open sea,—namely, towards the very region where Parry's ice-ship had floated a quarter of a century before,—it seems reasonable to conclude that there is open-water communication between the seas which lie to the north of Spitzbergen and those which lave the northwestern shores of Greenland. If this be so, we at once obtain an explanation of the tidal waves which Kane watched day after day in 1855. These had no doubt swept along the valley of the Atlantic, and thence around the northern coast of Greenland. It follows that densely as the ice may be packed at times in the seas by which Hudson, Scoresby, and other captains have attempted to reach the North Pole, the frozen masses must in reality be floating freely, and there must therefore exist channels through which an adventurous seaman might manage to penetrate the dangerous barriers surrounding the polar ocean.

In such an expedition chance unfortunately plays a large part. Whalers tell us that there is greater uncertainty as to to the winds which may blow during the summer. The icebergs may be crowded by easterly winds upon the shores of Spitzbergen, or lastly, the central passage may be the most encumbered,

through the effects of winds blowing now from the east and now from the west. Thus the arctic voyager has not merely to take his chance as to the route along which he shall adventure northwards, but often, after forcing his way successfully for a considerable distance, he finds the ice-fields suddenly closing in upon him on every side, and threatening to crush his ship into fragments. The irresistible power with which, under such circumstances, the masses of ice bear down upon the stoutest ship, has been evidenced again and again; though, fortunately, it not unfrequently happens that some irregularity along one side or the other of the closing channel serves as a sort of natural dock, within which the vessel may remain in comparative safety until a change of wind sets her free. Instances have been known in which a ship has had so narrow an escape in this way, and has been subjected to such an enormous pressure, that when the channel has opened out again, the impress of the ship's side has been seen distinctly marked upon the massive blocks of ice which have pressed against her.

Notwithstanding the dangers and difficulties of the attempt, and the circumstance that no material gains can reward the explorer, it seems not unlikely that before many months are passed the North Pole will have been reached. Last year two bold attempts were made, one by the Swedes, as already mentioned, the other by German men of science. In each case the result was so far successful as to give good promise for future attempts. This year both these nations will renew their attack upon the interesting problem. The German expedition will consist of two vessels, the "Germania" and the "Greenland." The former is a screw-steamer of 126 tons, and well adapted to encounter the buffets of the ice-masses which are borne upon the arctic seas. The other is a sailing yacht of 80 tons, and is intended to act as a transport-ship by means of which communication may be kept up with Europe. The "Germania" will probably winter in high northern latitudes; and we should not be much surprised if before her return she should have been carried to the very pole. Nor can the prospects of the Swedish expedition be considered less promising, when we remember that last year, though hampered by the lateness of the season and other difficulties, they succeeded in approaching the pole within a distance only a few miles greater than that which separated Parry from the Pole in 1829.

Certainly England has reason to fear that before the year 1870 has closed she will no longer be able to claim that her flag has approached both poles more nearly than the flag of any other nation. There are considerations which make the recent supineness of our country in the matter of arctic travel much to be regretted. In the winter of 1874 there will occur one of those interesting phenomena by which Nature occasionally teaches men useful lessons respecting her economy. We refer to the transit of Venus on December 8th in that year. One of the most effective modes of observing this transit will require that a party of scientific men should penetrate far within the recesses of the desolate antarctic circle. Where are the trained arctic seamen to be found who will venture upon this service? Most of our noted arctic voyagers have earned their rest; and as Commander Davis said at a recent meeting of the Geographical Society, those who go for the first time into the arctic or antarctic solitudes are too much tried by the effects of the new experience to be fit to undertake important scientific labors. He spoke with special reference to the transit of 1882, before the occurrence of which there is fully time to train a new school of arctic voyagers. It is just possible that for the transit of 1874 trained explorers belonging to the old school of arctic travel may still be found. But if not, no time should be lost in supplying the deficency. It has only been discovered within the last few months that journeys to the antarctic will be required as much for this transit as for the other. The Astronomer Royal has expressed his desire that the discovery may be rendered available by suitable expeditions. "Every series of observations," he remarks, "which can really be brought to bear upon this important determination will be valuable." Therefore, for this reason alone, and even if the reputation of England in the matter of arctic travel were altogether worthless, it would be well that efforts should quickly be made to prepare crews and commanders for the work of 1874, by "sending them to school," as Commander Davis expressed it, "in the arctic seas."

For Friends' Review.

GEOLOGICAL TIME.

Sir William Thomson, one of the ablest of living philosophers and mathematicians, has lately published a discourse, in which he gives cogent reasons for abridging the inordinate extension of time demanded by some geologists for the history of the changes of the earth's surface. By careful calculation, he proves that the tides of the ocean must produce a slow but certain retardation of the earth's rotary movement. Also, that the sun's energy of light and heat is being spent every year, while there cannot (as the telescope shows) be a sufficient supply of new matter falling into the sun to replenish it. He concludes that the sun may have illuminated our earth for a hundred millions of years, but it is almost certain that he has not shone upon

it for five times that period. As to the earth itself, in view of its changes of temperature, the existing state of nature, including all life on the globe, must be limited at the most within about a hundred millions of years.

Prof. Huxley, in commenting upon these conclusions, remarks that, taking the whole thickness of stratified rocks at 100,000 feet, or about 56¾ miles, all this may have been formed within the period of time named, if only $\frac{1}{1000}$ of a foot or $\frac{1}{83}$ of an inch of sediment were deposited every year.

Large as such periods appear, it is interesting to find such excellent authority giving us encouragement to look back to a "beginning" of the creation, within a time which is at least dimly conceivable. H. H.

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 7, 1869.

"For ye Serve the Lord Christ."—As the servant engaged in the gospel ministry is not performing his own work at his own charges, and can have no ownership in the results, it is not always, perhaps it is not often, that he is indulged with a knowledge of the effects that follow his labors. He may often be discouraged and sad in the apprehension that there have been no results, whilst at seasons he can trustfully leave this, and adopt with certainty the assurance, "Forasmuch as ye know that your labor is *not in vain* in the Lord." According to the service appointed, he may plant or water, but in neither case can he ensure the life or growth of the precious seed, The increase can only be given by Him who said by the mouth of Isaiah, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It were presumptuous to judge the service of a minister of Christ by the number or the absence of additions to denominational membership. Among the enrolled members of most congregations, there are unconverted or lukewarm or backsliding ones, in whose ears the doctrine may distil as the dew—there are fainting souls to be watered or refreshed. The congregation is often composed in part of non-professors who may go away edified and enriched, whilst the preacher has no other knowledge that his message was not in vain than the sweet peace which satisfies him that his good Master has accepted the service. If a soul is converted, or at least stimulated to run the race with more patient alacrity, and more steadfastly to look unto the High Priest of our profession, it may be that the blessed influence is due to no single instrumentality, but to the combined faithfulness of many servants, like the little drops which in the aggregate form a stream of force sufficient to wear a channel in the rock.

It cannot be too distinctly remembered that the object of the Christian ministry is not to build up a sect or add to its membership, (though this may follow and may properly be rejoiced in,) but to tell to sinners the way of life and salvation,—to exalt the name of Him who died that we may possess life abundantly, —to exhort the people, as Christ's ambassadors, "be ye reconciled to God." It is not for ministers in general to be nicely scrupulous, as Paul sometimes was, lest they build upon another's foundations. If they preach with fidelity before persons of some other fold than that with which they gather, and if the hearers carry with them into their own congregations a deepened spirituality, an enlivened love for God and for the brethren,—if, in a church unknown to the preacher, the fir and the myrtle spring up instead of thorn and briar,—the Master is served and glorified, and the servant may well be satisfied without any evidence of sectarian gain.

The late Richard H. Thomas, of Baltimore, near the close of his life of pious dedication, when so feeble that he had to be lifted from his carriage into the house of worship, found it his duty to appoint religious meetings in congregations unconnected with Friends. In the simplicity of obedience he preached the message given him—he preached Him to whom all things were committed of the Father, and who, when He ascended up on high, sent his own Holy Spirit, that as Comforter, Counsellor and Guide he might always be with his disciples, even unto the end of the world. He made no attempt at proselyting, in a sectarian sense, and yet in the several churches a revival followed his visits; and albeit the hearers continued their old habitual adherence to observances to which our Friend attached no efficacy, if they were more care-

l than before to live and walk in the Spirit, rely the word returned not void. "To be iritually minded is life."

The object of these remarks is to encourage ose who have the burden of the word to be ithful and simple in the occupancy of their fts, without being unduly careful about fects, for these are not in their control, consequently not in their province. Man may plant, it he cannot ensure the miracle of growth. eity alone can give the increase. Jonah erred st in reluctance to yield unreasoning obeence, afterwards in looking for results: Preach the preaching that I bid thee," was e command. The instrument employed as no claim for an account to be rendered its employer. The pertinent question, What is that to thee?" may quiet misgivgs, coupled with the words, "What I do ou knowest not now, but thou shalt know reafter."

AUSTRALASIA.—Our friends J. J. Neave nd Walter Robson, still laboring in the ork of the Gospel in the Southern hemihere, are entitled to be held in our remembrance with Christian sympathy. After attending, Second month, 1868, the annual eeting at Melbourne, (which is on the uth-east of the great island of Australia), nd holding meetings in various parts of the e colony of Victoria (on the same island), ey proceeded to *Tasmania* (alias Van Diean's Land), and were at the Yearly Meeting eld at Hobart Town in the south-east of Tasania, of which not a few of our readers may emember to have heard lively and comfortng accounts from the lips of Daniel Wheeler. Our spirits were refreshed among them," ys J. J. Neave, writing of the "united lovg company" at that place. Afterwards ey labored actively for some months at ydney among Friends and others, and in eventh mo., 1868, made a final visit to ueensland. "Friends are few in number," rites J. J. N., "and feel their weakness, but trust the Lord is carrying forward a good ork in many hearts." The health of Walter obson being impaired, and J. J. N. finding t his duty to penetrate far into the interior, he erformed a journey of 150 miles on foot, (as arrated in a former number of the *Review*), through a wild uncleared country, thus being brought into contact with many hungry souls who could not have been visited by ordinary routes of travel. The Master was served, the people were edified, and the mind of the servant was consoled with relief and peace. Leaving *Sydney* by steamer on the 1st day of the present year, they visited the districts of Hunter River and Port Macquarie, and had large meetings at Morpeth, West Maitland Largs, Hinton, New Castle and in several townships surrounding the latter place; also at Minmi, Hexham, and East Maitland, "amongst the colliers, poor agricultural people, and others." Thus, as the leadings are faithfully followed of Him whose loving care is over all, "to the poor the gospel is preached." London Meeting for Sufferings records that "all these meetings were seasons of Divine favor, some of them remarkably so, through the power and presence of the Lord by His Holy Spirit." On the 16th of last Second month they were at Sydney—"intending to visit several adjacent townships, whilst awaiting the arrival of the *John Williams*, in which ship they were hoping to proceed to some of the South Sea islands."

By the reports sent from the meetings for discipline of Tasmania, Victoria and South Australia, it appears that their meetings for Divine worship are held with regularity, and that there is little exception to the attendance of First-day morning meetings. Love is preserved and the peaceable and lovely fruits are apparent. The Holy Scriptures are read with frequency, and children and dependants are encouraged in this religious duty. The Christian testimony against war is maintained, and they are not subjected to ecclesiastical demands. The needs of the poor are inspected and relieved, though they are not in funds to extend to their offspring a liberal education. Care is taken to lead a just, religious life, and these dear people have a claim to be cherished in love as brethren of the household of faith. A report sent from the Melbourne School shows that Friends have sore need of educational aid, other sects having "schools and colleges largely subsidized by the State, at which a liberal education is imparted, while the members of our Society, refusing such aid, have to depend largely on their own re-

sources, and are, as compared with others, placed in this respect at a disadvantage."

The Annual Meeting of Tasmania, held at Hobart Town in Third month of this year, addressed a lively Epistle to London Yearly Meeting, which now lies before us. We quote the opening sentences:

"Another year has passed away, and our little company has been favored to meet once more; to confer together, in humble dependence, as we trust, on that unslumbering Shepherd who is to guide our footsteps through this world's wilderness, to the looked-for entrance into the promised land. Though faint at times, and weary and discouraged because of the way, we are favored to partake as freshly and as deep as ever, of that fair river, the streams whereof make glad the whole heritage of God."

They report correspondence with the Friends in Victoria and South Australia, and notice the return of their friend Francis Cotton, who had been liberated to visit "those professing with Friends in New South Wales." Making mention of a visit by Joseph Benson Mather and Frederick Mackie to Friends in Ballarat, the Epistle says:

"It appears that these dear people, having been drawn away from the religious ceremonies of several different sects, to worship the Almighty more in accordance with their views of the doctrines contained in the New Testament, have been led, without human intervention, to adopt our manner of holding meetings for Divine worship. They appear to be a hopeful company, and to be steadily adhering, though under many discouragements, to the principles they have adopted. We have been drawn into sympathy with them, and have addressed an Epistle to them through the Melbourne Monthly Meeting."

The concluding words are also copied with the wish that they may be the language of many hearts.

"While we desire to trust in all things to the great and good Shepherd to keep us in the way in which we should go, yet we are permitted, in the bonds of the love of the Gospel, earnestly to claim an interest in your prayers. May we, though so distantly separated, often be found bending together in spirit before the footstool of Divine Mercy, that He who inhabiteth the praises of Israel may look upon the face of His Anointed and bless us for His sake."

Similar in tone and spirit is the Epistle from the Annual Meeting of Victoria, held in eight sittings at Melbourne in the First month, 1869.

A minute of the late London Yearly Meeting, expressive of sympathy and Christian love for the dear Friends of the Australian colonies, referred them to the Meeting for Sufferings, encouraging that body "to give expression to these feelings in its correspondence with the Friends of the Southern hemisphere."

The Blood of the Martyrs.—To suffe for Christ's sake is a privilege. Let thos esteem it so who are called upon to glorif God in the furnace; He will take care of th results. "Happy are ye," said our Lor "if ye suffer for righteousness' sake." Th seer of Patmos being permitted to glance int the far future, beheld the souls of martyr who shall yet be slain for the testimony Jesus, and saw white robes "given unto ever one of them."

The Queen of Madagascar is a member of Christian Church, meekly seeking instructio from native converts. It is an interestin and instructive fact that she dates her rel gious impressions from the faithful testimon of a Malagassy convert, who, during the pe secutions in that island, was burned at th stake. Her prime minister, who is also Christian, owes his conversion to a Bibl presented to him by one of the last martyr This precious gift he kept hidden in the er closure where the late Queen stabled he fighting bulls.

The Indian Concern.—Friends of Phil delphia Y. Meeting who feel that they ough to contribute towards this important mov ment, are hereby advised that the present a proper time to place funds in the hands the Committee. Money is needed for such va rious purposes as may be found to be nece sary by the very judicious Friends upon whor we have placed a duty and in whom we a repose confidence. J. Wistar Evans, 41 Race St., is Treasurer of the Committee.

Our Friends Thomas Wistar, John Butle and Achilles Pugh, have undertaken to visi all the reservations within the Central Su perintendency. This will involve mor than 600 miles of rough travelling beyon Lawrence (Kansas), at which place they ar rived on the 16th ult.

Romanism in Madagascar.—The Quee and Court of this island have made a decide stand against the Pope of Rome. A chap having been erected at Imahamasina, th French, with much importunity, urged th

een to be present at a service therein. On rd month 25th she went with her court. richly decorated throne had been prepared, the chapel decked with artistic skill, and audatory National Anthem composed for occasion. But the Queen having ad-ced half way up the aisle, stood still. Ac-ding to national usage the dollar of alle-nce (Hasina) was paid, on which her jesty turned to leave. The special Com-sioner, almost in desperation, urged her to upy the throne. Her prime minister said: he Queen came to take Hasina *because the se is hers.*" The Commissioner replied: see there is no love, only hatred to France." here is nothing in the treaty," rejoined minister, "to compel the Queen to pray h you." The royal cortege then withdrew, ving been in the chapel about twelve nutes. The congregation, never large, s been reduced by the Queen's decided nd against Popery, and her refusal to ction an unscriptural formula by her sence. A letter writer says: "The whole raphernalia of priests, altars, madonnas, tures, incense, music,—lost its spell."

To Correspondents.—We are doing our best to ke room for favors received. Several valuable ections, although fully approved, have to give ce, simply in accordance with the well-known of matter—that two particles cannot occupy same space at the same time. Hence articles *rejected* do not find insertion.

DIED.

BOWERMAN.—At West Falmouth, Mass., Fourth nth 28th, 1869, of brief illness, Barnabas Bower-n, in the 67th year of his age; a useful member Sandwich Monthly Meeting, Mass. His friends l relatives are comforted in the belief that he ained mercy and forgiveness of sins through us Christ, and that his close was peace.

FRENCH.—On the 19th of Third month, 1869, in h year of her age, Lettie A., wife of Almond W. nch, and daughter of William S. and Jemima bow. She was enabled, through the grace of r Saviour, to bear lingering sufferings with cheer-resignation. Though aware that her days were mbered, she conversed in regard to the change th composure and delight. Just before her close e spoke words of counsel to her husband and atives that will long live with them, and expired claiming, "Happy, happy."

JONES.—At the residence of Caleb Jones, West-ook, Maine, on the 25th of Fifth month, 1869, nnah W., widow of the late Thos. Jones, aged 86 ars; a valued member of Durham Monthly Meet-g, Maine.

TRUEBLOOD.—In Warren Co., Iowa, John Allen, fant son of Oliver and Mary Trueblood.

ELLIS.—On the 12th of 11th month, 1868, John P. Elmer Ellis, aged nearly six years; and on the 25th of Sixth mo., 1869, Bessie Clara J. Ellis, aged nearly one year; both children of M. and E. J. Ellis, members of Pleasant Plain Monthly Meeting, Iowa.

PRAY.—At Indianapolis, Ind., on the morning of the 11th of Sixth month, 1869, Elvira, wife of Enos G. Pray, in the 53d year of her age. To her loved companion, children ,and a large circle of relatives and friends, she left the consoling assurance that "all was well." The last year of the life of this dear friend was characterized by much suffering, which she bore with Christian fortitude, evincing to those whose privilege it was to administer to her wants, her true reliance and faith in that God whom she had chosen to serve in her early youth. In this hour of affliction he rewarded her with a confiding trust and true peace, which strengthened her, and enabled her to part with all the heart holds dear on earth, with a cheerful resignation to His will. As she lived, sustained by faith, so she died, with an undying trust in the God of her salvation.

PHILBROOK.—On the 7th of Seventh mo., 1869, Hannah S., wife of Josiah Philbrook, and daughter of James and Hannah Jones, (the latter deceased,) aged 47 years; a member and elder of China Monthly Meeting, Maine. In early life she had learned to love the Saviour; and during her long and suffering illness, with the sure prospect of death, she was remarkably preserved in Christian patience and cheerfulness, having a firm faith in the wisdom of Him who doeth all things well, and rejoiced that she was counted worthy to suffer. She appeared to have an unclouded view of heavenly rest. At one time she said, "I am almost home;" at another time, when apparently gone, "Oh, I thought I was gone." Through matchless love and mercy we trust her redeemed spirit is gathered with the saints in light.

CORRESPONDENCE.

On board the "Urano," 6*th mo.* 23, 1869.

Dear friend William J. Allinson,—On board the ship in which we have set our faces homewards, I hope to find opportunity to continue the account forwarded to thee from Beyrout, of our dear friends' journey through Palestine. We remained three days at Nablous, visits being paid to the boys' school belonging to Bishop Gobat, and under the care of a German named Falschur, the Jews' school, and that of the Samaritans. The chief part of the population of Nablous are Mahometans, there being a small proportion of Jews, Christians of various denominations, and 150 Samaritans,—the last remnant of this still distinct race. We met their high priest, an intelligent-looking young man, and his uncle, who held the office till he reached the age of 60, when the Samaritan high priests retire from the active duties of the priesthood. Both were well acquainted with Christian doctrine and seemed ready to subscribe intellectually to its truth. The Samaritans still offer the yearly sacrifice of the passover, slaying seven lambs on Mount Gerizim, on whose top stand the ruins of their once splendid temple, and from which

one of the finest views in the country is to be seen,—mountain behind mountain, and valley meeting valley, from cloud-and-snow-topped Hermon in the far north to the mountains around Jerusalem, and from Moab on the east as far as Carmel and the sea. At the foot of Gerizim lies the broad plain, now smooth as a carpet with its fields of grain, where Jacob's well reminds us of the words spoken to the woman of Samaria, "Woman, believe me, the hour cometh when ye shall neither in *this mountain*, nor yet at Jerusalem, worship the Father; God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

The Samaritans had no school for girls, but a suitable teacher being found among themselves, funds were left for the establishment of one under the same oversight as that at Ramallah, and we have since heard of its successful opening. At their boys' school, they have in reading both the Old and New Testaments, and these are also to be used in the girls' school. On First-day morning, the 21st, Eli Jones held a meeting at the neighboring village of Raphidia, one of the few which possess a school. A meeting was held at the tent in the forenoon, and a large and very interesting meeting at the same place in the evening, when Jews, Mahomedans, Christians and Samaritans heard Christ fully preached, listening with great attention and respect, though we had been warned by some of the Christian residents in Nablous that if such a meeting were attempted, we might probably be stoned. The people here, at Sebaste, and some other places visited, are represented as very rude and with a strong Moslem feeling of opposition to Christians, but no attempt being made violently to combat their errors, but rather faithfully but in love to show them the more excellent way, E. and S. Jones were heard respectfully and gladly. The next day, a deputation from the government at Nablous came to the tents to thank the Friends for their interest in the people, shown there and throughout the country. On Third-day, the 25th of Fifth month, we left Nablous early in the morning, our road running for two or three miles westward, still through the fruitful and well-watered valley sheltered by Ebal and Gerizim. Ascending from this we crossed hill-tops planted with cotton, tobacco and Indian corn, the chief products of this part of the land, coming in three hours' time in sight of Sebaste, the ancient Samaria. It stands on a well-defined hill, rising 300 feet above the plain, which lies all round, bounded on almost all sides by the mountains of Samaria. It is a situation worthy of a capital city; from its walls the watchers could see in any direction from afar the approach of the enemy, who could hardly take but blockade a city so well defended by nat Before entering Sebaste, we turned a about an hour's ride to visit Noos Jeba village among the mountains with a sn boys' school. Here we encamped unde large mulberry-tree, beside the well of village, where women and children w coming throughout the day to draw wa This brought a constant succession of visi to the tents: this place being off the gen tourists' route, the coming of the strang was a great interest. Eli Jones had a m ing in the afternoon under the tree with children, at which the priest of the vill and many others came to listen, and by words spoken to the children the elders were taught. After sunset, upwards of 1 men and women, old and young, assemb before the tent, forming a great circle on ground around us, lamps, stars and the m shining down on the company. After Jac the interpreter, had read the 15th and 1 of Luke, E. and S. Jones spoke to them our Father in heaven, of His love to fal man, and of His message of love and forgi ness to each of us. The meeting was c cluded with prayer, and was a time to be l remembered, the people listening very quie and attentively. In the morning a smal number came together at reading-time, whom words of gospel-love were again spok In the forenoon of the 26th we reached Sama and encamped on the top of the hill, havi as at Jerusalem, the mountains round ab us, the capital of the kingdom of Israel cupying almost a more noble position t that of Judah. About 700 columns, so erect, others on the ground, are scatte over the hill, giving some idea of the gr deur of ancient Samaria.

The population of Sebaste (Samaria) is most exclusively Mahomedan, and is rep sented as rude and fanatic, but E. and S. had there one of the most interesting meeti on the journey. It was held in the eveni in a court-yard close by the mosque, wh stands on the ruins of the old church of John, which was willingly granted them the purpose. I wish I could give the word-picture of the scene, which was one very great interest,—the place in which meeting was held, part of a Moslem place worship, surrounded by the ruins of the church, built so many years ago by the C saders, who once by force of arms introduc their religion here, the moon rising behi the ruined wall, and shining down on t assembly, a considerable part of the ci about 200 people, being gathered there listen to such words as they had never bef heard. The Friends occupied a raised a covered part of the courtyard, the peop

n, women and children, gathering round
nediately below. The 40th and 23d
lms were read, and Eli Jones spoke to
m of the great God of David, of Moses,
l of the patriarchs; of David's experience
given in these Psalms, of his condition
en he felt himself as in an horrible pit,
l of his means of deliverance from it, and
his peace and joy when he could look up
nd follow God as his Shepherd, referring
our case as the same as that of David, and
our only means of deliverance. He then
l them of the state of society in western
ntries and of the good results of education
l piety, speaking of the condition of woman
l of the part she takes there, both in the
sehold and as a teacher, and even as a
acher of the Gospel. They listened to this
h great interest, some of the older men
nding up and frequently interposing with
rds of assent or inquiry, while there were
ne dissentient voices, such a sphere for
man being so different from what is con-
ered her right position in the East. Sibyl
nes then addressed the people, setting be-
e them the advantages of education and of
e elevation of woman, encouraging them to
ke some sacrifices that their children
ght be educated, and God would bless
ir efforts, reminding them how righteous-
ss exalteth a nation, and exhorting them
seek first the kingdom of God and His
hteousness, and all needful things would
added unto them. The meeting was not a
ry quiet one, but the dear Friends were
ard with great respect, the people being
re as everywhere else very much struck
th the consideration of their coming so far
see them, simply with a desire to do their
ls good. No one else, they said, had ever
ken an interest in them; no one had ever
oken such words: they did not know before
at Christians felt kindly towards them.
he following morning at reading a number
the people gathered round our tents at the
p of the hill, who heard with interest the
h and 16th of Luke, and the words of
hristian love spoken, listening reverently to
e prayer offered in the name of Jesus for
e blessing of the Lord on this place and on
eir land, and a comforting sense was given
the presence of Him whose protecting care
s been with His servants wherever they
ve gone.

Leaving Samaria in the afternoon, and
camping at Jeba that night, we proceeded
e following day to Burkin, passing Dothan
the way. This latter place has a very
milar situation to that of Samaria, but on
smaller scale. It stands on a hill sur-
unded by a plain and with mountains
round, and we could imagine the Syrians
rrounding the town, and on the sides of the
hill between it and them, the bulwark of "horses and chariots of fire round about Elisha." At Burkin, the villagers came out to an evening meeting, when they were addressed by E. and S. J. with great earnestness, portions of Scripture and other books being, as everywhere, eagerly received by those who could read. The weather had become so hot that we found it almost impossible to ride in the daytime; we therefore rose in the middle of the night and rode until the heat became too great, tenting through the day and keeping quiet, and holding the meetings in the evening when the people had returned from their harvesting. It was a solemn feeling travelling in the dark or in the very early morning, the silence now and then broken by the shrill cry of the night-hawk. We saw some fine sunrises among the hills, and often met the dark herds of cattle and flocks of goats led out from the villages in the dusk to pasture. The ride from Burkin to Shunem, our next tenting-place, was a very interesting one; we had gradually descended from the mountains, and now entered the wide and expansive plain of Esdrælon. We saw the sunrise over the mountains of Gilboa, and, passing Jezreel, visited the fountain near, believed to be the spot where Gideon tried his men. It is a large pool of clear water, lying at the foot of a cliff of the mountains of Gilboa, and is the only springing water in that neighborhood.

Shunem, where we spent First-day the 30th, is a spot commanding a view which combines many historic interests. It is now a poor little Arab village called Solym, lying at the foot of Little Hermon, supposed to be the hill of Moreh of Judges vii. 1. Before it stretches the plain of Jezreel or valley of Esdrælon, with the site of old Jezreel, marked by a poor town still standing in the plain. Looking westward, we can see the Mediterranean, with the line of darkly-wooded Carmel bounding the plain on the south-west, the blue mountains of Samaria on the south; eastward and near us, the small but well defined range of Gilboa; still further east, the noble rampart of the mountains of Moab, and behind us Little Hermon. Up this wide level plain, from the point where Carmel joins it, we can well imagine Elijah running before the chariot of Ahab to the entrance of Jezreel. Here is the spot full of interest in the life of Elisha; and perhaps in the very field where our tents stood above the town, the child of the Shunamite woman may have been with the reapers when the burning sun of harvest caused his death, and over the plain before us his mother rode in haste to Carmel to bring home the man of God. On Gilboa, Saul and his army encamped on the sorrowful night when, his heart "greatly trembling,"

and the Lord answering him no more, "neither by dreams, nor by Urim, nor by prophets," the king went through the darkness by Shunem to Endor, on the other side of the mountain on which his enemies lay encamped. The wandering tribes from the other side of Jordan, still, as in the days of Gideon, come up and take possession of this plain. The sheik of Shunem told us that a fortnight before the Bedouins had encamped by their village, carried away horses and cattle, and consumed the produce of their fields. This being the case, the people have no inducement to expend much on the cultivation of the land, and the town is in a very dirty and neglected state. On First-day morning we had a meeting at the tent, at which notice was given for another after sunset. In the afternoon, several of the women of Shunem came out, and were much pleased to receive pins, needles, thread, &c., but they were totally without instruction, and when spoken to on matters of the highest interest, said they had no time to think of such things, and that they had no souls. The sheik and some of the principal men of the place also visited us, and conversed very intelligently on the state of their village and of the country, and on the need they felt of education, saying how gladly they would receive a school. They were asked if they knew the story connected with the place; they said that they had heard there was one, but the old woman who knew it had died, and they had never themselves heard it. They were then greatly interested in hearing from the Bible, with Shunem and Carmel full in view, the stories of their town and of Elijah and the prophets of Baal. They asked for the book which contained these, and received such portions as we had with us, a whole Bible being procured at Nazareth for the sheik, who expressed much pleasure at the thought of possessing it. They had often, they said, wished to see our "holy book," but had been told it was not suitable for them, and that they could not understand it.

After sunset, the sheik and a considerable company of men came out to the tent. The 17th of Acts was read and a good meeting held, in which the word spoken by Paul to the Athenians was preached to the Shunamites, and prayer offered for the sheik and his people. They were very reluctant to part with the Friends and to let them leave their village, expressing again and again their love and friendship and the gratitude they felt for the interest taken in them, telling them they should never forget their visit, and would pray for their safe return to their own country.

Hoping soon to send thee some further account, I am sincerely,

ELLEN CLARE MILLER.

Posted on board the French steam "Ebre," which is due at Marseilles to-morr the 6th of Seventh month. The dear frie well and hoping soon to be again in Engla

YPSILANTI, MICHIGAN. . . . The labor the missionary, ever arduous and ever ex ing, must be peculiarly trying among the dians at this time. Not only are they e perated by the many wrongs they have fered, but every influence that unprincip white men can bring to prejudice their mi against the laborers, and thereby defeat undertaking, will no doubt be exerted. M opposition from disappointed politicians n be expected, and already misrepresentati and ridicule are widely disseminated thro the community, and very likely no me will be spared to weaken or destroy the co dence of the Government and people Friends and their measures. Indeed I f that in this Government arm of flesh may our greatest danger. Real weakness errors will be magnified, and as results m be slow in their progress, much discoura ment will attend all our attempts to ben them, not the least of which will be liq dealers and their influence.

Now let us look our difficulties right the face,—for all this, and more, must be culated on and prepared for,—and ask, whom shall Jacob arise, for he is small? suggest that the Committee of the Yea Meetings, or Representative Meetings, quently make a personal visit and inspect of their work, and if any have been appoin who are not equal to the emergency, endea to change them for such as are.

But vain is our hope if any arm of flesh our dependence. Yet can we expect Div help unless we ask it in a manner befitt the greatness of our necessity and of the terests at stake? Most certainly not; must pray faithfully, earnestly, persisten And can we trust our brethren among sava without sending up our united petitions their behalf? . . . . . C. D

BUSH HILL, N. C., 7th mo. 26, 186

Allen Jay writes:—"I am seated in Normal. We have 75 on the roll, and m are coming. Joseph Moore, our late Super tendent, is here and in good health. Ev thing is moving on nicely. We have a f set of young teachers, and such experien trainers as Jos. Moore, Edward Meader, D orah Steer, Rebecca Marble, the Tomlins and others.

We are all looking forward with inte to a visit and lecture from F. T. King. S. Ashby, the State Superintendent of Edu tion, comes to-morrow to spend four da also two professors from the State Univers and the Superintendent of the Deaf and Du

sylum, to examine our system and witness r exercises."

For Friends' Review.

RAIN AFTER A DROUGHT.

BY CHARLES A. WALTERS.

Hear the blessed rain-drops patter
On the roof, with joyous clatter,
As successively they fall;
Merry music with them bringing
Sweet as feathered warblers singing,
While to leafy branchlets clinging;
Thus the rain-drops now are ringing
Chimes of gladness for us all.

Now they patter, patter gaily,
We have longed to hear them daily—
Every drop affords relief;
Ev'ry with'ring plant grows brighter,
Ev'ry dark'ning petal whiter,
Ev'ry loos'ning tendril tighter,
Every heavy heart-throb lighter,
Joy usurps the throne of grief.

Heavenly Father, we address Thee,
And unitedly we bless Thee,
For the quiet, welcome rain;
May we never, Lord, ignore Thee,
But most humbly bow before Thee,
And for all Thy love adore Thee,
While we constantly implore Thee
That we may Thy favor gain.

TO THE INDIAN CHIEFS.

[These lines, written in New York, in 1825, by . A. Sin on, are offered to the *Review* by a Friend, ho trusts that the *better days* of the Red Men are pproaching.]

Chiefs of the forest! whose sun-setting glory
To morning awaketh the orient earth;
Tribes of a secret but heaven-whispered story;
Lords of the land which gave freedom her birth;

To you would a stranger this tribute of feeling
Inscribe, for its spirit no fetters confine.
Great Spirit! the truth of thy record revealing,
Arise on the tribes who are destined to shine.

Long have ye wandered as outcasts forsaken,
Been driven by the lawless to ocean's wild shore;
But now shall your springtime of promise awaken,
As vines yield their blossoms when winter is o'er.

Your free-born spirits, unquelled by oppression,
Have towered o'er the wrongs that would smother their flame—
Untutored by art, unsubdued by depression,
Have nobly defended your dear native claim.

Illumined by Truth, that pure light of the Holy!
How clear its reflection shall brighten from you:
O say not salvation for you hath moved slowly,—
"The last" it o'ertakes "shall be first" to pursue.

SUPERFICIAL INFIDELS.

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the evidence of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or like words: "Dr. Halley, I am always glad to hear you when you speak about astronomy or other parts of mathematics, because that is a subject you have studied and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing about the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, "that no honest man could be an atheist, for no man could be so after a fair examination of the proofs of Christianity." The name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman of the Bishopric of Durham that he had never read the New Testament with attention."—*Protestant Churchman.*

HOPE IN OLD AGE.

A comfortable old age is the reward of a well-spent youth; therefore instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of an *eternal youth* in a better world—*Palmer.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 2d inst.

GREAT BRITAIN.—A bill to abolish capital punishment, introduced in the House of Commons by Charles Gilpin, came up on the 28th, on motion for a second reading, and was rejected by a vote of 58 yeas to 118 nays.

In reply to an inquiry in the House of Commons relative to recent agrarian outrages in Ireland, the Chief Secretary for Ireland said that the government gave careful attention to the suppression of such crimes, and would not shrink from exceptional legislation if convinced of its necessity, provided it was not violent and was adapted to protect life and property. It has been announced that the government intends to introduce at the next session a bill concerning naturalization and allegiance. The Postmaster-General has said that the subject of cheap postage between England and America will be brought under the notice of the government as soon as the public business permits.

The Cotton Supply Association has adopted a resolution looking to the speedy development of railways in India, to facilitate the exportation of cotton from that country. This course is taken because of the insufficiency of the supply from the United States, the stock not being large enough to keep the mills of Lancashire fully employed.

A "fault" has been detected in the Atlantic cable of 1866, and has been located about 130 miles from Valentia, Ireland.

FRANCE.—A large number of military furloughs have been granted or extended, which, it is estimated, will be equivalent to a reduction of the army by 18,000 men.

The directors of the French-American Telegraph Company give notice that they will begin business on the 15th inst., with a reduction of probably 20 per cent. on the present tariff, and giving further facilities.

Spain.—Some slight additional conflicts with Carlists have occurred, but the movement has not apparently made much progress, and the Paris *Moniteur* asserted on the 1st inst. that Don Carlos had re-entered France, which was regarded as indicating that the attempt was abandoned. On the other hand, it was rumored that the cities of Toledo and Avila had declared for Don Carlos.

D. E. Sickles, the new American Minister, had presented his credentials to the Regent, Serrano.

Austria.—Baron Von Beust, the Premier, in receiving a Committee of the Hungarian delegation, made a speech in which he said that the relations between Austria and France had been on the best possible footing since Austria relinquished the Italian territories, and that the interests and intentions of the two countries were identical. He declared that he had honestly striven to establish more cordial relations with Prussia, but his efforts, not having been met in a similar spirit, had been unsuccessful. A Berlin journal expresses astonishment at this assertion, denies that any advances have been made by Austria, and says if she desires to establish a true and solid peace, Prussia is quite ready to meet her.

Prussia. — The centennary anniversary of the birth of the late Alexander Von Humboldt was celebrated on the 27th, in Berlin, being observed as a public holiday.

Russia.—The Jews of the empire have united in a petition to the Emperor for an extension of their rights of religion and education.

Australia.—A telegraphic cable has been laid across Bass Straits, through which messages were exchanged by the Governors of the colonies of Victoria and Tasmania, on the 1st ult.

Egypt.—The Pasha of Egypt, it is announced, has issued invitations to representatives of 200 of the principal newspapers of Europe, to be present at the formal opening of the Suez Canal in the 11th month next. They are to be considered his guests, and as such will be carried thither and returned free of expense. A list of 20 of the most influential papers in the United States has been furnished to F. de Lesseps at his own request, with a view of extending similar invitations to representatives of the press in this country.

China.—The Agent of the East India Telegraph Company is urging the project of connecting China with the British territories in India, by a telegraph line traversing Burmah and southern China, but the Chinese government is at present opposed to the plan. The Russian telegraph lines extend to the frontier of Siberia, but from Kiakta dispatches are conveyed to Pekin and Tien Tsin by carriers on horseback.

The government has established arsenals, &c., at various points for the construction of vessels and the manufacture of munitions of war after foreign models. One at Shanghai, superintended by an American, is very extensive, employing about 1300 native workmen, with foreigners as superintendents of the different departments; some armed steamers have already been built, and others are in preparation. Connected with this is to be a large scientific school, and persons are employed in translating various works, for text books and reference, while the native managers are importing valuable scientific books, and philosophical and chemical apparatus. It is much to be regretted that this activity should be chiefly directed to warlike preparations.

Japan.—The latest advices confirm the report the capture of Hakodadi by the Mikado's fleet on t 21st of Sixth month, after an engagement of hours. The forts and works still held by t Northern party were invested, and a regular sie was to be instituted.

The Parliament, still in session, was not open foreigners, but was said to be considering many i portant measures, relative to foreign intercours finance, &c. Three or four native papers are n published in Japan, one, at least, at Yeddo, dail This recently contained letters from a number the Princes or Daimios, professing their willingne to surrender to the Mikado their State paper lands, retainers, and feudal authority; but he said to hesitate at accepting them, as these retaine are much disorganized. In other respects gre innovations are taking place. A hospital has bee established at Hiogo, under charge of an America surgeon, and open to foreigners. Light-houses a built and lighted, a light-ship is to be stationed one point, and coal mines are successfully worke which supply the American squadron with coa The finances of the empire are in some confusio The government attempted to force on the peop a kind of paper money, but with little success.

South America.—The effects of the law of the r ligious toleration passed by the last Congress Chili have begun to appear, in the opening of tw Protestant places of worship in Valparaiso an more recently of one in Santiago. Preliminar steps have been taken, and part of the capital sub scribed for a railroad over the Andes from Chili the Argentine Republic. Preparations have bee made for an exhibition of the manufactures Peru, which was to be opened at Lima on the 28t ult., the anniversary of Peruvian independenc Quite severe shocks of earthquake have been r cently felt at Arequipa and Cuzco.

Central America.—An arrangement has bee made by a French party with the governments Nicaragua and Costa Rica, for constructing a sh canal connecting the two oceans, making San Jua del Norte the port on the Atlantic side, and usi the San Juan river as far as practicable. Civil w has again broken out in Nicaragua, after ten yea of comparative quiet. A faction opposed to Pres dent Guzman has taken possession, without resis ance, of all the important points in the northe part of the State, and in the early part of la month were said to be marching on the capital.

Domestic.—The monthly statement of the publ debt for the 1st inst. shows a total, principal an interest, of $2,635,122,738.57; cash, sinking fun and purchased bonds in the Treasury, $153,556, 002.28; leaving a balance of debt of $2,481,566, 736.29; decrease of debt during the past month $7,435,744.29, and since Third mo. 1st, 1869, $43, 896,523.72. The amount of bonds issued to Pacif Railroad companies, is $60,860,320.

By official information from Texas received b Gen. Howard, it appears that 15,000 freedmen i that State have been rendered destitute by recen floods which destroyed their crops, and in man cases their houses. The intense heat following th subsidence of the water has occasioned much sick ness among them. Many of them have been com pelled to resort to plunder to sustain life, and i consequence the bitterness of feeling against the among the whites has been increased. Appeals fo aid for white sufferers by the same calamities hav been generously responded to by the Southern pe ple generally, but the freedmen have been almo wholly neglected.

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THE WORLD'S COUNCIL AT ROME: CHURCH AND STATE.

The largest sect of the professing Christian Church will hold a general council in December. The cardinal-prefect of the Propaganda has sent out to all the bishops—two hundred and forty of whom have accepted the Pope's personal hospitality—a list of the vestments which they are to wear at Rome. Prelates are even now arriving there to attend the preliminary councils, and the bishops of distant dioceses, such as those of Brazil and the Marquesas, are already on their way. The hierarchy, numbering 1,039, including bishops, archbishops, cardinals, and generals of orders, represents all races and countries. Respecting the programme of the Council, the famous Syllabus, and the recent allocutions of the Pope, together with the conduct of the ultramontane bishops of Germany, permit us to calculate fairly its tendencies. Ominous as to what the tone of the Council will be is the fact that the preparatory subcommittees are composed of the most zealous ultramontanists, their general secretary being the author of a work on the personal *infallibility* of the Pope. These sub-committees number about a dozen, and will prepare work for almost as many Congregations into which the Grand Council is to be divided, each of them to be presided over by a Cardinal, and the whole by the Pope.

Germany and Italy, after an interval of hundreds of years, are again making ready for a struggle on the old battle-ground of absolute dogmatism. Both progressists and ultramontanists are busily arranging the list of spiritual combat. The bishops of South Germany have received a series of inquiries regarding Church and State, to be answered for the benefit of the introductory Council; and, on the other hand, Prince Hohenlohe has propounded to the Bavarian faculties a number of questions bearing on the point as to whether the Pope will assert a temporal infallibility on the strength of his Syllabus, and thus endeavor to overthrow the State wherever it conflicts with his views of civil marriage, the secularization of Church property, and the education of the people. From France, too, Napoleon, already well represented at Rome by Cardinal Lucien Bonaparte and Father Trullet—the latter supposed to be nearly related to Prince Napoleon—has decided to send a special representative in Monsignor Baroche, and it is again stated that he has demanded of reluctant Rome the protection of the rights of the Gallican Church. Meanwhile the Ultramontanists are working in grave earnest. In the Tyrol, they have elicited demonstrations in favor of the bishop of Linz, and have induced several newly elected authorities to declare that they could not conscientiously obey the Emperor. Elsewhere in the Austrian dominions, they denounce what they style the unchristianizing of the schools, the introduction of concubinage by civil marriage, and the corruption and ruin of the people by Freemasons and Jews. On the other hand, liberal Catholic laymen and clergymen, among them one or two even of the hierarchy, have joined in protest at Pforzheim and other places, against the ex-

treme doctrines of the Syllabus, and in favor of the participation of the laity in synods, and of the abolition of a book censorship which is opposed to the progress of knowledge.

The basis of the Roman attitude is contained in the doctrines of the Syllabus of 1864, following the famous Encyclical Letter of the Pope: not inaptly styled "the Pope's Bull against freedom and civilization." What are these doctrines? In brief, they are the negations of many doctrines, amounting in all to a positive assertion of the temporal power and right, if not infallibility, of the Holy See. The Pope holds that it is a doctrine pernicious to the salvation of souls that *liberty of conscience*, of speech, and of worship, is essentially the right of every man. He speaks of the audacity of those who assert that the decrees of the Holy See, if they do not treat of dogmas of faith and morals, do not claim acquiescence and obedience, under pain of sin and loss of the Catholic profession. He denies that the errors of philosophy should be spiritually tolerated, and that the decrees of Rome fetter the free progress of science; that philosophy is to be treated without regard to revelation; that the civil power may interfere in matters relating to religion, morality, and civil government; that the immunity of priests derives its origin from civil law; that the Church has not the innate and legitimate right of acquisition and possession; that the obligation which binds Catholics applies only to those things which are proposed for universal belief as dogmas of the faith; that the Church has not the power of availing herself of force, or of any direct or indirect temporal power; that the civil power should have chief control of schools; that the Church ought to be separated from the State; that it is allowable to refuse obedience to legitimate Princes; that the sacrament of marriage is only an adjunct of the contract; that a civil contract may constitute true marriage; that the abolition of the temporal power of the See would contribute in the greatest degree to the liberty and prosperity of the Church.

Here, we think, is ample cause for Prince Hohenlohe's suspicion. The Roman Church is nothing if not absolute. It is plain, therefore, that the moral contest, represented on the one hand by Rome and on the other by Germany, is that of political freedom against the absolutism of that Church. For the Papal Church, there is but one avenue logically open, if the doctrines of the Syllabus are worth standing by, and that seems to be in the direction of utter infallibility—an infallibility inconsistent with itself if applied to temporal affairs, and only tending to ruin the worldly fabric of the Church. But mankind will not be losers if the two great systems of the world are fairly brought to an issue, and it is *finally decided* that the Church is better without the State, and the State better without the Church. —*Exchange.*

THOUGHTS ON THE PAST AND FUTURE OF THE SOCIETY OF FRIENDS.

BY ANNE FOWLER.

So much has already been written respecting the Society of Friends, both in this periodical and elsewhere, that the following remarks might be deemed superfluous were it not that the presentation of the same truths in varied terms, and by different minds, sometimes helps to enforce them.

There is no question that the principles adopted by the Society of Friends from its rise, and maintained to the present day, are based upon Christian truth deduced from a careful and enlightened study of the Holy Scriptures; but the most orthodox creed, united with the best arrangements for carrying it out in practice, fail in effecting their purpose if a corresponding spiritual vitality be wanting in those who uphold them.

In the first period of the existence of this Society, it was composed almost entirely of men and women of earnest religious purpose and experience; it was distinguished by no forms but those which arose naturally out of the general participation of its members in the same devotedness of heart, and the same abhorrence of all that was *seeming* and not *real*—sentiments which actuated them as with a common life. It was a life *wrought in them* by the influence of God's Holy Spirit, acting upon hearts that were made willing to yield all that they were, and all that they had, to his service.

This devotedness was further tested and strengthened by *persecution*; so that, looking at the body during the first forty or fifty years after it was gathered, one may say that with little if any exception Friends were what they professed to be.

The strength that they sought and found in union as a Church arose from the interchange of love and sympathy, and from oneness of *aim;* not from an interdependence of opinion, for they leaned, not one upon another, but upon Christ. From Him they received their convictions, and to Him they looked for direction in their varied lines of service; their testimonies also and their scruples came fresh from the Fountain-Head, and therefore reflected forcibly upon many of the sins and follies of the times in which they lived. No wonder then that they presented, on a small scale, an illustration of what the Church militant should be—"leaning on her Beloved—fair as the moon, clear as the sun, terrible as an army with banners."

They acknowledged that their "treasure

was in *earthen* vessels." They were troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their bodies." If in the first century of the Christian era these were evidences of apostolic devotedness, they cannot be refused as such in the seventeenth!

Now let us turn our attention to the representatives of this little band of Christians in a later age; not to cavil at the changes that have come over it, nor altogether to deplore them, but to seek the key that may unlock the secret of the loss of that holy zeal that was at first so generally diffused; and, if possible, to point to its recovery.

There is in human opinion and practice a remarkable tendency to *oscillate*. No one who has read history, and noted the phases of political opinion or religious thought which in succession gain the ascendancy over men's minds, can fail to have been struck by this fact. Each generation as it arrives upon the field of action, finding in the circumstances that surround it imperfections which are inseparable from human frailty, attributes them to some errors of judgment in its predecessors, and an attempt at readjustment often results in as great a deviation in another direction. This especially applies to religious dogmas and doctrines; some *one* truth is insisted on to the obscuring of others. In one generation the freeness of Divine grace is allowed to interfere with that of human responsibility; in the next, human power and intellect too much ignores the need of Divine assistance. At one time, justification by faith, unaccompanied by holiness of life, makes "Christ the minister of sin;" and the reaction from this dangerous error, or its precursor, is a looking for salvation as the reward of good works, with its hopeless train of self-mortification and self-righteousness. How rare it is to find the equal balance of truth, as presented in the Holy Scriptures, held evenly for any length of time by the successive expounders of it! Here is one cause of change in religious faith and practice; and no man or body of men can keep themselves entirely free from the influences that happen to prevail in their generation; for these are to the mind what a strong current is to the ship at sea—she may not be turned altogether out of her course, but her track will be affected by it. Thus the practice of a religious society becomes modified; and thus, the zeal which prevailed amongst all parties during the latter half of the seventeenth century having subsided, the first ardor of the Friends slackened with it.

Other causes also came into operation. The fervency of first love could not be handed down with a membership claimed by birthright; thus by degrees an aggressive position was relinquished for one of passive resistance or self-defence; and under these altered circumstances the accession of members from without naturally lessened. Example and training no doubt had their effect among the young; but religious truths, to which the mind has been habituated from childhood, do not seize upon the whole man and rule the life, as they do when brought for the first time to bear upon the conscience in mature age; *then* the conflict may be more severe, but the change once effected is often more thorough and the fruits of it more obvious.

Persecutions having ceased, earthly possessions became more secure, therefore more desired, and more time and attention were occupied in the pursuit of them; in short, the love of other things (however lawful in themselves,) entering in, divided the heart. These causes operating throughout the Society (although there were signal exceptions,) the early whole-hearted devotedness to religious interests became more rare, the PRINCIPLES professed remaining meanwhile the same. This could not go on long without a conscious decline being recognized by the members at their periodical meetings for the transaction of the affairs of their Church; consequently, towards the end of the last century, an attempt was made to resuscitate the slumbering embers by a stricter enforcement of discipline. Those peculiarities of practice, which originated from individual tenderness of conscience, receiving the stamp of ecclesiastical law, ceased to hold their lawful position. An outward standard of judgment was brought into authority, which impaired the freedom of personal conviction, and exposed the community to the danger of being drawn aside from the simplicity that is in Christ; and thus the very body which at its rise pleaded emphatically for freedom from human interference in religious opinions, became inadvertently a party, in lesser particulars, to moral coercion. It cannot be denied that injury has resulted from this retrograde step —the adopting by *rule* of practices which are good only as they proceed in freshness from the Master's mind.

Different temperaments, differently constituted minds, liable to temptations even from opposite quarters, require dissimilar courses of discipline; and much of this wholesome training is lost when an artificial rule is substituted for individual spiritual direction.

"To go with the multitude," and to "tread in beaten paths," is at all times more easy to our natural inclinations than to accept of the rule of Christ in *whatever way* his yoke may be laid upon us, while maintaining as an in-

violable right the liberty wherewith He makes his children free. By all means let those who are the subjects of peculiar religious scruples adhere cheerfully and conscientiously to what they involve, and they will be blessed in them; but no sooner is this limit overstepped, and we endeavor to lay upon others that which is intended for ourselves, than we interfere with the Lord's prerogative.

Perhaps some who read this paper may think that these remarks apply to a period in the experience of the Society of Friends which is either past or fast passing away. Let us hope that this is the case; and yet the same liability under different forms will never cease to call for close watchfulness on our part to guard against it. The cry for liberty must not be for a liberty to please *ourselves*, or to adopt the liberty of others if it is not rightly ours; "happy is he who condemneth not himself in the thing that he alloweth." If, as we trust is the case, the old zeal and the old freedom of thought and action are reviving together, we must cherish also that "fervent charity among ourselves" without which zeal ceases to be Christian zeal; and free course must be given to that spirit of self-renunciation and willingness to submit to the Divine guidance which softens the character of Christian freedom.

Only by the revival of a deep heart-work, especially amongst our younger members, will Friends regain and maintain their position in the forefront of religious progress; when time, mind, health, and means are heartily consecrated to the service of Him who bestows them, under an inwrought conviction that such is the noblest purpose to which they can be applied. Then the question felt to be of first importance by all whose hearts God has touched will, as they approach the development of their powers, be, "Lord, what wilt thou have *me* to do?" And however varied the answers to this petition, the carrying of them out in childlike obedience, and dependence on Divine aid, will diffuse warmth and vitality from heart to heart—"the breath shall come again into the dry bones," and they shall stand up as of yore an exceeding great army. The harvest-field is extensive, and it offers much variety in the kind of work required. We are told to pray that the Lord of the harvest will send forth the laborers; and it is He (who only is omniscient) who can unerringly appoint them to their several duties and specific services. The message to some may be, "Go ye into all the world, and preach the gospel to every creature;" while to others it will be, "Feed the flock of God that is *among* you, taking the oversight thereof willingly;" to others, "Visit the fatherless and widow in their affliction" —"Undo the heavy burdens, and let the oppressed go free;" or, "Sell that ye have and give alms;" or it may be the more passive injunction, "Watch thou in all things," endure afflictions—"Meditate on these things, give thyself wholly to them."

The evidence of work being for Christ lies not in its publicity, nor in its magnitude; the greatest results often spring from the humblest efforts. "The Lord seeth not as man seeth; man looketh on the outward appearance, but the Lord looketh on the heart." But unto every one is given grace according to the measure of the gift of Christ, involving us in a responsibility which we cannot safely lay aside, lest the liberty for which our predecessors suffered, and which was to them a liberty *for* service, became through our apathy a sorrowful inheritance of liberty *from* it, and others be called not only to take our place, but also our *crown*.

"What though unmarked the happy workman toil,
And break, unthanked of man, the stubborn clod?
It is enough, for sacred is the soil,
Dear are the hills of God.
Far better in its place the lowliest bird
Should sing aright to Him the lowliest song,
Than that a seraph strayed should take the word,
And sing His glory wrong."

Friends' Quarterly Examiner.

A Testimony of Darlington Monthly Meeting, respecting JOHN PEASE, *a Minister, deceased.*

(Continued from page 787.)

Referring to what he esteemed not only the duty but the high privilege of prayer in our assemblies, he writes, in the year 1821, being, as it will be observed, still young in the ministry:—

"A service seems required of me—public prayer. I dare not say, 'Oh that I may be excused,' because hereunto I feel that I am called, and because it may introduce me into preparation for greater works. I dare not ask more time to prepare, for I have seen my duty herein these twelve months; I cannot say let it pass for even a week, because my mind is weighed down by it; I dare not say I am unfit, because the Lord alone is judge of this. I can only pray most fervently, 'Grant, oh Almighty Father, that I may not be deceived, and enable me to do what thou mayst require, although the creature be humbled to the very dust.'"

The first record we have on our books of the Gospel labors of our dear friend beyond our limits is in the year 1825, and the occasion is thus referred to by himself:—

"My mind had been more constantly turned towards my friends in Cumberland than ever, although I had for more than two years apprehended that I should one day be called to pay them a visit in Gospel love; so

that it seemed a part of my business to endeavor to ascertain the Divine will in the matter, and as the opening became . . . sufficiently clear to me, with no prospect of entire peace in delay, I spread the matter before our Monthly Meeting in the Eleventh month, and obtained the consent and encouragement of Friends thereto, as expressed in their minute. During the journey, although my baptisms were even harder to bear than I had looked for, I was not permitted to sink; and for the clothing, as it were, with the priest's garments, of which I was almost uniformly sensible, gratitude is due, and a feeling of entire release now covers my mind."

Whilst thus endeavoring to pursue his Christian course, he was very sensible of the duty of watching unto prayer. The occupation into which he had been introduced, and in which he had engaged as a young man with remarkable earnestness and industry, necessarily exposed him to pernicious examples—not only in the daily routine of life, but when travelling on business. He was, however, permitted to see, and through Divine grace to avoid, not a few of the temptations which fell in his way, so that, as years advanced, through the preservation sought and experienced, he became to no small extent an example of believers in word, in conversation, in purity. Surrounded by the snares, and sharing the vicissitudes of commercial life, he has described at length, from time to time, his anxiety lest the cares of the world should choke the good seed sown in his heart and render it unfruitful. The means by which he was graciously enabled to escape many of the temptations that are in the world may be gathered from his own words, penned in 1840:

"When I was about twenty-one years of age I was attentive to the daily reading of the Holy Scriptures, and waiting before the Lord in silence, sometimes by the hour together. I have often attributed any stability in my religious character primarily to this exercise under the Divine blessing. Of later years the enemy has too often induced me to resign this duty. In the long run I feel my loss from not daily allotting a sufficient time for meditation and prayer. I have endeavored to retire a little generally, but the time has been too short, my meditations and examinations into my feelings and state of mind too hurried; thus my prospects and decisions have not been, I fear, so clear as in former days, or as they might have been. When there really is not time for this retirement, I believe the hourly aspiration is accepted, and sufficient light and strength for the present and future given; but the engagement of soul to this extent will not be enough for me, when I have opportunity for more complete abstraction. I mourn my negligence,—I pray for more undeviating attention to the duty of religious retirement hereafter; and if I may so far venture, I would pray that diligence might so prevail as to enable me to recover that union and communion with the source of light, life, power and peace, which I might have enjoyed at this moment but for the prevailing strategems of an unwearied adversary. I desire that my eyes may continue open to the fact, that, if it be the Divine will, I may amend my way or alter my line of service at his bidding: meantime, seeing no direction for such a change, I long to be found constantly at his footstool, praying for his blessing and waiting to hear his voice. In and through all, I feel no doubt of an interest in Him who died and is alive again, in the end of days. Oh! matchless mercy! Oh! plenteous redemption!"

To the tender dealings of the Lord with him he has left this distinct testimony, under date 1839:—

"My God often condescends to cover me with his peace, and grants, from time to time, the trust that I shall one day rest from my labors in the fulness of his glorious rest; but oh! there is even now a richness and largeness of comfort in the retrospect of time, health and abilities exercised in the service of my God; not because of the mighty work or great effects (for of these I remember none), but as a consoling evidence of his grace working in and through me. 'Tis a backward glance full of consolation—a retrospect without a sting, so different to dwelling upon days and scenes in which there was no sensible evidence of the presence of God."

He was married to Sophia Jowitt, of Leeds, in the year 1823: she still survives him. They were united in the Lord; and we believe that their religious exercises and journeyings together in the work of the ministry, did greatly tend to their establishment in the fellowship of the Gospel. Anxious to be more at liberty to pursue his calling as a Gospel minister, after much consideration, he retired for many years from business. We thus find him less encumbered with the affairs of this life; and whilst ever ready, when specially invited, to assist with his mature judgment at Boards of direction or otherwise, still prepared as a good soldier of Christ to hear and promptly to obey his commands.

The quotations we have made from more copious papers evince that, through the washing of regeneration and the renewing of the Holy Ghost, he was led into a deeper understanding of the things of God, and of that salvation which cometh by Jesus Christ. This salvation was the frequent theme of his ministry, and we can reverently believe that it has been given him rejoicingly to share in

the heavenly song, "Thou wast slain, and hast redeemed us to God by thy blood."

Of that ministry, preceded as it was by fervent exercise of soul, it may also be said, that it was full of Christian experience, rich in illustration, powerful and yet tender in its appeal to the convictions of others, in sympathy with travailing souls, and with the difficulties and exercises of the young. Very numerous have been the testimonies borne in his life and since his death, to the heart-searching and soul-animating tendency of the Gospel truths thus inculcated, whether publicly or more privately in our families; on these latter occasions his addresses were especially persuasive and affectionate. In prayer he was frequently favored with near access to the throne of grace, his mind being clothed with filial reverence and solemn awe: his was a godly care to be found ready to do his Lord's will in all simplicity and sincerity, and both at home and abroad he was made instrumental in bringing souls to Christ. Through a long course of years, many meetings were held by him with those not in religious fellowship with us; and his hearers often bore testimony to the grace bestowed upon the preacher, and the instruction received by themselves. We find that on forty-six occasions this Monthly Meeting was engaged in deliberation in respect of his apprehended services; and that on all these occasions the concurrence of the body, attended by large expressions of unity and sympathy, was accorded to him. His religious labors were not confined to Great Britain and Ireland, many parts of which were repeatedly visited. Enjoying as he always did the love and hospitality of his brethren, he thought it best for a time to engage a suitable residence for himself in several places: thus easy of access, and blending intimately with his friends, he became better acquainted with their positions, and found the opportunities he sought to lead them, especially the young, into a nearer acquaintance with their Saviour. This service, too, was blessed of the Lord. In 1842 he was in the Channel Islands, and parts of France and Germany. In some of these journeys he had the companionship of his honored father —in others of his beloved wife.

(To be concluded.)

THE GOOD PRIEST OF ORLOV IN RUSSIA.

We have been much delighted in being with an aged priest. He is ninety years old. His name is John, and he has spent the last fifty years of life in acts of benevolence and charity. He is but poor himself, his income being only two hundred roubles, (about forty dollars.) He not only gives a part of this to the poor, but spends yearly about ten thousand roubles, that persons who know his great charity entrust him with, though he never knows whether his supplies shall continue; but he says "he lives by faith." Besides his other claims, he has a poor-house of his own where he has sixty inmates. They live with him on his premises, poorly indeed, like himself, but they appear full of love and gratitude to him and their heavenly Father. The blessing pronounced by the dear Redeemer may very properly belong to many of these: "Blessed are the poor."—*Journal of Stephen Grellet.*

THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.

BY H. L. HASTINGS.

(Continued from page 783.)

It is true that the servant of God will not escape despondent hours. Physical infirmities, mental exhaustion, and spiritual conflicts may depress his soul, and a deep consciousness that he is but an unprofitable servant may sink him as in the dust. Though approved unto God, he may be disapproved and despised by men; for those things which are highly esteemed in the sight of men, are an abomination unto the Lord; and he who would please men cannot be the servant of Christ. And all these trials will only give him deeper sympathy with the varied phases of human conflict and sorrow, and greater fitness for his allotted work. When he has delivered his message, and goes away feeling mean and miserable and empty and ashamed, like a bruised reed that cannot stand alone; when he wishes that he could hide himself, or leave the place till all had forgotten what he had said; even then he may have no need to be ashamed, for God may be doing a great work through him, and a work the honor of which the Almighty is determined to have to himself alone. Oh, oftentimes these broken testimonies, born of sorrows and baptized with tears, which so fill men's hearts with shame and self-abasement, are the words of salvation to poor, perishing sinners, who would have starved amid the husks of human eloquence, and perished for lack of knowledge under the complacent utterances of the worldly wise and self-satisfied preacher.

The grand characteristic of the workman approved unto God is, "Rightly dividing the word of truth." His message is "the word of truth, the gospel of your salvation." He has to do with the oracles of God rather than with mere theories, systems, creeds, or confessions of faith. He draws waters from this well of salvation, and he pours them out to the thirsty multitudes around. He preaches the WORD! The man who does less than this, labors in vain, and cheats the people in the most important matters. They want bread, not a stone; fish, and not a serpent. They

want to build upon the living rock, and they do not want to dwell amid fogs, fancies, theories, abstractions, and guesses, piled in airy castles to the clouds.

He that hath God's message must speak. If he has not got it, he may well be silent. It is useless to run without tidings, or to speak in God's name without his word. A voice, and nothing beyond, is a poor substitute for the solemn message of the everlasting God. The mere earning of a salary, or the tickling of itching ears, or the gaining of worldly reputation, would be a poor excuse to plead, for lulling men to sleep upon the borders of perdition, or furnishing amusement to men who are under sentence of eternal death.

He who stoops to this business, makes a grave mistake. God sends his servants with a message of salvation, and they must publish it everywhere. On land or sea, in private and in public, by the wayside or the seaside, among little children or gray-haired men, among the well and the active, and among the faint and the dying, to rich and poor, black and white, great and small, this message of life and peace must be borne, that men may hear and be forever saved.

And in rightly dividing the Word of Truth, handling it frankly, and reverently, and faithfully, and skilfully, and truly, Christ who is its substance, must be kept ever before the mind. Christian faith, and truth, and life, does not spring from a doctrine, an idea, a theory, a whim, a church, a priest, an ordinance, or a creed. The centre of Christianity is Jesus Christ himself. Christ the first and the last, Christ the beginning and the end, Christ is all in all. There is no salvation without the Saviour, no redemption without the Redeemer, no kingdom without the eternal King. He is the central orb around which all the universe revolves. Nothing else must take his place. We must live "looking unto Jesus." We must keep our eye on Christ. Not merely on Bethlehem, but on Christ; not on Jordan, but on Christ; not on the cross, but on the Crucified; not on the kingdom, but on the King. We are to look to Him: not merely where he was or will be, but where he *is*, at God's right hand to-day. We may review the history of the past, or discern the grand prophetic outline of the future, but we must cast the anchor of our hopes within the vail, even where Jesus our forerunner is now our advocate before the throne.

It is a sad thing to misapprehend, to mar, to misinterpret, or to wrest the word of the everlasting God; to feed the children husks for bread; to quench the lamp which God's mercy has lighted for a benighted world; to hold back the pardon he has offered to the condemned and lost. It is sad to do this ignorantly. It is terrible to do it knowingly.

Under the command of God to "preach the Word," we must not refrain our lips from declaring all his counsel. We must search it, understand it, and declare it. And it is not left to our choice whether we will do this or not. The command is given. It is not advice; it is authority. It is not a mere request; it is a solemn obligation. And the call of God is not only enforced by the authority of a Divine mandate, but also by the demands of an urgent necessity, a need which must be met. The call of Christ in his word, the call of the Holy Spirit in the heart, and the call of the perishing multitudes that throng the way to death, unite to urge men to this work.

"I have almost concluded," said a servant of the Lord, "that my duty is to till the soil, and leave the preaching of the Gospel to abler minds. If I could know it was so, I would most gladly do so. But the awful wail of the lost so sounds in my ears, that I cannot plough in peace." The obligations of an urgent and eternal necessity are laid upon us, and we must discharge them. Bought as we are with blood, we cannot cancel the obligation or resist the imperative claim. It is not a matter of mere inclination, nor is it an occasion of boasting and vain glory. "For though I preach the gospel, I have nothing to glory of: for NECESSITY is laid upon me; yea, WOE IS UNTO ME, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. ix. 16, 17.

(To be concluded.)

CONFESSING CHRIST.

St. Augustine relates, in his "Confessions," that one Victorinus, a great man at Rome, who had many rich heathen friends and relations, was converted to the Christian religion. He repaired to a friend of his, also a convert, and told him secretly that he too was a Christian.

"I will not believe thee to be a Christian," said the other, "until I see thee openly profess it in the church."

"What," said Victorinus, "do the church walls make a Christian?"

But directly the answer came to his own heart:

"Whosoever shall be ashamed of me and of my words, of him, also, shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

He was ready to bear the scorn and persecution of his heathen friends that he might honor his Master in a public confession of his name.

It cost something to acknowledge Christ in those early days of his Church.

When Symphorianus, a young Roman, acknowledged himself a believer in Jesus, he was seized and scourged nearly to death, and then dragged away to a place of execution. His heroic, Christian mother walked by his side, not shrieking and bewailing his terrible fate, as her mother's heart prompted, but encouraging and cheering him with such words as these:

"Son, my son. Remember life eternal! Look up to heaven! Lift up thine eye to Him that reigneth there! Life is not taken from thee, but exchanged for a better."

At these words the young man's heart was wondrously cheered, as if God had sent an angel to strengthen him. He went to the block with a face all glowing with holy joy.

What power but that of a "*living God*" could sustain a mother and son in such an hour! What a glorious exchange was such a belief, for the dead system of heathen worship in which they had been born!—*Christian Herald.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 14, 1869.

Elm and Ivy.—It is a sight of moral beauty and fraught with hope, when young men are found bearing the yoke in their youth, and, because they have borne it upon them, sitting alone and keeping silence, hoping and quietly waiting for the salvation of the Lord. The mournful Jeremiah paused in the midst of his wailings to admire such a mental picture, whilst his tears ran like fountains in remembrance of the misery, the wormwood and the gall. Modestly bending with the dew of their youth, there is hope that such will exemplify Paul's injunction, [*marginal reading,*] "in understanding be of a ripe age," and that antedating the attainments of lengthened years by heeding the counsels of garnered experience, they may realize, whilst yet their natural strength is unabated, that "Wisdom is gray hairs unto men."

In keeping with this sentiment of the son of Sirac was the respect paid to age by the American Indians, and their practice of calling those persons "old men," who showed themselves wise in counsel. Some of our readers remember the reading in Philadelphia Yearly Meeting of a grateful letter from Indian chiefs, commencing with the words: "Fathers—old men—Quakers."

Greatly in contrast is the forward spirit to which is popularly attached the soubriquet of "*Young America,*" which has little reverence or sympathy for length of days, and which *doth* "behave itself unseemly." It is a lamentable abuse of our boasted liberty and of our free institutions, when children grow up without proper restrictions, and immature manhood rejects the counsel given by a wise man twenty centuries ago,—"dishonor not a man in his old age." Herodotus, who wrote more than 400 years B. C., describing the manners of the Egyptians, says: "If a young person meet his senior, he instantly turns aside to make way for him. If an aged person enter an apartment, the youth always rise from their seats." In ancient Rome irreverence to age was severely punished, and in all times modesty on the part of the young has been one of the tests of worth. It was an evil day for the people of Israel when Rehoboam "*forsook the counsel of the old men*" his father's trusted advisers, and weakly "*consulted with the young men that were grown up with him.*"

It was not the least of Job's afflictions when his juniors irreverently derided him, and "they had no helper,"—no counsellor to teach them deference to years and to virtue.

> "Upon my right hand rise the youth;
> They push away my feet,
> And they raise up against me the ways of their destruction.
> They mar my path,
> They set forward my calamity,
> They have no helper."—Job xxx. 12, 13.

The youngest of his friends modestly prefaced his speech with saying: "Days should speak, and the multitude of years should teach wisdom;" and Job's great uncle gave this as his apology for obtruding advice: "With us are the gray-headed and *very aged* men, much older than thy father." We know not that the Divine command given to Israel by the mouth of Moses has ever been superseded: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord."

Is there not some need of caution lest the unseemly aggressiveness and self-assertion of youth should enter the counsels of the Church? Candid persons will not misconstrue or disapprove the suggestion. The gifts of the Spirit are to be recognized, whatever the age of the recipients. No one is to be chosen for service

in the Church, because he is young or because he is old. The outpouring of the Spirit gives the fitness, and it is the part of wisdom in those who participate in the affairs of the Church rightly to discriminate. The hearts of the children ought always to be turned to the fathers in respect and love, the more especially "because they have known Him that is from the beginning;" and let these show, by their godly circumspect walking, that such is their blessed experience. The hearts of the fathers ought always to be turned towards the children, desiring that in the strength of their day they may "overcome the wicked one" and be prepared to serve their generation according to the will of God, catching the falling mantles, walking by the rule and minding the things by which the fathers attained a good report. In a healthful condition, service will assuredly devolve upon the pious youth,—and these, blending with those who were in Christ before them, will gather experience and go from strength to strength, receiving grace upon grace. Eleazer will not wish to disrobe and supplant Aaron, but will be ready to wear his garments when the Lord wills that they be placed upon him.

"Thus stands an aged elm in ivy bound;
Thus youthful ivy clasps an elm around."

A congregation composed entirely of young and sincere Christians would truly be a lovely sight; but even such a company would be enriched by the addition of gray hairs, if they be found in the way of well-doing. May God bless the youthful disciples and make them fruit-bearing branches of the living Vine! May He multiply His blessings upon His aged servants, give them grace as dignified counsellors and judges, and shed serenity and joy, and His peace which passeth understanding, upon the precincts of "Happy Old Age Hall," which George Dillwyn depicted as standing upon the margin of "Peaceful Ocean."

ONLY THEY WOULD THAT WE SHOULD REMEMBER THE POOR; THE SAME WHICH I ALSO WAS FORWARD TO DO. (Gal. ii. 10.)—Such was the care of the very early Church, to minister to the physical necessities of poor saints. A few days ago departed this life a Friend aged over fourscore years, who had been for more than half a century supported by the small country congregation of which she was a member, and who, being deprived of the use of her reason, had spoken very little for many years. Shortly before her close she expressed a wish to go home, presently adding,—"by the meeting-house." A Friend who was beside her stroked her head with a sympathizing expression. She looked up, and to the great surprise of her attendants said: "CHRIST IS MERCIFUL." This was as a beam of light in a dark room. What a synopsis was here of the knowledge which is important to a soul just launching into eternity! Can it be doubted that this glorious truth was revealed to her by Him whose mercy and love drew Him from the throne of His glory to die for those involved in the worse than insanity of sin? Through all her years of intellectual darkness, He had remembered and cared for her. He was her timely light in the dark passage, and is become her salvation. Are not His ways equal? Was not this

"An overpayment of delight?"

FRIENDS' QUARTERLY EXAMINER, No. XI. The Seventh month No. of this English periodical is just received, and may be obtained of H. Russell in this building. Its contents are: London and Dublin Y. Meetings, *Editor*. On the Teachings of Nature, *Mary E. Beck*. On the Gifts of the Spirit, *Edward Pearson*. On the Past and Future of the Society of Friends, *Anne Fowler*. Ancient Spanish Bible, *John T. Betts*. The Higher Education of Women, *A. W. Bennett*. Review of the "Son of Man," by Dr. Coulin, *M. S.* Baptism and the Lord's Supper, *Edward Ash*. The Saviour of Men, *Sarah S.* Special Religious Services in Theatres, *Francis E. Fox*. A Sign of the Times, *Wm. Ball*. The Social Position of Woman, *Richard Westlake*. Colloquial Letters, No. 9, *Wm. Pollard*. For Jesus' Sake, *C. Jane Westlake*. Notices of Books, &c.

Our Friends Henry Binns and Wm. Robinson are to embark this day from Liverpool for the prosecution of a religious visit within the limits of Iowa Yearly Meeting and the dominion of Ontario.

DIED.

HAINS.—On the 1st of Second mo., 1869, Mary T. Hains, eldest daughter of the late Samuel Hains; a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

COCK.—At his residence in New York City, on the 14th of Sixth month, 1869, in the 87th year of his age, Thomas Cock, M.D. In recording the decease of this dear Friend, I can look back with feelings of pleasure, and, I trust, profit, to the many hours it was my privilege to sit by his bedside and listen to words of counsel and encouragement from this deeply experienced Christian. His was indeed a large-hearted Christianity, which could embrace and encourage all true lovers of his Saviour. Not confined by any sectarian bounds, nor yet too largely liberal, to tolerate for a moment, either in his own or any other religious denomination, that which would in the least conflict with the teachings of our Saviour, as recorded in the New Testament. He was for many years a consistent member of our religious Society, having joined from convincement; and although not in the station of a recorded minister, his counsel was frequently heard, more particularly in our meetings for discipline, attended with a power which left no room to doubt the source from whence it emanated. He occupied various important positions in the medical profession, of which he was the oldest representative in the city of New York, having been President of the Academy of Medicine and of the College of Physicians,—Professor in the latter,—and attending and consulting physician in the New York Hospital. Of the numerous students trained by him, he had the satisfaction of seeing numbers attain to useful eminence in the medical world. He was long an active member, and at his decease a Vice-President of the American Bible Society, his heart being deeply enlisted in the dissemination of the Holy Scriptures, and imbued with the precious truths contained therein. [The above is communicated by one who knew him well. It was the privilege of the Editor to visit Dr. Cock not many days before his death, and to derive comfort and instruction from one who was evidently "quite on the verge of heaven."]

HILL.—Near Carthage, Ind., on the 22d of Seventh mo., 1869, James M., son of Micajah and Sarah J. Hill, in the 29th year of his age; a member of Carthage Monthly Meeting. He was truly a lamb of the fold, in early life evincing a love for the Saviour, and was accustomed to go for help in simple, silent prayer to his Heavenly Father as unto a tender shepherd. Preparatory to the coming change he was impressed with the necessity of setting his house in order, that his calling and election might be sure. He realized the precious promise of the Redeemer, "Him that cometh unto me I will in no wise cast out," and by his mercy was strengthened to bear the exceedingly severe suffering attendant on pulmonary consumption without a murmur, and with the eye of faith to look steadfastly forward as the end approached, through no cloud of doubt or fear, but with unmingled joy and peace, to the land of rest. He also realized the preciousness of the declaration, "Whom the Lord loveth he chasteneth." And whilst the ties of nature were strong, he was enabled to resign all to Him who is a sure Friend in every time of trial. Although his words through life were few, his example spoke well of the Redeemer's cause. He often expressed hope of a better mansion and his willingness to go, many times requesting his mourning relatives not to weep for him. His desire seemed to be that he might be taken whilst in youth, saying if he should recover from his illness he might live to be old and then not be prepared, as he feared there were those who lived to see the decline of years, and then were not ready for the final change. Near his departure he said there was nothing in his way; all was brightness before him. Patience had its perfect work!

WEESNER.—On the 10th of Seventh mo., 1869, Michael Weesner, in the 81st year of his age; a much esteemed elder and member of Chester Monthly Meeting, Indiana. This dear Friend was a bright example of patience and resignation. He had been mostly confined to his bed for the last six years, during which season of protracted suffering not a murmur was heard to escape his lips, but he was often engaged in thanksgiving and praise for the many blessings that attended him. While he earnestly longed to depart and be with Christ, he was kept in meekness, and in childlike confidence, that He who doeth all things well would in His right time carry him safely through. He had ever a smile upon his countenance, and his greeting to his friends who came from far and near to see him was always pleasant. He died in the triumphs of that faith which had so long been his support, and is now, we humbly believe, enjoying that rest which remaineth to the people of God.

PINKHAM.—On the 29th of Seventh month, 1869, at Canton, Ind., in his 2d year, Howard, son of Wm. P. and Emma C. Pinkham.

MACY.—In peace, near Mooresville, Ind., on the 17th of First month, 1869, in the 83d year of his age, Wm. Macy, a member of White Lick Monthly Meeting.

TRACTS FOR FIRST-DAY SCHOOLS.

If the SUPERINTENDENTS OF FIRST-DAY SCHOOLS in the different Yearly Meetings will be kind enough to send me their address and the number attending the School, I will send them Tracts on Peace for the Children.

Address DANIEL HILL,
New Vienna, Clinton Co., Ohio.

CORRESPONDENCE.

[*Extract of a letter from Alida Clark.*]

NORMAL INSTITUTE AND ORPHANS' HOME, *Helena, Ark.*, Seventh mo. 13, 1869. . . . . How much and how often we need, in our isolated situation, to be reminded of first principles, and of the "rock whence we are hewn," and of those *vital principles* which, though they may seem in this day and time of little worth to *some*, cost our worthy ancestors much suffering. I sometimes feel as if the *eyes* of the *world* were now largely turned upon the Society of Friends, from our efforts on behalf of the freed slaves and President Grant's course towards the Indians. . . . . .

It is certainly cause of rejoicing, that after a long season of patient endurance, and faithful exercise of Christian labors of love, our Southern Friends are realizing a fulfilling of their hopes in such lively accessions to their numbers. May the good work go on and prosper more and more, and O may our precious Saviour in His *own*, which is the *right* time, be pleased to turn the feet of His *own* qualified, fitted and prepared messengers to go as *Pastors* among them, commissioned *only* by Him, as formerly, to feed His lambs, feed His sheep, because they, as Peter, LOVE the *Master*. How much we need the fulness of *His* love, and the very *Spirit* of Jesus

hould abound in us, and ever go out from s among these people. No *other* qualifica- on ever will win. Our dear friend and rother Daniel Drew (a colored Friend), per- rmed his journey safely and his mission uccessfully, so far as appears, and much to he satisfaction and peace of his own mind. He met several hundred of his people who ave had no schools nor meetings among hem since the war, and only three of the umber professing the name of Christian. They et him three times on First-day, and once n Seventh-day at night. He read to them rom the Scriptures and read and distributed racts, and especially those tablets "*On Drunkenness*," "*To Husbands and Wives*," *To Parents and Children*," and those leaves rom the Bible, Psalms, &c., together with a arge number of assorted Tracts; left some opies of the gospel of John, one Bible, etc. They received the words gladly, and out of hankful hearts promised him that they would ndeavor to meet together in future for wor- hip and prayer, reading, etc., begging him to ome again and stay longer. He was told in Helena, when taking a boat, by the colored ministers there, that they would not risk their ives as he was doing, etc. He replied he was going at the bidding of the Master, and depending entirely on His guidance, he was willing to leave the result with Him. He went to our county jail last First-day the same way, and held religious service with all the inmates, but specially with a colored man condemned to be hung on the 30th of this month, for murdering a white man about six miles from us. I hope to visit him before that time. Our teachers wish me to say to thee that their Sabbath-school classes, espe- cially the infant class, have memorized and recited most of the Psalms and Texts sent from your Young Men's Association. We think them very helpful. It is so encouraging to see parents and their children assembling together in Sabbath-school. While I was North, I often saw a painful neglect of these duties among whites in easy circumstances.

P. S. Crops growing rapidly, and very promising for a good yield.

Russiaville, Ind. . . . I desire that the day may be hastened when the partition wall which has been built up between Yearly Meetings may be broken down, that they may take sweet counsel together, and en- courage each other. I crave that we as a people may avail ourselves of all the benefit designed by the Head of the Church in His Divine visitations; and that whilst we ac- knowledge the day of His power, we may dwell under that influence which gives ability to labor effectually, instead of being carried away with a zeal of our own begetting, and "not according to knowledge."

For Friends' Review.

WHY NOT HAVE PEACE?

Dear Editor of the Review,—Many of your readers will remember my letter last spring, asking through the columns of the *Review* for workers in the cause of Peace. I think there were about fifteen responses to that letter, and nine or ten of the writers are now acting as agents. I also received some interesting letters in response to my appeals through other papers. Among these, I may mention as a matter of interest, was one from W. B., elder of the Church of Christ, Matagorda, Texas, asking for tracts and papers. One from a young man in Indiana who had been lecturing on Peace, but was not aware of the existence of any Peace Society. He rejoiced to hear of Peace Societies. He has been sup- plied with peace literature, and is in the field doing effective work. Another wrote me that he "tried to love, reverence and obey the Prince of Peace; and was a preacher of the Gospel of Peace;" had been persecuted for it. Would gladly co-operate with Peace Societies.

I have sent about 200,000 pages of tracts and books to those in Ohio and Indiana since my other letter; and it rejoices my heart to know that this material is in the hands of earnest men and women who are in the field sowing this precious seed for the Master. Oh! that there were more laborers! for surely the harvest is too great for those engaged. Darkness! darkness and ignorance every- where upon this subject! Even our own Friends, who have been raised in a Peace So- ciety, often know too little, and are too indif- ferent upon this subject; but when we get outside of the influence of our Society, we are astonished that readers of the New Testa- ment can have such vague notions of Peace. They are yet under the influence of the Dark Ages, and think it quite visionary when it is proposed to do away with standing armies, and thus lighten the expenses of governments fifty per cent.; (more than *eighty* per cent. of all this Government has ever expended has been for military purposes); just as it was once thought unsafe for an individual to put away his side arms. But as Christian enlightenment has already taught men, as individuals, "to beat their swords into plow- shares," it will yet teach nations to "learn war no more."

Ministers of Columbus and other cities have asked suspiciously, "What do you mean by peace?" Intelligent Christian editors say, "We never heard of your Peace Societies before. What is their object?" Others have exclaimed, after hearing a lecture, or conver- sation, or reading a tract upon the subject, "Now that opens a new field—starts a new train of thought! Why have we not heard more about such an important subject?" But

editors, ministers and others, generally express themselves glad to have the doctrine inculcated.

Every day people tell me the subject is new. Shall it always be so? *How long shall we keep our light burning so dimly?* Only last week I fell in company with a young man who is preparing at one of our prominent colleges for the ministry. He said, "Why have I never heard of this important subject before? I am astonished at myself that a subject evidently so important should have escaped my mind so long." He asked many questions, and seem delighted to learn. I spent several hours in conversation with him on peace and other leading points of our doctrine. He had supposed the "*Quakers*" danced at their meetings, rejected marriage, and held everything in common. But in speaking especially of our doctrine on peace and oaths, he said, "If all the Friends believe as you do, I wish that all the world were such." I furnished him with Dymond's and Gurney's Essays on War, the Right Way, and Peace Manual, and he said he would write an Oration for college on Peace. Now, here is a mind aroused that may teach thousands.

Everywhere the people are at least willing to learn. *Then why may we not have peace?* The sad answer seems to be, "Because the people know not the way of peace, and there is none to teach them." The *American Peace Society* has been publishing for forty years, but not one-thousandth part of Christendom has ever heard of it. They now have about forty lecturers and agents in the work. There ought to be a hundred times forty.

The *Friends' Peace Society* are sending out near 100,000 pages per month, and the American Peace Society, composed of nine different denominations, is doing still more. But this quantity must be multiplied by a hundred if even a majority of the people receive one page on the subject. One minister writes, "Furnish the ministry for one year with your literature and we will teach the world this glorious doctrine." It will take at least a hundred thousand dollars to furnish the 50,000 preachers of the United States with a small supply of peace books. Another $100,000 is needed to establish depositories in every State. But three cents from every church member of the United States would make this 200,000 dollars. Shall we have it? Followers of the Prince of Peace, *shall we have it?* But if we get the necessary amount, some must pay by the hundreds at the start, and others must labor hard and wait for their reward in heaven. Who will be a "peace-maker?" If any will aid this cause, either with money or labor, let them address the undersigned,

W. G. HUBBARD,
New Vienna, Ohio.

Farewell Address delivered at Haverford College to the Graduating Class of 1869. By JOHN H. DILLINGHAM, *Superintendent.*

(Concluded from page 789.)

Behind you are 6823 select volumes. T they were devoted to nothing but the full ur folding of the mental and spiritual philosoph of your recent course of study, I suppose the would not have room to contain it. I wil desist,—having thus far reminded you o only a few points of mental developmen which have been called upon, if not calle *out*, in every one of you, by the several de partments of study which you have pursue in common. Such harmonious developmen of all the faculties of your being as your col lege course of study and discipline has bee devised to bring out, is what we call libera education. I do not say that you are *learned* —I speak better things if I say *educated* An unusual proportion of you are also *scholars* For the scholar is of well-schooled, well-fur nished working trim; while the merely learne man is only *crammed.* Formation of th mind is better far than *information.* Pre cious knowledge, indeed, you have acquired some scattered specimens of which—and I hope more—you will probably retain; bu knowledge is the means and not the end o education.* I do not advise, however, tha you should kick down the ladder of learning when once you have mounted by it to a cer tain stage of education; for it reaches ye above you the full distance of Jacob's ladder. † Your education is not now complete, nor wil it be in this life; and you must go on *knowing* in order that you may *do;* and you must do in order that you may *be;* and you must be in order that you may *know more;*—and so on, to *life eternal,* which is to know "the only true God, and Jesus Christ, whom He has sent."‡

The difference between a liberal and a professional education is, that the one is what we *want,* and the other what we *wish;* the one aims to develop deficient faculties, and the other to promote proficient ones. Liberal education is necessarily *prescribed,* professional education is *elective;* or rather, professional education being elective, or chosen in the direction of the strongest abilities, is not education, but merely a mixture of apprenticeship and self-indulgence;—save that, as any single link of the *commune vinculum*§ becomes electrified, the whole chain becomes quickened in proportion. Still man has his bread to earn. But it is the province of colleges to abide by the law that "man does not live by bread *alone,* but by *every* word that proceedeth out of the mouth of God." Therefore you have

* Γυμνάσιον τῆς ψυχῆς ἡ ἀνθρωπίνη Σοφία, τέλος δὲ ἡ Θεία.
† Gen. xxviii. 12.
‡ John xvii. 3. § See Cicero pro Archia.

reely partaken of learning to fit yourselves or the business, not of *earning*, but of *living*—not for *a* living, but for *all* living,—for LIFE,—by every word and fiat* "which proceedeth out of the mouth of God," revealed in the laws of the human mind, or speech, or conduct; of mathematics; of Nature from the grand to the minute,—of "all things," as George Fox said, "civil and useful in the creation";—these all containing Divine ideas in various wording, and all to be viewed in respect to the one Great Word who "filleth all in all," and in Whom all things consist.† Yes, your Alma Mater has had something better to do than to make "magnificent earthworms" of her children. At the same time, it is impossible for any one of you to have traced "the outlines and map of the whole territory of human knowledge" without becoming in the process as much better for a doctor, or a farmer, or a merchant as he is better for a *man*. "To train and invigorate the entire circle of the powers," as liberal education has been termed, cannot, in a special calling, cripple any power thus invigorated; while a profession which a man has become qualified intelligently to choose and to practise, by such full and general preliminary culture, "will never," as a wise man says, "be practised in a narrow or illiberal spirit, as if there were nothing beyond it in earth or in heaven; it will be followed up with a more generous sympathy for all sciences and arts which promote man's knowledge of his place and his power in the great system of being." Such knowledge would surely beget in you that "learned humility" which is so lovely in him who is a gentleman and a scholar.

But "*whatsoever* thy hand findeth to do, do it with thy might, as to the Lord;" do it not with an undisciplined man's might, nor a brute's might, nor a sordid man's might, but do it, whatsoever the calling, with *thy* might,—that of a Christian scholar. Remember thy debt,—that which thou owest for all this accumulation of knowledge, science and truth slowly deposited from the sweating and thinking and toiling and aching of centuries; remember thy debt for the blood that was shed for thee, for the agony that bought thee if thou wilt, and count it not an unholy thing. So unspeakably debtors of the Past, strive to be creditors of the Future. Violate not your public trust from the ages. Be not the defaulters of society, bankrupt in hired talents, squanderers of embezzled influence, intestate to Public Opinion or to your Alma Mater.

Your education can never be complete except in Love. It can never have a soul till that breath of life is breathed into it. Your fabric is disjointed and tottering without that crowning keystone and glory. "Knowledge puffeth up, Love buildeth up." Let your education be the whole armor of God, not the gay shoddy of the vain livery of Lucifer. And let me say, in perfect terms of Holy Writ, what has been the attempt of your Haverford education,—what is the heart's desire, prayer and benediction of your Alma Mater:—That you may all "come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that you henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the TRUTH in LOVE, may grow up into him who is the head, even CHRIST; from whom the *whole* body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in LOVE."

Four years ago this class of 1869 and he who now thus long lingers in bestowing *farewell* on your parting, became freshmen together, the one among the students, and the other in the Faculty. May you give your Saviour no more trouble in your sins than you have given me in the discipline. I thank you from the centre of my heart outward to all this publicity, and your own consciences thank you better, for your valuable strengthening of our hands therein. And now you leave us behind. It will take you no longer to reach the pearl gates than the mouth of the abyss. The journey is attended with no less discomfort to mind or body. At this epoch in your life-history choose you all this day, as some of you have already chosen, whom you will serve. Give up your favorite, your darling misery, and be the happiest of men. And when you graduate from the school of life, may it henceforth have been the school of Christ. May you pass successfully, with honor which cometh from God only, His final Examination Day of Souls, wherein you will surely be judged in righteousness by that man whom he hath ordained; and may you each, "*eximia spe*,"* receive the diploma of salvation: "Well done good and faithful servant.—Come, ye *blessed* of my Father!"

* E. g. Genesis i. 3-28. † Col. i. 17. (in original.)

A NATIONAL HYMN OF PEACE.

BY OLIVER WENDELL HOLMES.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,
Fly to our ark like the storm-beaten dove!
Fly to our ark on the wings of a dove,
Speed o'er the far-sounding billows of song,

* The college diploma is awarded as given to "*juvenem eximia spe*," &c.

Crowned with thine olive-leaf garland of love.
Angel of Peace, thou hast waited too long!

Brothers, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Breeze of the prairie, and breath of the sea,
Meadow and mountain and forest and sea!
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers once more round this altar of thine!

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that tumbles the main,
Bid the full breath of the organ reply.
Let the loud tempest of voices reply,
Roll its long surge like the earth-shaking main!
Swell the vast song till it mounts to the sky!
Angels of Bethlehem, echo the strain!

"FOLLOW ME."

The Master's voice was sweet—
"I gave my life for thee;
Bear thou this cross through pain and loss,
Arise and follow me."
I clasped it in my hands,—
"O Thou that died for me,
The day is bright, my step is light,
'Tis sweet to follow Thee."

Through the long summer day
I followed lovingly;
'Twas bliss to hear *His* voice so near,
His glorious face to see.
Down where the lilies pale
Fringed the bright river's brim,
In pastures green, His steps were seen;
'Twas sweet to follow Him.

Oh, sweet to follow Him!
"Lord, let us here abide."
The flowers were fair, I lingered there,
I laid His cross aside.
I saw His face no more
By that bright river's brim;
Before me lay the desert way,
'Twas hard to follow Him.

Yes, hard to follow Him
Into that dreary land;
I was alone—His cross had grown
Too heavy for my hand.
I heard His voice afar
Sound through the night air chill;
My tired feet refused to meet
His coming o'er the hill.

My Master's voice was sad—
"I gave My life for thee,
I bore the cross through pain and loss,
Thou hast not followed me."
"So fair the lilied banks,
So bleak the desert way—
The night was dark, I could not mark
Where Thy blest footsteps lay."

"Fairer than lilied banks,
Softer than grassy lea,
The *endless* rest of them who best
Have learned to follow Me.
Canst thou not follow Me,
All weary as thou art?
Hath patient love no power to move
Thy slow and faithless heart?
Wilt thou not follow Me?
These weary feet of Mine,
Have stained red the pathway dread,
In search of thee and thine."

"Oh Lord! Oh Love Divine!
Once more I follow Thee;
Let me abide so near Thy side,
That I Thy face may see.
I clasp Thy pierced hand,
Oh! Thou that died for me;
I'll bear Thy cross through pain and loss,
So I may cling to Thee."

—*Family Treasury.*

Youth's Department.

POOR JOSEPH.

AN AUTHENTIC NARRATIVE.

A poor weak-minded man, named Josep whose employment was to go on errands a carry parcels, passing through London stree one day, heard the singing of Psalms in C Calamy's Church, Aldermanbury. He we into it, having a large parcel of yarn hangi over his shoulders.

The Doctor, after awhile, read his text fro 1 Tim. i. 15—"*This is a faithful saying, a worthy of all acceptation, that Christ Jesus ca into the world to save sinners, of whom I a chief.*"

From this he preached in the clearest ma ner, the ancient and apostolic Gospel—th there is eternal salvation for the vilest sinne through the worthiness of Jesus Christ, t Son of God, who made all things.

Joseph, in rags, gazing with astonishmer never took his eyes from the preacher, b drank in with eagerness all he heard. Trud ing homewards, he was overheard mutteri to himself—"Joseph never heard this befor Christ Jesus, the Son of God, who made a things, came into the world to save sinne like Joseph:—and this is true:—and it is 'faithful saying!'"

Soon afterwards Joseph was seized wi fever, and was dangerously ill. As he tosse upon his bed, his constant language wa "Joseph is the chief of sinners: but Jes Christ came into the world to save sinner and Joseph loves Him for this." His neig bors who came to see him, wondered on hea ing him always dwell on this subject. Son of them addressed him in the following ma ner:—"But what say you of your own hear Joseph? Is there no token for good about i No saving change there? Have you close with Christ by acting faith upon Him? "A no," says he, "Joseph can act nothing Joseph has nothing to say for himself b that he is the chief of sinners: yet seeing th it is a faithful saying that Jesus, He wh made all things, came into the world to sav sinners, why may not Joseph, after all, b saved?"

Some one finding out where he heard th doctrine, on which he uniformly dwelt wi so much delight, went and asked Dr. Calam to come and visit him. He came; b

oseph was now very weak, and had not oken for some time, and though told of the octor's arrival, he took no notice of him; ut when the Doctor began to speak to him, s soon as he heard the sound of his voice, oseph sprang upon his elbows, and seizing is hands, exclaimed as loud as he could, ith his now feeble and trembling voice— O sir! you are the friend of the Lord Jesus, hom I heard speak so well of him. Joseph s the chief of sinners: but it is a faithful aying, that Jesus Christ, the Son of God, ho made all things, came into the world to ave sinners, and why not Joseph? O pray o that Jesus for me; pray that He may ave me; tell Him that Joseph thinks that e loves Him for coming into the world to ave such sinners as Joseph."

Under the solemn feeling that attended, is visitor knelt in prayer: when he con-luded, Joseph put his hand under his pillow, nd took out an old rag, in which were tied p five guineas, and putting it into the Doc-or's hand, (which he had all the while kept lose in his), he thus addressed him—"Joseph, n his folly, had laid this up to keep him in is old age; but Joseph will never see old ge; take it, and divide it among the poor riends of the Lord Jesus, and tell them that Joseph gave it them for His sake who came nto the world to save sinners, of whom he is hief." So saying, he reclined his head. His exertion in talking had been too much for him, so that he instantly expired.

Dr. Calamy left this scene, but not without shedding tears over Joseph; and used to tell this little story with much feeling, and as one of the most affecting occurrences he ever met with.

The congregation where Joseph heard the glad tidings of salvation through Christ, was large and fashionable. Most of them, it may be, were occupied with themselves, and their own thoughts and concerns. They went, perhaps, to see and be seen, as is often the case, and listened heedlessly to that which was spoken. But not so with poor Joseph. He listened as to a voice from heaven—he drank in every word. With others, the word fell like seed on stony ground, or by the way side. Their minds were intent on other things; and, perhaps, after leaving the door of the church they never once more thought of what they had heard, although it was God's message; but Joseph received it as such, and not as man's word. He heard it as with the ears of his soul. He held it fast, and thought upon it. Others cared for the things of this world, and slighted the good news of salvation; but Joseph, after he heard it, cared for nothing else. His mind was intent on his salvation. He knew that he was a sinner, and his soul clung to Jesus as the Saviour of sinners; for he believed what was written in the Holy Scripture, that Jesus came into the world for this gracious purpose. Jesus died, "the just for the unjust." He "put away sin by the sacrifice of himself," that he might bring us to God.

Joseph trusted in this blessed assurance. He believed in the love of God to us, sinners as we are, and this love drew forth his own. His faith was not an airy notion, but a principle of action. It was evidenced by his love, of which he gave substantial proof by giving to the poor friends of the Lord Jesus all that he possessed.

Poor Joseph had no confidence in himself. Simple-minded as he was, he appears to have learned rapidly the lesson which many Christians are slow to learn. He appears to have renounced self in every form. He did not rely on the work in his soul for his comfort; nor did he trust in his faith as the ground of his salvation. He turned away from himself to rest solely on Jesus, his Almighty Saviour. Reposing in Him, he could not but die in peace, for "blessed is the man that trusteth in Him."—*Selected.*

SUMMARY OF NEWS.

Foreign Intelligence.—European advices are to the 10th inst.

Great Britain.—Both Houses of Parliament have passed the Canada Loan bill, which guarantees a loan of £300,000 for the purchase of the territory and rights of the Hudson Bay Company. To an inquiry made on the 6th, respecting the boundaries between the British possessions and the United States, the Under Secretary for the Foreign Department replied that the land portion was already settled. With respect to the water boundaries, Earl Russell had proposed, in 1860, to refer the matter to arbitration, and the United States Government had agreed to the proposal, but the war [of the rebellion] interrupted the negotiations. Last autumn the American government renewed the proposition for arbitration, and a convention was signed which now awaits ratification by the Senate of the United States. At the same sitting, one of the Ministry said, in reply to a question, that the pressure of public business had prevented the introduction of a bill to establish a uniform marriage law for the United Kingdom, but when an opportunity presented, the subject would be dealt with on liberal and unsectarian principles.

Great excitement was occasioned during the session of Parliament on the night of the 5th, by a loud explosion in the building, the cause of which was not ascertained. But little damage was done. A company is organizing to lay a telegraph cable from Scotland, by way of the Orkney and Faroe Islands, to Quebec.

A prospectus of the West India and Panama Telegraph Company has been issued. It is designed to connect South America with Europe and the United States by a cable from Cuba to Central America.

The Commissioners of the International Exhibition of 1851, have issued a prospectus for another for 1871.

France.—At the opening session of the Senate, on the 1st inst., Rouher, the former Minister, now President of that body, made an address. Referring

to the duty devolved on that body, of examining the proposed reforms, he said they should inquire whether they were popular enough to go hand in hand with liberty, and at the same time strong enough to resist anarchy. He was confident they would enter on this discussion with a firm determination of interpreting the will of the people, and that by the combined efforts of the government and Senate, more genuine harmony would be established between the powers of the State, and the institutions of the empire would acquire increased strength and popularity. The "Senatus consultum" prepared by the government was then read. It gives both to the Emperor and the Legislative body the initiative in making laws. Cabinet Ministers can be members of the Senate or Legislative Body. They are to depend only on the Emperor, to continue to deliberate in council under his presidency, are to be considered responsible for their acts, but can only be impeached by the Senate. The sittings of the Senate are to be public; it and the Legislative Body to make their own internal regulations. Members of both bodies have a right to address interpellations to the government. No amendment to a law is to be adopted unless it has been previously referred to a committee to examine it and communicate it to the government. If the latter does not accept it, the Council of State will advise the Legislative Body, which will then pronounce definitely on the subject. The budget is to be submitted in detail instead of as a whole; and modifications of tariff and postal service by international treaties are to be made binding only by legislation for that purpose. The Senate appointed a committee to examine the document, which has adopted the first article.

Spain.—The Carlist bands were reported to be everywhere dispersing. Some of them had been defeated in encounters with the troops, and one of their leaders had been captured, tried by court martial and shot. In consequence of the participation of the clergy in the attempted rising of the Carlists, Minister Zorilla has published a decree ordering Bishops to issue, within eight days, circulars to their subordinate clergy, recommending obedience to the laws, and threatening to withdraw from all who are hostile to their requirements the power to preach or hear confession. The Bishops are required to report what steps they have taken to restrain disloyalty, and to furnish the names of conspirators.

The Captain-General of Madrid has addressed to the Regent Serrano and Gen. Prim, a letter, protesting earnestly against the failure and delay in carrying out the revolution and reforming abuses; and declaring that the constitution having proclaimed a monarchy, the immediate choice of a king is indispensable. The reading of the letter in the Council of Ministers was said to have made a great impression.

Portugal.—The Chambers have adopted a resolution authorizing the government to grant concessions to companies desiring to lay submarine telegraphs to or from the shores of Portugal.

Prussia.—The preliminary surveys for a ship-canal through Scheswig-Holstein, to connect the Baltic and North Seas, have been completed. It is thought the Prussian Government will undertake the work.

Saxony.—By an explosion in a coal mine near Dresden, on the 2d inst., more than three hundred persons were killed. No particulars have been received.

Austria.—A Vienna correspondent of an American journal writes: "A new and important institutio has been created here, under the title of the Reichs gericht or State Court of Appeal. This court, the mem bers of which are selected from the most eminen men in Austria, is to decide all cases of conflict be tween the people and the authorities on ques tions of constitutional right. The infallibility c the official, which has hitherto been a State maxin in Austria, has by this measure been abolished, an every Austrian citizen who considers that his politi cal rights are interfered with by the administratio can now appeal to the Reichsgericht for redress The function of the Reichsgericht is, in fact, t maintain the constitution inviolate, and to secur to the Austrian people the full enjoyment of th rights it secures to them."

During the discussion of the military estimates in the Reichsrath, the Prime Minister, Von Beust said it was hazardous to promise to maintain peac for any considerable time, but he thought, if no wa should occur during the next four years, the pres ervation of peace in Europe for a long time there after might be considered certain.

Italy.—An international exhibition at Turin is projected for 1872, to celebrate the expected com pletion of the Mont Cenis Tunnel.

Turkey and Egypt.—For some time past, the Sul tan has shown some uneasiness with certain pro ceedings of the Viceroy of Egypt, apparently fearing that they indicated a design to throw off his nomina vassalage. The Viceroy has recently visited several European courts, where he was received with almos regal honors; and in the arrangements for opening the Suez canal, he has assumed a position of sover eignty which appears to have excited the Sultan's jealousy. Rumors have been current that the lat ter had sent a letter to the Viceroy, threatening, unless satisfactory explanations were given relative to matters complained of, to withdraw the partial independence granted to Egypt in 1841; and also that it had been proposed to summon the Viceroy to Constantinople to answer for his proceedings, but that this step had been prevented by the inter ference of the representatives of the great Powers in that city. It is now reported that by the advice of these Powers, the Viceroy, it is believed, will adopt a conciliatory course, and an open rupture will probably be avoided.

South America.—The latest tidings from Paraguay represented Lopez as occupying a strong position in the mountains, which the allies had not been able to attack. Earthquakes were felt at Guayaquil, Callao and other points near the coast of Peru and Ecuador, about the middle of last month. On the 23d and 24th, a shower of ashes fell over Guayaquil, supposed to have come from the volcano of Pichinca, on the side of which Quito is situated. Both it and Cotopaxi were in a state of eruption.

Domestic.—Brief reports are published from parties of scientific observers stationed at various points on the line of the total eclipse of the 7th inst., showing that a favorable opportunity was offered for observing and recording the many interesting phenomena attending it, from the observation of which important contributions to science were anticipated. More extended accounts, doubtless, will soon appear.

A further reduction has been made in the rates for telegraphic messages over the British cables; the charges from any part of the United Kingdom to New York being now 30 shillings sterling, or $7.50 in gold per ten words, and 3s., or 75 cents for each additional word; press messages half these rates. The French cable commenced on a basis of $10 for ten words.

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CORRESPONDENCE.

Letter from Ellen Clare Miller—Closing Scenes of E. and S. Jones' Mission in Palestine.]

EDINBURGH, 7th mo. 29th, 1869.

Dear friend William J. Allinson,—Before this reaches thee, I hope our dear friends Eli and Sibyl Jones will have landed on your shores, brought safely home after their long journeyings amid dangers known and unknown.

Though this letter does not bring thee the first intelligence of our return from the East, you wilt, perhaps, like to have the sketch of our journey completed.

At Shunem, to which point I think my last brought down the account, we left Samaria and entered Galilee. Starting early on the morning of the 31st of Fifth month, and skirting the shoulder of Little Hermon, we soon left Shunem, with all its past and present associations, behind. We passed through Nain, a very poor village with the same name and situation as that "city," the *one* recorded episode in whose history makes it a spot which all Christians desire to look upon. It stands on the northwestern slope of Little Hermon, now a bare hill-side, however it may have looked in our Saviour's time. Some ruins of the old town surround and mingle with the poor dwellings of the present Nain. About an hour's further ride brought us to Endor, on the northern side of the same mountain, looking down on a wide plain from which rises Mount Tabor, a conical hill, not very imposing on this side, which is smooth and unclothed with trees, but a well-defined object standing alone in the plain. Distant Hermon, with its snowy head among the clouds, rises above all intervening hills and plains far to the north-east. Endor is the most miserable-looking place which we visited; it is built among wild rocks full of caves—a spot strikingly in keeping with the history of the last night of Saul's life. Here we spent some hours, encamped above the town, over which the sirocco was blowing upon us with its overpowering breath, the village being in the most dirty and neglected condition. The sheik, however, is an intelligent man, feeling to a considerable extent the need of the educational and social improvement of his town; he has one little daughter whom he was willing to send to school. He afterwards visited us at Nazareth, where E. and S. Jones had an interesting opportunity with him. He also is a Moslem, but he gladly received a Bible, expressed great gratitude for the Friends' interest in him, and was much pleased with his visit to the English school at Nazareth, where funds were left to pay for the schooling of his daughter for a year, should he decide to send her, or should she not go, for one of the girls of Endor. We left money also for two girls from two other villages, with the hope that, when educated, they may in turn communicate what they have learned to the women of their native places.

We reached Nazareth late in the evening of the 22d, having crossed the wide plain in which Tabor stands, and ascended the moun-

tains where Nazareth lies,—a large and well-built town, with a more flourishing appearance, both in the inhabitants and their houses, than almost any we visited in Palestine. There is a very nice school here conducted by two young English ladies, Matilda Hobbs and E. Stainton, who seem very happy, working among the forty little Nazarenes and children from the neighborhood who compose their school, none of whom had ever been beyond the hills around Nazareth. Twelve of these children were boarders, but there is room for more, and we had the pleasure of adding three to the number, who formed a particularly bright and interesting little company. Sibyl Jones had a good meeting with them at the tent, and we also visited them in their school-room. Several of the women of Nazareth came out to the hillside, to whom words of loving sympathy and encouragement were spoken on the subject of education and on our highest interests. They seemed much impressed; a woman visiting them with the messsage of the love of God in Christ Jesus, has great power, both among men and women, in this land where educated and pious women are hardly to be found. At Nazareth, the heat becoming very great, and some of our party feeling unable to proceed further by land, we turned our course towards Haifa, the seaport at the foot of Mount Carmel. Very early in the morning of Sixth-day, the 4th of Sixth month, we descended from the mist-covered mountains around Nazareth, through the Wady-el-Melh, or Valley of Salt, whose sides are richly covered with evergreen oak and undergrowth, skirting and crossing hills with the same beautiful covering, until we were again in the plain of Esdrælon, about four hours' ride from the sea. Resting through the hottest part of the day, we continued our journey in the afternoon, Carmel full in view, its long dark range thickly clothed with evergreen oak, a still darker ravine here and there breaking its uniformity, bounding our view on the left, and lower hills of a similar character shutting in the wide valley on the other hand. We crossed the Kishon, at this season and point a poor inconsiderable stream, and crossing one of the low spurs of Carmel itself, reached Haifa, surrounded by orchards of figs and other fruit-trees, and by well-watered gardens of melons and cucumbers with their frail-looking "lodges." Here we spent First-day, the 6th of Sixth month, having a meeting at the tent in the morning, and parting here with the muleteers who had accompanied us for many weeks. They were present at almost all the religious opportunities in which E. and S. Jones met the people, and were very helpful in forwarding the work. They parted with the dear friends with great regret, assuring them that they could not forget what they had learned while with them, but would endeavor to carry back to thrir homes what they had heard. They were mountaineers from the foot of Hermon, intelligent men, belonging to the Greek Church, and we cannot but trust that they were the means of carrying light to their village, and that this part of the work, wrought with many prayers, may not be in vain in the Lord. Here also Jacob, the interpreter, left us, an earnest worker and a very valuable helper in the mission. His intercourse with our dear friends seemed to make a strong impression upon him, and he felt so much the importance of the work that he is now engaged in revisiting the villages where meetings were held, to read and speak to the people, and to try to increase their interest in better things. Many of the inhabitants of Haifa came to the tents through the day who very gladly received the remainder of our store of gospels and other books brought for distribution in the country. There is a small boys' school in this town, but one for girls is here, as in so many other places greatly needed.

The same night we sailed for Beyrout where E. and S. J. spent the two following weeks in visiting the many schools and institutions in the city and the neighborhood (of which in the previous journey thou received so detailed an account, that it is perhaps hardly needful to describe them again,) and in holding some meetings with the people. On the 9th, they had a deeply interesting opportunity with the 800 children and their teachers composing E. M. Thompson's schools about 700 of these being girls. Eli Jones while "being ready on such an occasion to desire the tongue of an angel, fittingly to treat the theme of the love of God in Christ Jesus, spoke with stirring earnestness on this great subject, dwelling also on the mighty influence of woman, of the pious and virtuous wife and mother, praying for her family, working for God, with her own soul daily rising to Him "soaring as the eagle towards the Sun, and stirring up her little ones, and bearing them as on the wings of faith to be warmed in His beams." On First-day evening, the 13th, E. and S. J. had a largely attended public meeting in the neighborhood, and the following First-day Eli Jones met another at the same place. Eli Jones and I. R. Pim visited the schools on Lebanon at Sook, Shimlan, and Abeih, Richard Allen and T. C. Wakefield going at the same time to Damascus, where they examined the schools and other mission work. Sybil Jones in the meantime accomplished her work at Beyrout, visiting B. Bistani's College and addressing the young men, the American Girls' School, M. Taylor's and E. M. Thompson's Schools for Moslem girls

&c., and having a good meeting, principally for women, at the house of one of E. M. Thompson's teachers in the neighborhood of Beyrout. On Seventh-day, the 19th, E. and S. Jones had an opportunity of great interest with the students of the Syrian Protestant College at Beyrout, superintended by Dr. D. Bliss,—an institution of great and increasing usefulness and efficiency. E. J. called their attention to four important maxims, each containing in a few words a lesson which not the student only but all may well study—"God is," "God made man," "Life is short," and "Be not proud,"—dwelling and enlarging impressively on each sentence and its teaching. S. J. spoke also earnest words of love and interest, praying for these young men of Syria, for the institution in which they were students, and for all connected with it. On Second-day evening, the 21st, E. and S. Jones had a public meeting for English, Americans, and Syrians, a meeting which concluded their service in Syria. On the 22d we sailed from Beyrout, parting there with Michael Magro, the dragoman, who had accompanied us through the country. He was a very kind helper, and took a lively interest in the work, always attending the meetings, and encouraging the muleteers and the people at the towns and villages to come and hear. From Beyrout, by way of Smyrna and Syra, we proceeeded to Athens, where we were unintentionally delayed three days waiting for a steamer. The excessive heat made it difficult to do anything, but we revisited some of the schools and saw again the missionaries, who received very gladly this second visit. There are only about 300 Cretan children remaining of the numbers we saw when last at Athens; the others have returned to their homes, carrying with them the good fruits in education and a knowledge of the Bible, resulting from their time of exile. On the 2d of 7th mo. we sailed for Marseilles, and thence, after a two days' stay at Geneva, came direct to London, which we reached on the 10th. The great heat made the journey in the East a very fatiguing one, but had we been much earlier in the season we should have encountered a still more serious difficulty in the heavy rains.

It is impossible to give a full idea of the deep interest of this journey; not the interest alone of seeing so much of the Bible land, though that was very great, but that of the work among the people. A wide field has been entered where there are no laborers, and where the harvest is great; let us indeed pray the Lord of the harvest that He will send laborers thither.

In conclusion, while our dear friends would from their hearts say, "Not unto us, O Lord, not unto us, but unto Thy name give glory;" "for Thou (only) hast wrought all our works in us," we cannot but very thankfully acknowledge the protecting care of their heavenly Master to have been everywhere around them, opening a way for them, and giving them access to the people; that He who put them forth did indeed go before them, and that the God of Israel hath been their rearward.

With very kind regards,

Thine sincerely,

ELLEN CLARE MILLER.

A Walk from Aoste to the Hospice of St. Bernard. Written for Friend's Review by PROF. A. R. LEEDS.

HOTEL CLERC, MARTIGNY, 7th mo. 10th, 1869.—I rose at an early hour, at 5 o'clock, in order to escape from the hot Val d' Aoste during the coolness of the dewy morn. That most obsequious host, Jean Tairraz, of the pleasant Hotel du Mont Blanc, accompanied me to the edge of a broad meadow commanding the view, and with hat in hand, after pointing out the road which I was to follow up the brown hillside, until it left the broad Val Pellina, and bent round into the narrower valley leading up to the Grand St. Bernard, wished me "*bon voyage*."

But presently I came across the remains of the rampart, which the wise Augustus drew round the city he had founded, and named Augusta Praetoria. Probably he foresaw at that early day, the hordes of fierce barbarians, whom the power of the sun should thaw out of their northern homes, and pour like a glacier stream through the easiest of the Alpine passes, down upon the fertile plains of Italy.

For these cyclic movements of races are controlled by physical laws as certain in their operation as those which regulate the tides, and nations ebb and flow upon the continents like the waves upon the sea.

I cannot describe the intense curiosity with which I examined the rough masonry of boulders large and small, with thick layers of white mortar firmly compacted, of which the wall was made. Farther along, beyond a corner, the degenerate Italians had pierced these venerable monuments with small unsightly windows, and eked out their poverty of idleness by making of these massive fortifications the rear end of their miserable houses. At the angle just mentioned, rose a watch-tower, some forty feet in height; its walls of gneiss, weathered by 2000 years of exposure into a rich coffee-color. I could not resist the temptation, and throwing down my knapsack behind the broad trunk of a shade-giving hickory, I gave myself up to those quiet thoughts which the gentle amusement of sketching brings with it. The sketch is before me as I write. In the centre is the tower, which rises like a finger in the land to point

our gaze upon Rome's undying name. The meadow in the foreground is bright with ranunculus, hare-bells and asters, and fades away under the shadows of low-drooping apple trees and willows to the russet slopes of the distant hills. The middle of the tower stands out against the glaciers of Mont Velan, and the soft deep blue of the Italian sky bends over all. I finished my sketch without any interruptions other than a shower of weeds and garbage, which an unconscious gardener shot over a proximate wall, and at times the grunts and gibes of a cretin loathsomely leering out at me through a port-hole where of old the Roman sentry stood.

When I struck the foot of the hill, the sun had already risen far above the summit of the mountains which form the east slopes of the Val Pellina, and shot down its rays with an intensity of heat almost intolerable. Long before I had gained the summit I was suffused with perspiration. My eyes, which had been struck with blindness when lost amid the terrible glaciers of Mont Gelé, were still bloodshot from inflammation, and the pricking and fire at their roots, which had been so dreadful while lying in my darkened chamber, now recommenced. So I carefully muffled myself in the blue veil, which the daughter of mine host at Aoste, (who had so faithfully nursed me during my blindness,) had made for me, and then, after resting awhile, began again my ascent. The sides of the Val di St. Bernard are formed of mica and chlorite schists, which crumble down into an ugly reddish-brown, or greenish-grey soil, and however picturesque they may appear (and some writer describes them as such) under the purple gloaming of twilight, were to my burning eyes most unattractive. So I wandered off the white dusty road by the side of the grateful brooks, so common and so pure amid these metamorphic rocks, and searched for some minerals to enrich perchance the excellent collection at Haverford. But I found nothing more valuable than streaks of common serpentine and milky quartz and iron-garnets.

Almost at every step the common Lacerta Agilis glided across my path, and the Lacertœ Murales shot about, up and down, here and there, over the hot walls and rocks, as fast as boats in the weaver's loom. There was one large black lizard, a kingly fellow, which I greatly desired to capture; and on the lower part of the mountain a multitude of the very beautiful Lacerta Viridis. But my nimble opponents were galvanized into lightning-sparks by the blaze of the Italian sun, and in many a disgraceful chase, which, after all, my veil made a sort of blindmans-buff, I did not so much as touch one of them.

But the flowers, which became less familiar, and of brighter tints and more delicate forms with every mile of the ascent, were easier prey, and before I had got to the end of the journey I had quite filled my tin box with species I had never seen before. I had gathered previously, in the Val di Bagne, the white blossoms of the Sedum Album, and the pretty little flowers of the Saxifraga Aizoon. I had gotten over the primal feeling of delight, I may truly say, of reverence with which I had plucked my first specimen of the Arnica Montana. O dear Arnica, Arnica Montana, I thought, if I were a pagan I should erect a shrine to the spirit—to that divine essence of healing—which dwells in thee, and do bounteous sacrifice for the thousands of wounds received in reckless boyhood, and now, in later days, amid these awful glaciers which surround me. And even as it is, I should a thousand times rather set thee upon the altar of one of those many wayside chapels I have seen this morning, and bow down in praise and gratitude to thee—O good gift from the Healer's hand—than to one of these man-formed plaster-of-Paris madonnas.

I had found hitherto besides, the ashy stems of the Artemisia Spicata and Absinthium with their tiny flowers. The Aconitum Montanum and Napellus, the beautiful blue monks-hood, which I had enshrined by the side of the Arnica Montana, so long as I believed in the figment of Homœopathy, were no longer strangers. I had collected specimens also of the Veratrum Album, and the Veronica Beccabunga and Officinalis, with many a bright red flower of the Thymus Serpyllum. But to-day I gathered the Thalictrum Aquilegifolium, the great clusters of Adenostyles Albifrons and the Cacalia Leucophylla, the vulgar yellow flowers of the Senecio Doronicum, and, everywhere common, the Hieracium Auricula.

On the broad terrace at the junction of the valleys of Pellina and St. Bernard stood the tall white campanile of a village church, and needing the rest, I tarried for an hour under the shade of some trees by the wayside to make a sketch of it, with the receding hills coming down to the gorge in the background, and the green slope dotted with trees in front. Though my knapsack was very heavy, being loaded not only with my other impedimenta, but also a number of specimens of ruby copper and Chalcopyrite, which the engineer of the copper mines at Val Pellina had given me, yet I made but one other halt of this kind. It was to get the house of an Italian nobleman, standing on the crest of a beautiful knoll, with the tall tower and spire of a chapel immediately behind it, and the peak of Barasson (?), its gullies filled with glistening snow, rising, in shape the frustrum of a pyramid, in the blazing sky beyond.

Although I did not doubt that the eleva-

tion at which all the trees and vegetables cease to grow would be much higher in this southward opening valley of St. Bernard than in those valleys of Switzerland which I had already visited, yet I marked off the disappearance of the diverse plants and animals as I would milestones by the roadside. First, of course, went the willow; then the green lizards; the wall and common lizards much later, but both together. The walnut trees, of the more common deciduous plants, were, with the exception of the willow, it appeared to me, the first to disappear; and about the same time, or not long after, the chestnut. I can only judge approximately, of course, but I should suppose that this was between 2500 and 3000 feet above the sea-level. It is said that the walnut tree will grow at an elevation at which the nut no longer ripens. The height at which I for the last time noticed vineyards by the roadside greatly surprised me. In the canton of Vaud, lying too, as it does, on the northern side of the water-shed of Lake Geneva, and therefore looking to the south, I doubt whether the vine is to be found anywhere at an altitude greater than 1800 feet. In this hot valley of the Rhone, just above Martigny where I am writing at present, the meadows are flat and the rocks on the northern side high. The direct and reflected heat becomes in this way very great, and advances the vine on the slopes of the hills at Sion, Fully and elsewhere to an elevation between 2500 and 3000 feet. But in the Val di St. Bernard I think its limit of growth must have exceeded 3000 feet. Not very long after this I bade farewell to the apple and pear trees, but delicious red cherries, hanging just upon the inside of garden walls, continued to tempt me during many a weary foot of upward climbing. As the deciduous trees disappeared from the landscape, the conifers came in to occupy their places, and the character of the scenery gradually changed. First I noticed the increase in that very delicate and favorite tree the Pinus Larix. They were almost always perfect, for the winter snows find little lodgement on their slender foliage and horizontal boughs, and it was very rare to see one which appeared to have been injured by the storms of winter.

When I reached Etroubles late in the afternoon, men, boys and women were busy in the hay harvest, the men, in that Italian poverty of agricultural implements, carrying immense bundles of hay on their shoulders all the way from the field to the barn. Between Etroubles and St. Remy, the last villages on encounters on the Italian side, and which are situated only three miles apart, the fields of wheat, rye, and every sort of vegetable disappeared. The fir, pine, (Pinus Cembra) with here and there the Juniperus Communis, and Alpina, occupied all the mountain slopes, and imparted a wintry aspect to the scene. These also finally disappeared, and at my feet and on every side the gullies and gorges were filled with snow. The gray and green schists towered up into awful needles and pyramids (a configuration peculiar to these rocks); and as I walked along beneath the star-lit sky, my clothes, which had been thoroughly wet with perspiration, chilling me to the bone in the icy blasts which swept over the summit, my mind called up the terrible history of these scenes, where every boulder I saw marked a sepulchre. Glad indeed I was when I caught a glimpse in the uncertain light of the white walls of the Hospice.

A Testimony of Darlington Monthly Meeting, respecting JOHN PEASE, *a Minister, deceased.*

(Concluded from page 806.)

A very severe accident at the close of the year 1842, which confined him for many weeks to his bed, was frequently alluded to by him as one of those dispensations of Almighty wisdom and love, by which his children are prepared to see and do his will. Thus brought into a state of entire subjection, he did not hesitate to enter on a mission to which he had long felt himself impelled in the love of Christ, and in the year 1843, with the full unity of his brethren, he visited the United States and Canada. We believe he was there enabled to set forth the unsearchable riches of Christ with a measure of heavenly power, and, as many returning certificates from those parts showed, to the comfort and edification of Friends, the Lord giving him seals to his ministry. He was a firm supporter, in the meekness of wisdom, of the discipline established amongst us. He had ever an earnest concern that all Friends might understand and prize the privileges of being thus periodically assembled, and united in caring for the Church. From his earliest days he had been led into the practice himself, and great was his anxiety that our members might introduce their children to those meetings, which had ever been blessed to him; and that they would not allow any apprehensions of inconvenience or temporary interruption to school or other duties, to deprive their offspring of being present at these ofttimes blessed opportunities of seeking and serving God. He ever avowed his conviction that, if in Christ Jesus all we are brethren, and rightly united in Him, who is Head over all things to the body, every member would find his right place therein; and all be builded together in love. We recur with instruction to that watchfulness which enabled him to seize on the occasion, and point out that

which ought to interest all them that love the truth in sincerity; endeavoring to show the difference between that which serveth God and that which serveth Him not;—that which tends to maintain the testimonies given us to bear and that which leads to their neglect.

In the various relationships of social life, and as an employer of labor, John Pease's conduct was consistent with his Christian profession. As a member of the community at large, whilst occupied with trade, and more particularly when freed from its engagements, he was prompt in works of philanthropy—visiting the poor, afflicted and dying; the warm friend of Bible and Tract distribution, and public education; eminently serviceable in the establishment of the schools at Sibford and Ayton, and taking a full share in the oversight of educational establishments belonging to our Society. He was ever ready to aid in the necessary care over the hospital and dispensary in his native town; and by a general affability, with a heart sensible to the kindliest emotions, willing to devote his time, when requested, to the affairs of others, and to sympathize with them in the sorrows and trials of life. His counsel was much sought by nearly all classes, and cheerfully afforded. As a peace-maker his efforts were unwearied, and signally blessed.

In thus endeavoring to set forth the work of redeeming grace, as manifested in the self-renunciation and unremitting labors of him who is taken from us, we are not unmindful of the words of the Apostle—words to which he fully subscribed—"Not as though I had already attained, either were already perfect." The Christian standard is indeed a high one; and in forming our estimate of the favored servants of Christ, we feel how necessary it is that *that* standard should be kept constantly in view. The seat of judgment can never be ours: man looketh on the outward appearance—the Lord looketh on the heart. Let us be instructed by the lessons to be derived from the lives of those who have gone before us, to cleave with yet greater earnestness to Him whose witnesses we are all called to be, and in whose grace alone is the sufficiency of the believer.

As respects the later years of our beloved friend, they might be said to flow on in a more even course: his heart, alive to the innumerable blessings that surrounded him, was still mainly anxious for the prosperity of the ever blessed Truth; and whether impelled by a sense of personal duty, or invited by the Church to take part in the exercises and labors of the day, he was found ready to respond, his heart fixed, and trusting in the Lord. In the early part of the present year, the extensive services to which he had been appointed absorbed his mind, at times, in no small degree. In some of the southern counties, at the Yearly Meeting in Dublin, and afterwards at our Yearly Meeting in London, he was permitted to evince his unabated love to Friends, and his desire to be found doing his day's work, and standing in his lot. A summons apparently unexpected did not find such a servant unprepared: an illness of about ten days' duration, borne in simple dependence upon the grace of God, brought a useful life to its close. Neither by those around him, nor by himself, was immediate danger apprehended, save for two days preceding his dissolution. Oppressed by illness, and particularly by difficulty of breathing, much expression was not attempted, neither could it be invited. Patience, unbroken serenity and grateful acknowledgments for all kind attentions, were manifest; he was, however, enabled to assure those around him—now alive to the impending change—that the work of preparation for death had long been his care. In answer to a remark, referring to the abiding goodness and presence of the Lord Jesus, he was understood to say, "I shall be satisfied when I awake, with his likeness." On another occasion, "I have endeavored to live in the faith and hope of the Gospel." On prayer being offered by his dear wife, his mind evidently united therein, and he feelingly responded, "Amen and Amen." On the passage of Holy Scripture being quoted, "My grace is sufficient for thee, for my strength is made perfect in weakness," he replied, "Very sweet." Probably these were the last distinct words uttered by him; the powers of nature sank rapidly; he lay in perfect stillness, surrounded by his family circle, and after the lapse of about half an hour expired without a struggle.

The memory of our departed friend is very precious to us—his example we would cherish. Many were the Christian gifts and graces with which he was endowed: secretly and openly he travailed in spirit that the life of Jesus might be manifested amongst us. He prayed for the peace of Jerusalem; and greatly he valued the Society of which he deemed it a high privilege to be a member; and yet he was ever ready to extend the hand of brotherly regard to all those whom he deemed to love the Lord Jesus Christ in sincerity. The faith he preached, and the blessed hope of immortality which had sustained him in many a conflict, were, we have no doubt, his in the hour of death; and we entertain the reverent belief, that not alone was the goodness of our God richly manifested towards him throughout life, but that he hath been made more than conqueror through Him that hath loved us, and given Himself for us, that we might be made his, and his forever.

He died at Cleveland Lodge, Great Ayton, on the 29th of Seventh Month, and was interred in Friends' Burial Ground at Darlington on the 4th of the Eighth Month, 1868, aged 71 years: a recorded minister about 46 years.

THE WORKMAN THAT NEEDETH NOT TO BE ASHAMED.

(Concluded from page 807.)

The call of God to his work cannot be lightly regarded. Commanded of him we must go. Called of him we must obey. Do we enquire, "Who has a call to this work?" Who has a call to feed starving men?—who but the man that has bread? Who has a call to heal the sick?—who but he that knows the virtue of the healing balm? Who has a call to cry "fire?"—who but the man that sees a fire, and has a voice that can be heard? Who has a call to save the drowning?—who but the man who can buffet the waves, or man the life-boat, or can command the means of rescue. And so the call to labor in the proclamation of Christ the Saviour to the perishing and the lost, cannot at all be regarded as merely an official matter.

A man can only teach what he has learned, and testify what he knows. And hence, desirable as all culture and education may be, it is not *the* thing that fits men for the ministry of the word of God. A man may know Greek, and not know God. He may have Hebrew, and not have the Holy Ghost. He may understand geology, and be ignorant of grace. He may solve the problems of Euclid, and yet not know the election of God. Such a man may be a good pedagogue, but he would be a blind guide to wandering souls.

He who climbs the Alpine summits, and treads the paths where avalanches sweep, does not seek out as his guide the most voluble talker, nor yet the most accomplished student; but rather the man who, year after year, has trod those dark defiles, and climbed those dangerous heights, and who knows beyond a peradventure, the safest paths and surest hiding-places. And he who sets forth to guide God's pilgrims to the heavenly home, must be the man who knows the way, not by books merely, but by experience; not by dim remembrances, but by heart, and in vivid recollection.

And when we know the way of life, and the work of God, when we see the need and understand the responsibility, then the necessity is upon us. If the watchman see the sword coming, he must give the alarm or be found guilty of the blood that is spilled; and if the watchman slumber, no man who sees the sword can be excused from raising the warning-cry.

The fact of personal responsibility to God, the uncertainty of life, the danger of delay, the certainty of a solemn judgment, the swift approach of that tremendous hour, the present wretchedness and future woe of sinful men, their only hope in Christ the refuge of the lost, are matters to be seen and known and felt and witnessed by all Christians, irrespective of any official position. And he who can do a little must do that little,—if more, let him do more,—and whether it be much or little, whether in the great congregation, or by the wayside or the fireside, he who does that much or little humbly, faithfully, and with all his heart, will be approved unto God. While the man who undertakes to preach because he is too proud to work, too lazy to earn his own living, or too shiftless to succeed in the ordinary avocations of life, has made a grand mistake, as he will learn at the judgment day, if not before.

Solemn is the responsibility of those upon whom God has laid the burden of his word. I heard of a criminal for whom a pardon had been issued, but the officer who held it was his enemy, and kept it secret till the man was executed. Such a crime as this, though it shocks our whole nature, is small compared with the crime of him who holds back the message of salvation from the perishing and the lost, who sees the traveller on the verge of the abyss and gives no warning, who withholds God's proclamation of forgiveness, till justice executes the sentence of eternal death, and who shuns to declare all the counsel of the Lord to those who perish for lack of the knowledge of the Most High.

Under a sense of obligations the most solemn and imperative, we must engage in this work. No shame, no fear, no suffering, no danger, no persecution, must deter us from our toil. To us it is given on the behalf of Christ, not only to believe on him, but also to suffer for his sake. To us it is granted now to fill up in our own bodies that which is behind of the sufferings of Christ. And though in this day of sorrow and of conflict "the reproach of Christ" may be at a heavy discount in the marts of Mammon, yet when His kingdom comes, "the treasures of Egypt" will seem empty toys compared with the battle-scars of the soldiers of Jesus Christ—the light afflictions that are working for us that far more exceeding and eternal weight of glory in the kingdom of our God.

Let us then consecrate ourselves to this service and to all the pains and trials it involves. Putting our hand to the plow we must not look back. If reproached we must endure it. If despised we must be patient under it. If called, like Nehemiah of old, to come down "to the plains of Ono" for idle disputation, our answer must be, "I am about a great

work, and I cannot come down. Why should the work cease whilst I leave it and come to you?" And to every threat of foes, and at every intimation of danger, our answer should be, "Should such a man as I flee. . . to save his life?"

With such a zeal and courage, dangers will vanish, and fears depart. Our brawling foes will shrink away impotent and abashed: and even our mighty Adversary, with all his lion-like wrath, will flee from us, when we resist him, "steadfast in the faith."

Working in this spirit we shall be approved unto God, and if God approves, let all the world despise. Their scoffing is but for a day, his honor is for eternity. The stormy scenes of earthly conflict will soon be past; the hours of patient, weary toiling hasten to their close. But upon this brief present hangs the eternal future, with its light and glory, or its darkness and despair. The decisive hour is at hand, when the day that shall be revealed in fire, shall test the results of human toil. Vast piles of wood and hay and stubble, the fruits of long and busy lives of worthless working, shall perish at the blast of God: but if a man's work abide the fire, and stand unscathed beyond the burning day, he shall receive a reward.

Christian worker, meditate upon that day. Remember every man's work must be manifested then, and in view of that eventful hour, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 21, 1869.

Death of John Candler.—With deep emotion we record the decease, on the 14th of last month, of our beloved friend John Candler, of Oak Tree Cottage, Chelmsford, Eng., in his 83d year, after nearly ten months of great bodily weakness, borne with the acquiescence in the Divine will which accorded with his truly Christian character.

During his three visits in America he became very dear to many in this land, and his world-embracing love, for Christ's sake, to all those for whom Christ gave His precious life, entitles him to a rank among the pure Christian philanthropists of the century. His character was marked by *genuineness*. Remarkable for clearness of mind and judgment, and devoid of cant or pretence, he was singularly qualified to present with simplicity and acceptance the message he bore and the cause he advocated. As a minister of Christ he was weighty and edifying, and in his public approach to the throne of Grace he was very reverent and impressive. "His own religious Society," says the *London Friend*, "has lost in him an able minister of the New Covenant, and one whose utterances were remarkable alike for their brevity and pertinence." Peculiarly exempt from self-assertion, and in honor preferring others to himself, there are those who can in reference to him, apply the poet's words:

> "By his loss alone we know his worth,—
> And feel *how true a man* has walked with us on earth."

His first visit to this land was on his homeward way from a prolonged sojourn some thirty years ago or more in the West Indies, where he had been *acting out Christianity* among the colored people, and imparting instruction to them. It was then that we learned to love him, and beside us as we write are the cherished evidences of a friendship of no ordinary value, in scores of letters the very chirography of which, beautifully distinct and clear, is in keeping with the writer's Christian manliness and completeness. His second visit to us was after his visit to Cuba and Brazil, through which countries he travelled to present to the rulers and the people the concern of London Yearly Meeting relative to slavery. For the third and last time he was in America upon the same errand, in association with William and Josiah Forster and William Holmes, and he was with the beloved William Forster, ministering to his comfort in his dying hours. Upon the same beautiful mission he visited Portugal in 1852, and in a brief extempore speech in French, delivered to the Queen the Yearly Meeting's address, to which the King responded in good English, saying, among other things, "You desire the overthrow of slavery, so do we." Of the document thus presented 600 copies were at once printed for distribution in Portugal by the National Press; and a pledge was given (we quote from his MS. letter lying before us), "from almost all the members of the Government, that they will, in good faith, accelerate the passage, through the Cortes, of a law declaring all children who may be born hereafter entirely free, and

declaring also that every slave from other countries who touches the soil of Portugal in any of her colonies, shall *ipso facto* become free." This is mentioned to show what immediate access our dear Friend, when standing before Princes, could find to their hearts and consciences.

When over threescore years and ten, John Candler visited Norway and Sweden in the love of the Gospel, and by his great exertions in that inclement clime his constitution (to that time vigorous in old age) was impaired.

In various labors, public and private, our dear Friend took an active part in promoting the well-being and the happiness of his fellow men, and, mourning for our loss, rejoicing for his unspeakable gain, and yearning that the fallen mantle may be worthily worn, we hesitate not to write against his name the word *Blessed.*

The Close of the Volume.—With this week's issue the twenty-second volume of *Friends' Review* closes. The Editor, conscious of his responsibilities, and often querying mentally, "Who is sufficient for these things?" has been cheered by words of encouragement and of Christian unity during the year now ended, from many beloved Friends on both sides the Atlantic, not a few of whom have recently passed away from the visible Church in whose councils their voices were heard and for whose prosperity their prayers ascended. Should it still devolve upon him to conduct this periodical, it will be his concern as heretofore, to stand for the faith once delivered to the saints, and to maintain, as ability shall be afforded, the grand system of religious Truth which George Fox and his compeers were made instrumental in rescuing from the débris which restrained and obscured, and from a hierarchy which ignored it. In no illiberal sense is it wished to make the *Review* sectarian; neither is it intended to lend its pages as a platform from which to assail any portion of the principles for the advocacy of which it was originated.

It is constantly aimed to make it a Friends' paper and a Christian periodical, an important visitor in every Friend's family, and welcomed and desired in the households of many Christians "not of this fold." As it has numerous readers beyond our pale, the importance is evident of excluding doubtful disputations which would not "minister grace" and might engender strife, and would occupy space to the exclusion of matter "good to the use of edifying."

It will still be the object to keep our readers promptly informed of the events and interests of the Society of Friends, and to advocate those claims which the Spirit of Truth has, as we conceive, placed emphatically upon Friends of the present generation. The First-day School, Peace, Temperance, the needs, moral, physical and intellectual, of the Indians, the Freedmen and the *Free-born Negroes*, the Chinese in America, and the great catholic duty, set forth in the last two verses of Matthew, which has been illustrated by a host of faithful Friends of our own day, and for which it is our prayer that the risen Saviour will continue to qualify sons and daughters.

A review of the volume this day completed will show a large amount of what may properly be regarded as permanent literature, worthy of preservation upon the book-shelf for frequent reference. It is gratifying to observe the appreciation of this fact evinced by the numerous files sent to our publisher for binding. The present is an auspicious time for new subscriptions, for settlement of past dues and for advance payments.

The Eclipse.—The intrusion of Luna between Tellus and the Sun has often been gazed upon with ignorant and superstitious amazement and alarm. It has also claimed the intelligent observation of the most enlightened Astronomers in every age; but the results obtained on the 7th inst., both spectroscopic and photographic, are incomparably fuller and completer than ever before, and will doubtless be announced in due time. We have forborne to quote any of the telegraphic announcements, intending to present to our readers in the next number a paper from the pen of Prof. Gummere, President of Haverford College, who accurately calculated this eclipse more than forty years ago, whose valuable essays on the subject have attracted much attention, and who, with complete appointments and from a favorable standpoint,

made careful observations of the wonderfully beautiful phenomena attendant upon the total obscuration and the magnificent burst of light as our satellite passed onward in her orbit, and the glorious orb,

"Sire of the seasons, monarch of the climes,"

"as a bridegroom coming forth from his chamber," "rejoiced as a strong man."

May not the Christian, drawing his analogies from Nature, when the ways of Providence seem dark, trust in the assurance, "What thou knowest not now thou shalt know hereafter?" The Sun of righteousness is not farther removed because his light is veiled. The obscuration is temporary, and He is forever the same. "The Lord God is a sun and shield—the Lord will give grace and glory—no good will he withhold from them that walk uprightly."

LABORERS IN NORWAY.—The *British Friend* gives accounts dated 7th mo. 9th of James Owen and Isaac Sharp, still pending their service in Norway. Having visited Friends on the islands and fiords in the vicinity of Stavanger, they returned to that city and had a meeting in the public lecture-room. The town was densely crowded on account of the annual fair. Under much prayerful solicitude it was concluded to go to the multitudes towards whom their minds were drawn. A meeting was held in the public street, and another in Asbjorn Kloster's yard, from whence the speaker's voice could be distinctly heard in the street. "At each of these meetings it was computed that there were 500 persons present, and they were marked by great earnestness, order and attention, a precious sense of Divine favor being over all."

After this they held meetings at Hougesund, Aarog, Stackland, and Slogvig. They visited some families on the islands of Rande and Finno, and held meetings at Fister and other localities north of Stavanger. One held in the open air at Niven included about 200 persons from the surrounding country. Two public meetings at Bergen are also reported. We learn that a Separatist from Ohio has gone to Norway, France and Germany. We crave that, sowing no seeds of dissension, he may be enamored with the peace of the gospel by witnessing the good and pleasant sight of brethren dwelling together in unity.

SHETLAND AND ORKNEY.—Alfred Lloyd Fox gives in the *British Friend* interesting accounts of the progress of Sarah F. Smiley and her companions in their northern mission. "The people," he says, "have shown a great readiness to attend the meetings, and an earnest attention and tenderness of spirit, which lead us to hope that good seed has been sown in many hearts."

NISMES.—We find from our English exchanges that the very interesting project is entertained of re-opening the Friend's School at Nismes. The plan includes a decidedly Friends' School of superior character, which should be under the administration of suitable Friends, man and wife, from England.

"It was thought reasonable to believe," says the *B. Friend*, "that many Friends of England and Ireland, and possibly of America, might avail themselves of the school, and thus greatly reduce the proportionate charges. There would also be required for the boys a licensed Professor to help them in their studies, and enable them to take the daily classes at the college, the cost of which is very small. Should this plan be realized, the institution might be very helpful to Friends there in strengthening their little society, and forming a connecting link with those in Great Britain. It might, under the Divine blessing, be the means of conferring the benefit of sound religious instruction on their children, for which there is at present no provision, and the school might become a centre of social and religious interest, as well as of missionary effort, both as regards the Friends and those around them."

MADAGASCAR.—The London *Friend* gives favorable reports to the date of Fifth month. Louis Street was recovering from a severe cold, which, affecting his voice, interfered with his public work. Sarah Street pursues her school duties successfully—the children learn with comparative ease, and make fair progress. The adult women acquire learning very slowly and heavily tax the patience of the teacher. J. S. Sewall has purchased land and is erecting new school buildings. They were expecting to be speedily joined by Helen Gilpin, who had arrived at th Mauritius.

ELI AND SIBYL JONES.—These dear Friends, whose labors in the Orie[nt] have greatly interested the readers of th *Review*, and have tended, we trust, to promote the Lord's gracious purposes toward many who were sitting in darkness, reached England on the 10th of Seventh mo. On the 25th they had a farewell meeting at Devonshire House,

London. Next day they were at the "Morning Meeting of Ministers and Elders," and on the 27th they embarked for America. They are now in their native New England, and were due at Salem Quarterly Meeting on the 9th inst.

Under the head of CORRESPONDENCE will be found a deeply interesting account, from the pen of our much valued correspondent Ellen Clare Miller, of the conclusion of their labors in Palestine. To this correspondent we are greatly obliged for many letters of deep interest which have been spread before our readers, and our sense of indebtedness is increased by some knowledge of the difficulty attendant upon writing during the fatigue and amidst the interests and engrossments of travel. Let us unite in fervently craving that the word preached, on distant mountains and plains fraught with precious associations, and the seed sown beside many waters which laved the feet of holy men in olden times, may be abundantly prospered to the praise of God, by Him who alone can give the increase, and whose is the work and the glory, whatever instrumentality He may condescend to employ.

BOARDING SCHOOL AT PROVIDENCE.—In the report of New England Yearly Meeting an error occurred, which we regret, relative to the charge for members of other Yearly Meetings. The price charged for such is only $190 per annum as heretofore, *not* $300, *as conveyed in the said report.* At this distance of time we cannot say how the mistake occurred.

FRIENDS' SCHOOL, PROVIDENCE, R. I.

The ensuing term will begin Ninth mo. 1st. Charges as heretofore, except $10 a year reduction on N. E. Friends.

Applications should be addressed to the Principal,
ALBERT K. SMILEY, Providence, R. I.

Eighth mo. 9th, 1869.

DIED.

BACKHOUSE.—At Blackwell, near Darlington, *England*, John Henry Backhouse, son of John Church and Anna Backhouse, and grandson of our honored Friend Joseph John Gurney, aged 24 years; a member of Darlington Monthly Meeting. This beloved youth gave unusual promise of future usefulness, and was the centre of many hopes. His ties to life were strong, yet he had his treasure in heaven, and through grace was enabled to look away from things visible and temporal, and to place his affections upon those which are unseen and eternal; and, (to quote the words of a beloved Friend,) "with the song of praise on his lips, he entered the heavenly inheritance"—repeatedly thanking his God and Saviour for having given him the victory. He said he had sought and found forgiveness in Christ; that He only had the power to save; and he had no confidence but in Him, expressing his assured belief that He was about to grant him an entrance into His heavenly kingdom.

WILLITS.—On the 2d of Sixth month, 1868, near Cardington, Monroe Co., Ohio, (whilst on a visit to his relatives,) Ell s Willits, a member of Alum Creek Monthly Meeting, in the 70th year of his age, leaving evidence with survivors that through his Redeemer's merit and mercy he was ready for the unexpected summons to the higher life.

MILLS.—On the 19th of Twelfth month, 1865, Hannah Mills, in her 65th year. On the 25th of Second month, 1869, James Mills, in his 73d year. Also, on the 12th of Fourth month, 1869, Lydia Ann Mills;—all members of Ellwood Mo. Meeting, Ill.

For Friends' Review.

ASPECTS OF HUMANITY.

This is the attractive title of a beautifully printed little book, issued anonymously in this city, a few months since. Earnestness of purpose and depth of conviction in a thoughtful mind familiar with philosophy, are shown upon every page. But we fear that the work will have few readers; and of those few not all will understand it. Perhaps the present writer may be held to be an unfit critic, because of his having to confess that he does not comprehend it all. Certain ideas, however, are very definitely and emphatically brought out.

The author insists upon the positiveness of truth; and that, even in mental philosophy, enough is attainable to be a worthy aim; so that it is unduly degrading metaphysics to regard it as only a "mental gymnastic." The close relation between Man and Nature, and their ordained mutual correspondence, are set forth in a progressive manner in the book. We are in this reminded of the words of Wordsworth's Prelude to the Excursion:

"How exquisitely the individual Mind
(And the progressive powers perhaps no less
Of the whole species) to the external world
Is fitted: and how exquisitely, too,
Theme this but little heard of among men,
The external world is fitted to the Mind;
And the creation (by no lower name
Can it be called) which they with blended might
Accomplish: this is our high argument."

Our author will surprise some readers by his assertion of the *objectivity of Thought.* These are some of his words: "I venture to maintain that the Thought or Idea, however crude or however refined, is a distinct and distinguishable phenomenon—the modification or the product of a part of the corporeal being—through which man deals with the subjected world." It is remarked in a note, that this assumption, though far from being yet generally conceded, is now alike demanded by the progress of metaphysics and by that of physiology.

A very high religious aim, and deference to scriptural authority, pervade these "Aspects." To many readers, the dedication to students, the prefatory section and its postscript will be read with greater ease and satisfaction than the body of the work itself. This is, in the main, rhymed verse;—a serious mistake, we consider, in any purely philosophic composition. It only adds the difficulties of measured rhyme to those of logical and lucid statement, already, to nearly every mind, sufficiently great. Can any candid critic allow that this stanza, for example, is in truly *poetic* language?

"Alike, when such synthetic view
Some skill disintegrates,
As though at random, and each clue
From all discriminates."

And must we not assert obscurity of the following passage:

"To *think*, is but to choose and feel;
To *do*, is but to dare.
One faculty, *Coincidence*,
With strength derived I own:
They bow alike to impotence,
Who laud wit, wood, or stone."

Many remarkably interesting sentences, illustrative of the different topics dwelt upon in the course of the work, are cited from noted authors of all ages. These constitute a valuable addition to the book; indeed, they make a collection of extracts worthy to be preserved together on their own account. The present writer has, however, enjoyed nothing in the volume so much as the last page of its verse, which seems to him to have at least Emersonian force; and with it we will conclude this notice. H.

Water, from earth, through air, by fire,
Invisibly but surely springs,
Teaching how human thoughts aspire
On hidden wings.

For mind, from flesh, through soul, by power
Not of itself, assumes the place
In which, like sky-born clouds, their hour
Of strength and grace

Is spent by its imaginings,
Displaying there the ties that link
Divine with sublunary things
In men who think.

Feeling for thought,—for knowledge love,—
Are path and power by which escapes
The mind, in realms mere flesh above,
To show its shapes.

List we the logic of that Love
In which all thought is certainty,
And wily snake joins harmless dove
Conservingly!

Extremes on means revolving then
By several affinity,
Like wheels in wheels, shall prove to men
Truth's trinity;

And God, the goal of all true ways,
Attained through all in Christ alone,
Shall fill all souls with various praise
Of Him as One.

WORK FOR CHRIST.

These few words, properly understood, co tain in themselves the great secret of spir ual prosperity and success. Let Christia bring to the practice of religious duty th same enthusiasm and energy with which th labor in order to secure effects which a wholly temporal, and they will have cause wonder at the grace with which God wi strengthen, and the results with which He wi crown their efforts to glorify Him. In ord to work for Christ we must live for Him. Th life and the work go together, but the life i the order of being must be first. Simple this truth is, many are ignorant of it. It not the doing this thing, or the leaving th other undone, that deserves the name of worl ing for Christ, because even Herod hea John gladly and did many things; but it having such a measure of living devotion t Christ, our Life, that we can say to some ex tent at least, as Paul said: "I live; yet not but Christ liveth in me." The work must b the outgrowth of the life or it is nothing "Good Master," said the Jews, "what sha we do that we may work the works of God? and the answer of the Master was, "This the work of God, that ye believe on Hi whom He hath sent." Faith is the root o all holy living and of all holy activity, be cause by faith we live. That is a keen say ing of the Lord Jesus when he speaks of th folly of seeking grapes on thorns, or figs o thistles. One may tie clusters of grapes o any weed, or put figs on the bramble, bu they do not grow there; and so the wonderfu deeds of them who do not abide in Christ, ar not the fruits of righteousness. Make the tre good and the fruit will be good also. A cor rupt tree cannot bring forth good fruit; there fore to work for Christ, the nature must b renewed. The man must love his work, no so much for his own as for Christ's sake Nor is it needful that he should go in searc of it, because the Lord orders his lot, and or dains the sphere in which His servants ca be most useful. How many heart sorrow have been the bitter fruit of forgetting tha precept and promise, "Trust in the Lord wit all thy heart, and lean not unto thine ow understanding; in all thy ways acknowledg Him, and He shall direct thy paths." We are ready to complain of this cross or the other, and to lament over the crook in our lot, when we should remember that He who orders our trials knows just what we need, and will surely order them for the good of them that love Him. We lose strength and opportunities of honoring our gracious Lord by active duty, in vain efforts to rid ourselves of the cross which we must bear if we would follow Him. To serve the Lord is simply to abide in our calling with God. To work for

hrist is to believe in Him, to trust in Him, rest in Him. It is not the doing this great ing, or that wonderful work, but it is meet- g the everyday duties and trials of life with loving desire to please Him who allots our sk, and in patience as well as in earnest ac- vity to live the life of faith. The merchant orks for his Lord by plain, honest, straight- rward dealing, and by thus commending the eligion of Christ to those that are without, uite as effectually as by acts of worship; and *ore* effectually than the man who amasses ast treasures of money by trickery and fraud, nd then seeks to compromise with conscience y the bestowal of a trumpeted donation for ne promotion of some special object of Chris- ian benevolence. Happy they who can say ith Paul, "*For me to live is Christ!*" This s more than living or working for Christ; it s having the life hid with Christ in God.—*Christian Intelligencer.*

THE PYRAMID OF CHEOPS.

BY ISAAC GIBBARD.

This is not a work to be comprehended in single glance. Its vast magnitude, like hat of Niagara Falls, or St. Peter's, at Rome, rows on one by contemplation. Its great ge, the mysteries which for centuries have been locked within its strong sides, the trange thoughts and motives of the old king n its construction, its unchanged grandeur mid the ten thousand changes on which it as looked for forty centuries, its mission to he present age, and a hundred other such houghts, crowd the mind as we stand within ts shade, and gaze away to its top rising amid he blue. But we have no time for further contemplation now. Forty Arabs press about us, all anxious to lend a helping hand in making its ascent and penetrating to its mysterious chambers. The old Sheik who is appointed by the Pasha as guardian of these sacred premises, demands of us four shillings per person, at the same time assuring us that that shall cover all "backsheesh" to his men for their assistance. The bargain is soon struck, candles lighted, and, with an Arab at each hand, we are soon sliding down the narrow subterraneous passages. Over 300 feet, the passage descends at an angle of 27°, and till we have not reached the bottom of this stupendous work. Here is a chamber, called the lower chamber, cut out of the solid rock. At this point, we are 105 feet below the base of the pyramid, We now ascend by the same passage till we come to branching passages leading to the grand gallery, from which we reach, by narrow passages, the Queen's chamber, and finally the King's chamber. This is the grand apartment, and that, no doubt, for which this huge pile was reared. Its only furniture at present is a huge, empty sarcophagus, whose sides have been miserably marred by hungry relic-hunters.

It is useless to attempt any further description of this gigantic work, the entire thing having been reduced to such mathematical accuracy by the various guide-books scattered throughout society; so we will once more turn our attention to these sons of Ishmael, as they help us to the summit. A strong, athletic fellow holding each hand, and another pushing behind, are by many felt to be none too many in making the ascent. Some even require as many as four. The ambition of our two was to reach the summit in advance of the others, who had started in ahead. We had simply to give the word of command, and away they flew, four feet at a jump, up the huge, square blocks. As they go, they sing alternately, in broken English, "Berry good gentleman, he satisfied, pay good 'backsheesh,' make Arab glad;" and "Jack and Gill went up the hill." Soon they had outstripped the most advanced, and in ten minutes are on the top, shouting over their strength and success, and claiming as a reward a Napoleon as "backsheesh." But we utterly refuse a para until we are again safe at the base. All our party having arrived, save two who were not competent to the task, we unpack our lunch, and regale ourselves with oranges and boned-turkey, while, for two and a half francs, one of our supple Arabs performs the feat of running down Cheops, 280 feet, and up Cephrenes (the other pyramid near by,) 447 feet high, in ten minutes. He did it with the agility of a cat. On descending, one of our party became frightened; his head swam, and he thought Cheops was spinning like a top. This was a grand case for the cunning Arabs, and they were by no means slow to avail themselves of it. Four strong fellows immediately seized him. One drew off his loose garment, rolled it into a rope, fixed it round the body and under the arms of our bewildered companion, and gradually commenced the descent. "Now, boys," said he, "my life is in your hands, and if you let me fall or slip one inch you won't get a red para; but if you bring me safe and sound to the bottom, I'll 'backsheeh' you good." "Massa no fall," they all cried; "Arab strong; 'backsheesh' make him strong." Now, it happened that one of our party, who had reached the bottom, and was being assailed on all hands for "backsheesh," promised his boys to give them the same amount that our alarmed doctor should give his. He considered himself perfectly safe in making this promise, for he knew the doctor was proverbial for driving close bargains, and, by the way, he had no knowledge of his present predicament. Now, one franc each is quite sufficient for "backsheesh," after having paid the Sheik. What was our

friend's astonishment, therefore, when, to his inquiry, "Doctor, what are you going to pay?" to receive the response, as he was within a few feet of the bottom: "Oh! I have given them ten francs already, and if I ever live to reach *terra firma* I'll give them ten francs more!" "There," chimed in the dusky Arabs, "Mellikan no lie; he no black-tongue; he promise good;" and another Napoleon was paid over. The doctor's terror was a harvest to the wily sons of Ishmael, but terribly depleted the pockets of the rest of our party. In ascending the Pyramids, therefore, it is necessary to carry a steady head or a full pocket.

Youth's Department.

THE TRUE HIDING-PLACE.

One morning I went to my school-room and found many vacant seats. Two little scholars, who had been with us a few days before, lay cold in death, and others very sick. A fatal disease had entered the village and school. The children were crying bitterly as I went in, and some of them ran quickly to me, saying, "O teacher! Minnie and Georgie are dead! What shall we do? Do you think we shall be sick and die?"

I touched the bell gently as a signal for the opening of the school, and when they had all taken their seats, I said:

"Children, you are all afraid of this disease. You sorrow for the death of your mates, and fear that you may also be taken. Many of you have asked me what you shall do? I know of but one way to escape this trouble, and that is to hide from it. If you will listen I will read to you of a hiding-place."

All listened eagerly while I read the ninety-first Psalm. I made no comments, but in a few words asked that the Lord would carry his message to their hearts. They all seemed hushed by the sweet words of the Psalmist, and the morning lessons went on as usual.

At noon a dear little girl named Lizzie came to me and said "Teacher, are you not afraid of the diptheria?" "No, dear, I trust not." Lizzie looked me full in the face for some minutes, with thoughtful, wondering eyes; then her face brightened a little—"Oh, I know now," she said. "You are hiding under God's wings. Oh, what a nice place to hide! I thought of that as you read the chapter. I wish I could hide there too. Then I should not be afraid of diptheria or anything else. Is there room for me there too?"

"Yes, Lizzie," I said—"room for you and every one who wishes to come. Oh, he longs so much more than you can think to hide you in his arms, to clasp you to his heart!"

And this is the hiding place for all—old and young—in any and every fear and trouble; a hiding place in which there is always room to spare.

BESSIE BARTON'S TEST.

"I wish I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips; for the matter to be decided was a weighty one.

Each time they were uttered, the soft dark eyes of a young girl, who sat sewing near by, were lifted wistfully toward the gentleman till at last he noticed the earnest expression and asked, "What is it, Pussy? What do *you* think about it?"

"I should go by papa's rule," she replied, the crimson creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never to do anything, or say anything, or to go anywhere, when we cannot ask God's blessing to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometimes scoffed at the simple confidence of pious souls; but no such feeling tempted him now, and silently kissing the fair forehead of his niece, he left the room.

Uttered in weakness as it was, Bessie's lesson of trust proved the "word fitly spoken;" and not many months passed before he too claimed this test as his rule in life's duties and trials.

WHAT IS DONE IN SECRET SHALL BE REVEALED.

The S. S. Times relates an anecdote from which our young readers, and others, may be impressed with the miserable policy of doing anything in secret against which He whose eye is All seeing would have a controversy.

"Professor Mitchell was taking observations on the sun, and, as it neared the horizon, the great eye of his telescope took in a hill top *some seven miles away*. On that hill were some apple trees, and in one of them were two boys stealing apples. They looked this way and that, but no one was in sight. They thought themselves unobserved; but there in his observatory seven miles distant, sat the Professor noting every movement."

How beautifully safe it is always to do right. No matter then who may be looking on. To every action, whether good or wicked, there is one witness—even He who *needeth not that any should testify of man, for He knoweth what is in man.* "The darkness and the light are both alike to Him." "If I say, surely the darkness shall cover me, even the night shall be light about me."

QUARRELS do not last long when the fault is but on one side.—*Rochefoucalt.*

For Friends' Review.

CHINAMEN.

Now abideth faith, hope, charity, these three; but the 'greatest of these is charity."

1. See that band of weary pilgrims,
Kneeling on yon rock-bound coast;
Thanking God for their deliverance
From their foes, a mighty host.
Foes at home, and perils many
Have they braved for conscience' sake;
Now in happiness and freedom,
Thankful offerings they make.

2. Years have passed; a Father's blessing
Cheers them in their stranger home;
Peace, and love, and joy possessing,
Pilgrims they no longer roam.
But an evil hour drew near them,
Darkest superstition came;
They who fled from persecutors,
Earned themselves the shameful name.

3. Gloomiest clouds have silver linings;
Persecution sped away;
Charity assumed dominion,
Turning darkness into day;
Faith and hope their station filling,
Decked with modesty and grace;
Lo! the band of pilgrims flourished,
'Mid the nations holding place.

4. Wearied out with stern oppression,
Seeking freedom, they obtained;
Nations looked in silent wonder,
Seeing such a victory gained.
Onward, onward was their progress,
But the curse of slavery came,
And amid their grand achievements
Bowed they then their heads with shame.

5. Four long years of war and hardship
Served to make them free indeed;
And the boon to children's children,
By Jehovah is decreed.
Now, our land a proud asylum
For the nations of the earth;
From Atlantic to Pacific,
Rings with shouts for freedom's birth.

6. Happy, happy is the nation
Where sweet freedom reigns supreme;
Charity hath here her dwelling,
Here she sheds her gentle beam.
Yet alas! her presence spurning,
See we on our western coast
Persecution's hand uplifted
'Gainst the Asiatic host.

7. California, rich in metals,
Fertile soil, and climate rare;
With resources beyond reckoning,
Famed to have the lion's share.
Yet while richly blest of heaven,
Lacked she stalwart lab'ring men;
Men to save her drooping commerce,
Men to till each fertile plain.

8. In her time of grearest suffering,
China came to give relief;
Teeming millions filled her borders,
And her hours of want were brief.
Soon the hum of busy workmen
Sounded through her wide domains,
Echoing from each rugged hill-top—
Ringing through her verdant plains.

9. Laboring with perseverance,
Satisfied with moderate pay,
Chinamen, the railroad taking,
Helped it on its glorious way.

But for China, years had vanished
Ere were laid the iron bands
Joining eastern shores to western,
Like two neighbors shaking hands.

10. Chinamen are quiet, temperate,
Rioting suits not their taste;
Love not strikes, desire few play-days,
Board themselves, and make no waste.
Pleased with little, cleanly, jovial,
Kind, respectful, and not slow;
Meriting a kinder treatment
Than our western friends bestow.

11. What though they are superstitious—
Are idolaters, in sooth!
Need we fear for our religion,
If we rightly train our youth?
Let these strangers find, in meeting
Men who bear the Christian name,
Christianity outshining,
Ready to assert her claim:

12. Then, instead of danger coming
By their advent to our land,
Chinamen, as Christian brethren,
Soon would join us heart and hand.
All their foolish superstitions,
Gone, before religion's sway,
Like the morning dew departing,
When appears the god of day.

13. Christians! set a good example—
Follow Charity's command;
Greet the Chinamen as brethren,
Lend them all a helping hand.
Would ye see them zealous converts
To the cause ye deeply love?
This can better be accomplished,
If ye earnest Christians prove.

14. Duty calls us, men and brethren,
To sustain a Christian's part;
Not by loud and bold profession,
But by grace within the heart.
Heart, soul, mind, strength, to Jehovah
Give, in earnest Christian love;
As yourselves your neighbors loving;
Love below gains heaven above.

CHAS. A. WALTERS.

LAW.—To seek redress of grievances by having recourse to law, is too aptly compared to sheep running for shelter into a bramble bush.—*Dillwyn.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Dates from Europe are to the 16th inst.

GREAT BRITAIN.—The royal assent has been given to the bill for the purchase of the telegraph lines by the government.

Parliament was prorogued by royal commission on the 11th. It will reassemble Tenth month 12th.

It is stated that a Philadelphian has obtained Lord Clarendon's sanction for instructions to be issued by the Admiralty to the British fleet to co-operate with the American squadron in the Chinese waters in laying and protecting the telegraphic cable along the coast of China. This cable is undertaken by

an American company, in which some English capitalists have also made investments.

France.—The committee of the Senate continue their examination of the Senatus Consultum. An amendment has been introduced providing that if the Senate reject a bill passed by the Legislative Body, a joint Committee from the two bodies shall be appointed to adjust the disputed points.

The Emperor issued a decree on the 15th inst. which, in commemoration of the 100th anniversary of the birth of Napoleon I., granted a complete amnesty to press and political offenders, persons convicted of evading the taxes, deserters from the army and navy, and sailors in the merchant marine who have abandoned their ships. He also remitted or reduced the sentences passed by courts martial on 150 soldiers.

The death of Marshal Niel, Minister of War, was announced on the 14th.

The French government has authorized the French Cable Company to lay a cable from Brest to England.

Spain.—Additional bands of Carlists are said to have entered the country from France, and others to have appeared in different places. Marshal Prim had gone on a visit to Paris, leaving orders which were promulgated after his departure, that all rebels captured with arms in their hands be immediately shot. Considerable excitement existed at Malaga, owing to a republican movement there. The government has decreed a capitation tax, but it is doubtful whether its collection can be enforced. The Treasury is reported to be nearly empty. The bishops have re-affirmed their adhesion to the present government.

Portugal.—A French company has offered to construct a telegraph line from Lisbon and Gibraltar to England and America on a twenty years' concession, without a subsidy.

The Upper House having censured the Ministry, they had resigned, and a new Cabinet had been formed.

Austria.—Baron Von Beust, the Prime Minister, in a speech opposing the demand of the Austrian delegation for a reduction in the numbers and expenditures of the embassy at Rome, declared that the Protestant States are now taking up the same attitude which the Catholic States have already assumed, with regard to the Papal government. The Austrian government has resolved to allow nothing derogatory to its dignity. Its reply to the last Papal allocution was decided in tone, though couched in diplomatic terms, and a better understanding begins to prevail at Rome.

A commissioner has been appointed by the government to draw up a bill providing for surveillance to be instituted over the convents, and that they be brought under the action of the law concerning associations, the provisions of which are to be extended to embrace monastic institutions.

Egypt.—It is understood that the difficulties between the Viceroy and the Sultan are likely to be settled peaceably.

The river Nile is said to be lower than it has been known at this season for 150 years. The prospect for the cotton crop in the country is favorable.

South America.—The provisional government for Paraguay has been organized by the Allies at Asuncion. The Paraguayans have taken a town and captured a Brazilian ship at anchor there, and the army of Lopez is said to be strongly entrenched, and to have a large force of reserves.

The U. S. Minister to China has received from the U. S. Minister to Peru a document which has been presented to the latter by representatives of companies of Chinese laborers, who have been introduced into Peru since 1851, complaining of the treatment in that country, alleging that the contracts made with them previous to their immigration are not fulfilled, that food, clothing, and wages are doled out to them so scantily that they suffer much from want, and that they are subjected, besides, to blows and abuse, while the rulers deny them justice and appealing to him for aid. The petition being written in Chinese, and the recipient being unable to obtain a translation, he forwarded it to Pekin, where the Minister caused it to be translated, and also forwarded the original to Prince Kung, the Chinese Prime Minister, expressing his willingness to co-operate in any feasible plan for the amelioration of the evils complained of. The Prince, in reply, expressed thankfulness for the consideration thus shown, and desired that the U. S. Minister in Peru would inquire into the facts, and give such help as he could, either in protecting the petitioners or showing them how to return to their own country, as China has no treaty relations with Peru. The matter was brought to the notice of our government, in the hope that it might use its influence with that of Peru, to obtain measures for the suppression of the evils complained of.

Domestic.—A postal convention for establishing regular mails between New Orleans and Belize, the British colony in Honduras, Central America, has been concluded with Great Britian, to go into effect 10th mo. 1st. The rate for letters is to be 12 cts. per half-ounce; newspapers 2 cts. each, without regard to weight; books, &c., 6 cts. for each 4 ounces or fraction thereof; all payable in advance. Each country is to retain the postage collected on correspondence sent to the other.

At a meeting of the trustees of the Freedmen's Savings and Trust Company, held in Washington on the 12th inst., it appeared that the total deposits for last month were $411,672.32, and the drafts $356,543.84, leaving the net amount of deposits $55,128.48. The total of its deposits amounted to $1,285,279.41, and the assets to $1,364,373.68, being in cash and U. S. bonds. This sum is held by about 15,000 depositors.

The steamship Germania, from New York for Hamburg, and the Cleopatra from Montreal for London, were both lost near Trepassy, Newfoundland, the former on the 7th and the latter on the 8th, by going on the rocks during a dense fog, which had prevailed on that coast for two or three weeks. No lives were lost on either vessel.

It is stated that the earnings of the Central Pacific Railroad for the Seventh month were $579,000, an increase of $21,000 over the previous month. Those of the Union Pacific road, from Fifth mo. 10th to the end of Seventh month, amounted to $1,773,153, of which $653,729 were during the last month. A diminution of rates is inducing an increase of freight over both roads. The passenger fare from New York to San Francisco is now advertised at $150 for first-class tickets, and $70 for second-class. In the "palace cars," which run from New York to Sacramento without change, and one of which is usually promised as attached to each daily train, the extra charge for a double berth and double seat through is $22. Considerable fruit, mainly pears and grapes, has, it is stated, been already brought from California to St. Louis, Chicago and New York, but it has mostly been carried by express, the ordinary freight time, thus far, being too great for perishable fruits.